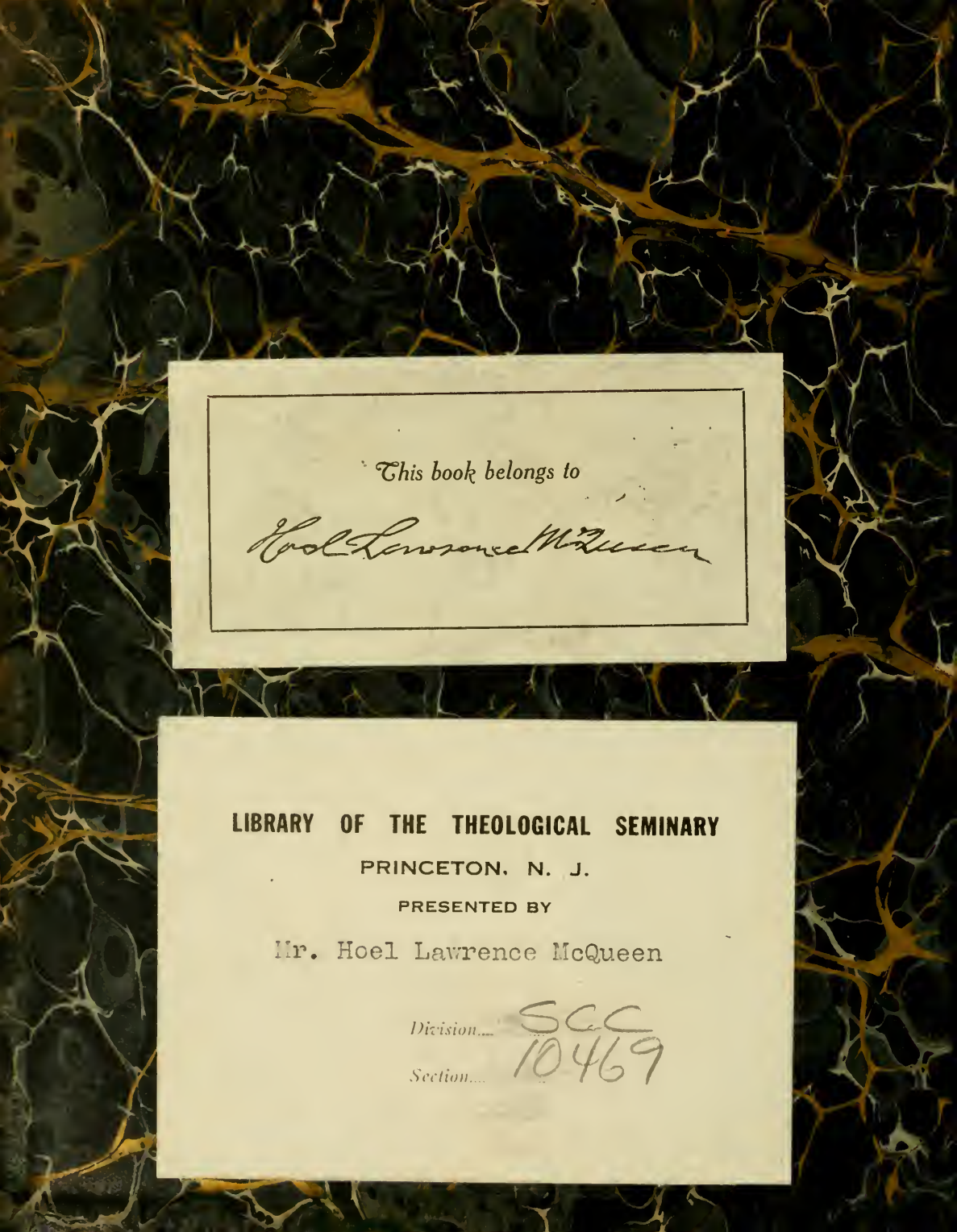

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JERUSALEM FROM THE MOUNT OF OLIVES

Bible. English. 1864.
Authorized.

THE

CHRONOLOGICAL BIBLE:

CONTAINING THE

Old and New Testaments,

ACCORDING TO

THE AUTHORISED VERSION:

NEWLY DIVIDED INTO PARAGRAPHS AND SECTIONS;

WITH THE DATES AND PLACES OF TRANSACTIONS; CONCISE INTRODUCTIONS TO THE SEVERAL BOOKS; AND NOTES ILLUSTRATIVE OF THE CHRONOLOGY, HISTORY, AND GEOGRAPHY OF THE SACRED SCRIPTURES.

BY

ROBERT B. BLACKADER.

London:

PRINTED FOR THE EDITOR, AND SOLD BY

SIMPKIN, MARSHALL, & CO., STATIONERS' HALL COURT.

1864.

TO

HER MOST GRACIOUS MAJESTY

VICTORIA,

BY THE GRACE OF GOD, OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, QUEEN, DEFENDER OF THE FAITH,

THIS EDITION OF

The Holy Bible

IS

MOST HUMBLY INSCRIBED

BY

HER MAJESTY'S MOST FAITHFUL SUBJECT AND SERVANT

ROBERT BANKS BLACKADER.

PREFACE.

THIS Edition of the Authorised Version of the Bible is offered as a help to the better understanding of the Sacred Scriptures. The project of issuing such an edition had its origin in a conviction that something could be done, by improvements in its division and typographical arrangement, to render our invaluable English Bible more intelligible to Scripture students. The aim throughout has been not so much to *amend* the work of the venerated revisers of 1611, as to supply its deficiencies—to do what they would have done, had they lived in our day.

That our present version is far from being so perfect as it might be, has been long admitted. "Every true and real improvement," says Mr. Weston, writing in 1782, "from whatever sources derived, ought to be applied without delay to the perfection of our authorised translation; and nothing should be suffered to remain which a reader unskilled in Greek and Latin cannot understand. The present admits of alterations for the better on almost every page of it." "Since we have advantages," says Dr. Blayney (*Jeremiah*, p. 19), "of which our forefathers were not possessed, why should we not do for ourselves and our posterity what they would undoubtedly have done for us, had they been found in like circumstances as we are? Let the work of purifying and reforming what is amiss in the present edition of our Bible, be fairly and honestly set about, and with that moderation and soberness which the gravity of the subject requires." "Whenever it shall be thought proper," says Bishop Lowth (*Diss.*, p. 97), "to set forth the Sacred Scriptures for the public use of our Church, to better advantage than as they appear in the present English translation—the expediency of which grows every day more and more evident—a revision or correction of that translation may perhaps be more advisable than to attempt an entirely new one. As to style and language, it admits of little improvement; but in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless." Similarly, Archbishop

Newcome (*Minor Prophets*, p. 16) recommended at great length an improved English version of the Scriptures—"than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it was patronised and executed. The reasons for its expediency are the mistakes, imperfections, and many invincible obscurities of our present version."

Weighty as are these testimonies, the object has not yet been attained—the task of carrying out such improvements being, in the words of Mr. Weston, "a nice and difficult one, lest in our attempts to polish we shall be found to erase, and by an unwise endeavour at too great a change, instead of softening lines, efface the figure."

A jealous fear of alterations, of whatever kind, will probably for long operate against any attempt at revision. But it was thought by the Editor of this work that no objection would be felt to an endeavour to make the most of the Authorised Version. The favourable reception of the "Chronological New Testament," which was published in 1851, justified this expectation.

In 1853, the Editor ventured on an edition of the entire Scriptures. In the early part of the Book of Genesis, he followed the plan of his former work; but, as he advanced, he was led to the conclusion that the Old Testament did not admit of comment wholly biblical in its character. Consequently, he began to insert explanatory notes. To these, in the books of Joshua and Judges, were added geographical and critical notes; and at last, down to the end of the Second Book of Kings, notes didactic and reflective. This point was reached in 1856. In 1858, the New Testament was completed; and in the winter of 1859, he resumed the publication of the Old Testament. The consequence is, the work is not *wholly* uniform—a defect which he hopes to remedy in future editions.

If it should be found that he has not overlooked anything of importance to the elucidation of the Historical Books, perhaps the reader may not regret having had his attention called to their spirit and meaning.

It is hoped that, by means of the helps provided, the English reader will obtain a clearer insight into the scope and purpose of the Poetical and Prophetical Books. The poems, psalms, or prophecies, are arranged and separated, and accompanied by notes tending to fix their historic place, and to bring out their primary significance.

The following are the main features in which this edition differs from those in ordinary use:—

I. The sacred text has been re-divided; for chapters have been substituted sections, and for verses paragraphs—the old divisions being nevertheless retained for facility of reference. The paragraphs, mainly the work of Alexander Bell, Esq.,

are constructed on a principle which has now for the first time been applied to the English Bible.

II. The most important parallel passages are quoted at length in the margin.

III. The marginal renderings of the translators are given: these are an integral part of the version.

IV. Many additional notes are given: for the purpose of distinguishing these from those of the translators, they are placed within parentheses ( ).

V. Every section has its own proper date, and the place of the occurrence of any event is stated.

VI. By means of the numerals prefixed to each section, the whole Sacred Volume may be read in chronological order.

VII. The Poetical Books—as well as the hymns and canticles scattered throughout the Sacred Volume—and many parts of the New Testament, have been printed rhythmically on the principle of poetic parallelism.

VIII. Speeches are printed with inverted commas.

IX. The most important variations of the ancient versions are given.

X. A comparison, by means of a different type, of the Received text of the New Testament with the MS. known as B, preserved in the Vatican Library.

XI. An elaborate harmony of the Gospels.

XII. A complete system of dates throughout all the books.

XIII. Quotations in the New Testament of passages from the Old are printed in capitals.

The Introductions to the books, from Exodus to 1 Chronicles, and that to S. Matthew, and part of the Notes, are the work of the Rev. F. Bosworth, M.A.; those from S. Mark to Romans, the work of the Rev. Dr. S. Trail, of Harray; and all the rest are the Editor's own. To the Rev. Dr. Jebb, of Peterstow, he is indebted for help with the Book of Proverbs: to Dr. S. Trail, and to the Rev. Dr. J. Forbes, of Edinburgh, for assistance with the parallelisms of the Gospels. In treating of the Apocalypse, he has adopted the view of the Rev. P. S. Desprez (*Apocalypse Fulfilled*), as in the main the true interpretation (*Journal of Sacred Literature*, April, 1862). To the Rev. Robert Wells Whitford, M.A., he is under great obligations for valuable aid

in suggestions, arrangements, and notes. Also to the Rev. T. K. Abbott, Trinity College, Dublin; the Rev. T. S. Green, Ashby de la Zouch; the Rev. T. Candy, Sidney College, Cambridge; the Rev. T. W. Meller, Woodbridge; and Henry Gough, Esq., Lincoln's Inn.

A large part of the expense of the work was defrayed by a layman of well-known beneficence, who is now deceased, and by a distinguished living Prelate of the Church. Many of those whose names appear as subscribers also contributed to its support.

It is the intention of the Editor to publish a Volume of Notes of greater length, embracing many matters connected with the Sacred Writings, which want of space prevented being given in the present work. Also, an edition of the Apocrypha, on the same plan, is in preparation.

If this attempt shall be favourably received, the Editor will endeavour in future editions to make the work more perfect. He is conscious that it is at present very far from being what such a work might and ought to be. To the attainment of this he most respectfully asks the assistance of Biblical scholars.

36, Trinity Square, Southwark.
Advent, 1864.

INTRODUCTION.

(1) THROUGHOUT the whole of the time in which Christianity has impressed its character and laws on civilisation, the volume of writings called emphatically "THE BOOK" has been regarded with respect, reverence, and love. Its wisdom expands the mind, its utterances excite our awe, its tenderness wins our hearts.

(2) The purpose of the Sacred Volume is twofold: to reveal the existence, and to enunciate the Will of the Almighty Creator; and to exhibit practical examples of the happiness of obedience, and the misery of disobedience, to that Divine Will.

(3) These are of necessity inseparably connected.

(4) Assurance of the reality of the manifestations of Himself which are recorded in the Old Testament, might have been made as certain as that at the Incarnation "Jesus Christ came to visit us in great humility" (*Collect for Advent:* compare Phil. ii. 6. Col. ii. 9. Heb. i. 1—4): and instead of "He added no more," De. v. 22, *precept* might have, in the Sacred Volume, largely taken the place of *example*. On the contrary, history forms the greater part of its contents; and that again is mainly occupied with the lives of men: of some, whom it records as alienated from God, outcasts from His presence, and abominable in His sight; of others, as acknowledged and cherished as His servants, His children, His peculiar people.

"In the Sacred Volume," says Bishop Jebb (*Practical Sermons*, p. 234), "life and death, blessing and cursing are set before us, and man is invited to a dedication of himself—a reasonable, holy, living sacrifice—to crucifixion of flesh, mortification of the body, discipline of the mind, and subjugation of the passions; to forbearance, endurance, watchfulness, as indispensable pre-requisites to purity of heart and peacefulness of spirit; to the safe enjoyment of this world, and the final blessedness of the next." "It is a contradiction to imagine," says C. How (*Meditation* LIV.), "that any man can be assured of God Almighty's pardon without obeying Him, or of the eternal enjoyment of Him without a firm belief in Him (Heb. xi. 6): that is," he adds, "when from intent meditation and mature reflection, the judgment, reason, understanding and all the faculties of the soul are overpowered with an irresistible conviction of the necessary existence of such a Divine Being, representing Him as infinite in glory, in wisdom, in goodness; with such charms, such beauty, such loveliness, as captivate the soul with a Divine love, possessing it with an ardent desire after the enjoyment of Him, laborious endeavours to please Him, incessant strivings to resemble and render ourselves acceptable to Him. Such a love as, reigning triumphant in the soul, engrosses its affections, and, divesting all other objects of their charms, delivers it up to the absolute and entire dominion of the great and glorious Creator."

(5) At the very beginning of his existence (Ge. ii. 16) man was made acquainted with the great Law of his being; viz. that the Will of God is the Rule of Duty. Compare De. v. 32; vi. 4, 25; vii., viii., ix., xi., xii.

That the Ten Commandments were a re-promulgation of an already known law, may be gathered from the lives of Noah, Abraham, and Job. The seven precepts of Noah prohibit—I. Idolatry; II. Irreverence to the Deity; III. Homicide; IV. Unchastity; V. Fraud and plundering; VI. Disobedience to government; VII. Eating any part of a living animal. (Selden, *De Jure Naturæ.*) These

may be presumed to have entered into the codes of the ancient nations of the world, and to have been part of the "Law of Nations" which the Roman lawyers sought in vain to recover.

A primitive revelation is, in all probability, the source of what is called the Law of Nature. "I cannot fancy to myself," says Selden (*Table Talk*), "what the law of nature means but the law of God. How should I know I ought not to steal, I ought not to commit adultery, &c., unless somebody had told me so? Surely it is because I have been told so. It is not because I think I ought not to do them, nor because you think I ought not; if so, our mind might change. Whence then comes the restraint? From a higher power; nothing else can bind. I cannot bind myself, for I may untie myself again; nor an equal cannot bind me, for we may untie each other. It must be a superior power —even God Almighty."

(6) Compliance and non-compliance with the Will of God, that is, resistance to the desires of the body and yielding to them, are set forth in many parts of the writings of S. Paul. "Walk in the spirit, and ye shall not fulfil (*fulfil not*, mar.) the lust of the flesh" (Ga. v. 16). "The flesh lusteth against the spirit, but (Gr.) the spirit against the flesh; to the end that ye should not do those things to which ye are inclined" (v. 17). "Let not sin, therefore, reign in your mortal body, that ye should obey the lusts thereof" (Ro. vi. 12). "I delight in the law of the mind (Ro. vii. 22) (Vat. MS. Barb. I.) . . . but I see another law in my members rebelling against the law of my mind" . . . (Ro. vii. 23). This warfare is analogous to the universal law of gravitation, and resistance to gravitation. By gravitation the pendulum descends, by resistance it ascends; by gravitation water falls to a lower level, by resistance it rises; again, by gravitation the tree decays, by resistance fresh life springs from the rotting trunk; by gravitation the radicle seeks the centre, by resistance the plumule seeks the heavens. Precisely analogous is the noble nature of man. Only by resistance is life. "Passion uncontrolled," says Hinton (*Life in Nature*, p. 200), "leads to corruption—ends in death. Operated on by the force which brings *its* latent passion into play — the chemical affinities which its elements contain—the seed begins to undergo a change, the decomposition of its substance. The change arises alike in the fertile and the unfertile seed; it is the starting-point at once of life and death. Resisted by the germ it becomes the source of living action—it is the very power of growth; the chemical change *resisted* constitutes the life, and forms the basis of all subsequent development. If *unresisted*, the seed decays—it sinks into corruption and is lost. Throughout life in all its forms this one fact is presented to us—passion resisted is the source of life. The law of *tension* (storing up of power), translated into language that our souls can understand, signifies self-control, uprightness, holiness."

(7) This edition of the Authorised Version has been prepared under the firm belief, not only that a Divine Revelation is historically recorded, but that the Record (γραφή, the Scripture) is itself inspired by God (θεόπνευστος). 2 Ti. iii. 16.

(8) In the infancy of society memorials of various kinds were employed to preserve the memory of events. Comp. Ge. xxvi. 33; xxviii. 18. Jos. iv. 9; vi. 26; viii. 32. Ju. xv. 19. 1 Sa. vii. 12. 2 Ki. xviii. 5. But the art of writing was very early practised. Pliny (*Nat. Hist.* vii. 46) says, "the use of letters was eternal." "The Phœnicians," says Herodotus (v. 58), "first made letters known in Greece." (Comp. ii. 49). The Phœnician and the old Hebrew characters are essentially one; and it is from the former, rather than from the Egyptians, that the Hebrews obtained theirs. (See Ge. xlii. 23.) As early as the times of the Patriarchs a very intimate relation subsisted between the Hebrews, Phœnicians, and Canaanites. (Compare Ge. xii. 6; xv. 18; and xxiii.) Abraham had jewels (Ge. xxiv. 22, 47); Zidon was known to Jacob as a haven of ships (Ge. xlix. 13. Jos. xix. 10); Judah had a seal-ring (Ge. xxxviii. 18; Comp. Ex. xxviii. 11, 21, 36), as the Babylonians had, according to Herodotus—"Each person has a seal-ring, and a cane or walking-stick, on the top of which is carved an apple, a rose, a lily, an eagle" (i. 195).

Stamped coin seems to have been in use (Ge. xx. 16; xxiii. 16; xxxiii. 19). Midianitish merchants pass from Gilead (see De. iii. 12, 13) into Egypt (Ge. xxxvii. 25). "If," says Hävernick (*Intro. to Old Test.* p. 234), "there was such a connection

in the patriarchial age with the neighbouring nations, and at the same time such an influence on the luxury of the Israelites, we can have little hesitation in ascribing to them also the art of writing." A class of Egyptian priests appears in Ge. xli. 8, whose name seems derived from the iron style mentioned Job xix. 24; xx. 1, 32. The "taskmasters" of Ex. v. 6 are literally "the writers." (Comp. *Iliad*, xvi. 457; xvii. 435. *Odyssey*, xii. 14.)

"If we find," says Hävernick, "writing entering deeply into the whole life of a people, we must of necessity ascribe to them an early acquaintance with it." The Levites must have been in possession of the art of writing (Nu. v. 23. De. xxxi. 9, and xvii. 18). They determined weights and measures; they decided according to the law (De. xvi. 18; xxi. 5. 1 Ch. xxiii. 4; xxvi. 29. 2 Ch. xix. 8; xxxiv. 13); and to them were entrusted the genealogies.

In the time immediately succeeding, the art of writing is fully known. Joshua writes readily (Jos. xxiv. 26); the blessings and curses are engraven in stones (Jos. viii. 32); the lands are described and measured; the troops are mustered in writing (Ju. v. 14. Je. lii. 25); and a young man in Succoth "writ" (Ju. viii. 14—mar.) the princes.

(9) It is repeatedly stated that Moses wrote the account of certain events (Ex. xxiv. 4, 7; xxxiv. 27. Nu. xxxiii. 2. De. xxxi. 9, 24). Those previous to his own time were probably not composed, but arranged and put together by him. That they had already been committed to writing may be inferred from the fact of the Book of Genesis consisting of ten sections, each commencing with the words "This is the generation" (history of the origin). I. The heavens and the earth (i.—ii. 4). II. Of Adam (v.; vi. 8). III. Of Noah (vi. 9—ix). IV. The sons of Noah (x.—xi. 9). V. Of Shem (xi. 10—26). VI. Of Terah (xi. 27—xxv. 11). VII. Of Ishmael (xxv. 12—18). VIII. Of Isaac (xxv. 19—xxxv). IX. Of Esau (xxxvi). X. Of Jacob (xxxvii). The tradition of his nation (Acts vii. 22. Josephus, *Ant.* II., x. 1, 2) ascribed to Moses "learning in all the wisdom of the Egyptians." It is probable that he was endowed with great powers of organisation, had an intimate acquaintance with Palestine and Egypt, and was master of the entire literature of his age. He was therefore competent to the task of forming the Pentateuch.

(10) From Adam to the death of Moses comprises a space of time of 3873 years, or to 1500 (1568) years B.C. About ten years after Joshua records the events of his own time.

During the succeeding twenty years we meet with Kirjath-sepher (Book-town), illustrative of the state of learning in the age.

Two hundred and fifty years further bring us to the times of Gideon, where the progress of civilisation, and of the arts, is instructively pourtrayed in the riches of the Ishmaelites: 1700 shekels of gold, ornaments, collars, and purple raiment (Ju. viii. 26. Comp. Ge. xxxvii. 3. Jos. vii. 21).

In less than another 250 years (1000 B.C.), we reach the magnificent reign of Solomon, whose wisdom "excelled the wisdom of the children of the East, and . . . . Egypt . . . . Ethan . . . . and Heman . . . . Chalcol and Darda, the sons of song (or poets)" (1 Ki. iv. 30. See also ver. 32—34.)

Max Müller thinks that the hymns of the *Rig-Veda* can be traced to 1000 B.C.

Two hundred and fifty years more, or 750 B.C., bring us to the reign of Hezekiah, who restored the liturgical service of the Temple, and made additions to the literature of his age. (2 Ch. xxix. 3; xxx. 1; xxxi. 2. Pr. xxv. 1.)

One hundred and fifty years bring us to B.C. 600, the close of the Jewish monarchy. At this time the prophets flourished.

In 100 years, about B.C. 500, we reach the reign of Darius Hystaspes; and 40 years after, the times of Ezra and Nehemiah; after which, B.C. 400 (409), in the blaze of the intellectual glory of Greece and Rome, Old Testament history ends. "Our forefathers," says Josephus (*Con. Ap.* i. 6, 7, 8), "took care about our records . . . . committing them to their high priests and prophets. These records have been written down to our own time with the utmost accuracy."

We are told by Josephus (*Ant.* XI., viii. 5) that the Book of Daniel was shewn to Alexander the Great (B.C. 332), and within 50 years after (B.C. 285), the Jewish scriptures were translated into Greek by Alexandrine Jews; "by several men," says Dr. Wall, "and at distant times."

(11) No very ancient Hebrew MSS. exist. "The oldest," says Bishop Lowth (*Diss.* p. 82), "do not come within many centuries of the times of the several authors, not nearer than about fourteen centuries to the age of Ezra." The oldest is No. 154, Kennicott; A.D. 1106. "We possess," says Hävernick (*Introd.* p. 290), "five or six dated codices of the twelfth century, 50 of the thirteenth, 80 of the fourteenth, 110 of the fifteenth."

"There is great reason to think," says Dr. Wall (*Preface*, p. 7), "that there existed about A.D. 125 several MS. copies of the Hebrew Bible with various readings; that the rabbis then met at Tiberias, pitched on one of them as authentic, and destroyed the rest." This irreparable loss is partly made up by our possessing the Septuagint, the Samaritan Pentateuch, and the Syriac and Arabic versions. "The vast collection of variations," says Bishop Lowth (*Diss.*, p. 83), "may perhaps give us as good and correct a text as was commonly current among the Jews in the time of Ezra." "The Heb. MSS.," says Kennicott (*Remarks*, p. 6), "have brought to light many various readings which give a powerful sanction to the ancient versions, by which joint assistance several parts of the Old Testament are reconciled, and sense restored to others." "In some texts," says Dr. Wall (*Preface*, p. 7), "the context will convince any reader that the old translations have preserved the true sense, where the present has had, by some chance, the words mis-written, mis-spelt, or mis-printed."

"The vowel-points," says Dr. H. Owen (*Enquiry*, Appen. 173), "were invented with a good design to preserve the knowledge of the language. From this use they were afterwards perverted to the purpose of extracting different senses from controverted texts. By long cultivation they were improved to their present form, and then fixed to the whole Bible for the preservation of that sense in which the learned among the Jews meant it should be understood." This our authorised version exactly represents, viz., the most approved rabbinical comment on the Old Testament.

(12) The Providence of God has not interfered to prevent mistakes from occurring in copies of the Sacred Scriptures. Such interference would have been a continual miracle; since, however infallibly directed prophets and the other inspired first writers might be, transcribers were ordinary men, to whom no promise was given of being preserved from comitting mistakes and blunders. "The condition of the Hebrew text," says Bishop Lowth (*Diss.* p. 79), "is such as, from the nature of the thing, the antiquity of the writings, the want of care or critical skill, might in all reason be expected." . . . . But "though casual errors may blemish parts, they do not destroy, or much alter the whole. Important statements do not wholly depend on single passages; a harmony runs through the Sacred Scriptures; parts mutually support and supply each other's deficiencies and obscurities."

(13) The sacred writers display such careful citing of original documents, such extraordinary accuracy in geographical details, and in names of peoples and cities (most of which have been traced and identified), such exact marks of time, and so intimate an acquaintance with the manners and customs of the several ages of which they treat, that we are led irresistibly to the conclusion, that, since they are found trustworthy where their statements can be verified, they may be implicitly relied on in other cases where the same verification cannot be afforded.

(14) "It may perhaps be asked," says Bishop Jebb (*Practical Theology*, ii. 44), "If the Scriptures are indeed so admirably calculated to promote human happiness, and are really the means appointed by Infinite Wisdom to effect the gracious purposes of Infinite Goodness, why were those of the Old Testament confined to a single people, and why was the volume of Revelation completed at so late a period?"

"This objection," says Bishop Butler (*Analogy*, ii. 6), "is founded on suppositions which are contradicted by the general analogy of nature, and by not a few instances in the natural government of the Almighty: 1st, that it cannot be thought that God would have bestowed any favour at all on us, unless in that degree which *we* think would be most for our particular advantage; and 2nd, that He would not bestow on any unless He bestowed on all."

"We are fully authorised to say," says Bishop Jebb (*Practical Theology*, ii. notes p. 45), "that

in the communication of light and guidance, the All-wise God has observed an arrangement similar to what appears in His other dispensations. The earth does not at once produce its fruit in full maturity; man is not born in vigour of body and strength of mind; the peopling of the earth was the work of ages; and society has progressively advanced."

"To render men fit recipients of Christianity much previous information and culture were absolutely requisite. The human mind, not enlightened by experience, not expanded by liberal instruction, not exercised by varied observation, would have been ill qualified to understand or to apply its grand comprehensive principles. Before it could be efficaciously promulgated, the great principles of rectitude must be delineated, the rights and duties of social life ascertained, and a law of opinion must prevail. Before knowledge could be extended, rude sentiments and savage practices must be exchanged for the regularity and refinement of cultivated society; a concern for truth excited by the collision of opinion, morality enforced by laws, and habits improved by friendly intercourse; and the process aided by the infusion of speculative and practical principles: these, though the mass of mankind could not invent, they would readily receive and thankfully imbibe."

(15) History testifies that this process was actually pursued. There are few traces of the earlier civilisations — Assyrian, Egyptian — but both learning and literature must have existed and been appreciated; "the fame of Solomon (1 Kings iv. 31) was in all nations round about," and (ver. 34) "there came of all people to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom."

(16) The great and sublime idea of One God gave life, strength, and spirit to virtuous principle which never were and never can be derived from any other source. "Our Lawgiver," says Josephus (*Con. Ap.* ii. 17), "attributed all rule and all dominion to one Uncreated, Unchangeable, Eternal Being. Him he led us to regard as the Author of all good, whether generally bestowed in the course of providence, or specially vouchsafed to the supplication of the afflicted; Whose knowledge no action escapes, and Who searches the secrets of our hearts."

This knowledge was to some extent diffused in the ancient world. "Moses," says Strabo (*Geog.* xvi.), "rejecting images, determined to dedicate to God a temple worthy of His nature, and to worship Him as an unembodied Spirit. He taught that those who live soberly and justly alone ought to expect some gift and sign from God. H instituted worship and religious observances, encumbered neither with extravagant expense enthusiastic frenzy, nor absurd practices."

(17) About the time of the closing of the Canon of the Old Testament (A.D. 409) the enterprising spirit of the Greeks was "strengthened," says Collinson (*Observations*, p. 135) "by the power of literature, which began then to arise. Herodotus recited his History publicly B.C. 445. Thucydides, excited by his example, followed, and excelled his master. In describing facts and characters in Greece he laid open the policy of different states, the causes of events, and the motives of human actions, with so much truth and sagacity, that his work contains matter applicable to all times and countries, and is exhibited with a sense, energy, and precision which taxes the powers of that incomparable language. About the same time, in the age of Pericles, flourished the dramatists, poets, orators, and philosophers; among them Socrates, who, says Cicero (*Tusc. Quest.* v. 4), first brought philosophy into the business of life. Socrates and Plato may be considered as the founders of moral philosophy in Europe. To them succeeded Xenophon, Demosthenes, Aristotle. These writers please and instruct by an easy, graceful, natural simplicity, clear reasoning, and judicious appeal to the passions. The tendency of their works, like those of Homer, is extremely favourable to natural piety and benevolence. Their effect on different generations of men it is impossible to calculate."

(18) "The Greek literature was a preparation for Christianity. It contributed to make that language universal, introduced a love of reading, and diffused excellent sentiments throughout the civilised world."

The Romans followed, and on a more intimate acquaintance with the Jewish Scriptures, they

must have felt admiration at finding propounded with authority in an early age, rules the most useful and equitable, which themselves only comparatively late had learned to appreciate, and had wrought into a system in an inefficient manner with great labour and the researches of successive generations (Maine, *Ancient Law*).

They could not fail to observe that no such books, and no similar principles, existed among other nations which they had subdued and civilised, by the same slow gradual process of improvement which they had themselves experienced.

(19) The order of events in the world is, on the whole, so inexplicable by human discernment, that the ancient nations were obliged to have recourse to the hidden over-ruling force of Destiny. In place of this the Scriptures present the cheering idea of Providence watching over human affairs; and Christianity completes and expands this view; the great fact of the Incarnation bringing "life and immortality to light;" shewing that an Atonement has been made for the entire race of man; representing the God of righteousness and judgment in the endearing character of a Deliverer from sin and misery. "In consequence of sin," says S. Paul (Ro. vi. 10), "He died once for all . . . . . Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God through the Christ, Jesus" (*Vat. MS.*) "For as in Adam all die, even so in Christ shall all be made alive" (*Anthem for Easter*, 1 Co. xv. 22).

In accordance with the declaration of S. Paul (Ro. vi. 3) "we are baptised into His death," *i.e.* baptism represents our profession . . . . that as He died and rose again, so should we . . . die from sin and rise again unto righteousness; and "continually mortifying (*Baptismal Service*) all our evil and corrupt affections, daily proceed in all virtue and godliness of living:" and in remembrance of His death "we celebrate and make (*Scotch Book of Com. Prayer*, 1637) the memorial which He hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering unto the Lord, our Heavenly Father, most hearty thanks for the innumerable benefits procured unto us by the same;" viz., that we are made members of Christ, children of God, and inheritors of the kingdom of heaven, *i.e.* Christianity and its accompanying blessings.

(20) From just and happy conceptions of Almighty God is derived the cheerfulness of our services. "It is not," says Bishop Jebb (*Prac. Theology*, ii. p. 87), "as an inexorable sovereign, but as a loving, gracious Parent, that we are invited to approach the Best of Beings, 'Who hateth nothing that He hath made,' Whose nature and property it is ever to have mercy and forgive." The hymns that enliven our daily service are devout, calm, animated, and impassioned—accord with the best natural instincts, and the purest feelings attainable on this side heaven. The whole tenor of the services is dignified and reverential, simple, yet majestic; and their object and effect are to make our nearest and most joyful approach to God's Almightiness resemble the august humility of angels."

(21) The reason why people are not, generally, religious, and why among the religious so many are not happy, is that they associate with their religion ideas of constraint and gloom.

That Christianity is a religion (*religio* from *religo*, "I bind hard") of restraint is true, but unalloyed Christianity is "a service of perfect freedom" (*Collect*). "It gives," says C. How, "a greatness of soul truly noble, to a virtuous man, to consider how honourable he is made by his being the servant of so great and glorious a Master. With what generous thoughts, what firm and graceful confidence, does the assurance of His favour and love inspire him. How contemptible do the interests and pursuits, hopes and fears, desires and aversions of the world appear to him whose heart is enlightened and enlarged with the love of His great Creator and merciful Redeemer."

From his possessing a free and intelligent will man is capable of the highest degree of happiness. By conformity to the Divine Will he becomes akin to the Divine Nature (Ro. xii. 12. 2 Pe. i. 4). "Misery," says C. How (*Med.* xc.), "proceeds either from desiring things vicious or impossible, or from dreading things natural and unavoidable. True happiness consists in such a peaceful tranquillity and contentment as is neither ruffled by fear nor discomposed by desire." This is attained

only by sincere and unreserved obedience; "he that obeyeth (Gr.) not the Son shall not see life" (S. John iii. 36). To this end we pray that we may "love the thing which God has commanded" (*Collect, 4th S. after E.*); having our hearts "mortified" (Col. iii. 5) "from all worldly and carnal lusts, we may in all things obey His blessed will" (*Circum.*); having our "flesh subdued" (Ga. v. 16. Rom. viii. 4); "we may ever obey His godly motions" (*1st S. in L.*); and "putting away the leaven of malice and wickedness, we may always serve Him in pureness of living" (*1st S. after E.*); and "daily endeavour ourselves to follow the blessed steps of His most holy life" (*2nd S. after E.*); and "think those things that be good, and by God's merciful guiding perform the same" (*5th S. after E.*); and "in keeping His commandments may please Him" (*1st S. after T.*) "He would make us continually to be given to all good works" (*17th S. after T.*); and "ready both in body and mind may cheerfully accomplish those things that He would have done" (*20th S. after T.*).

(22) "If," says the author of *Philosophical Theories* and *Philosophical Experience*, p. 45, "to an individual involved in the perplexities caused by man's perverse will, the schooling of his wishes to the Divine be productive of peace and happiness, a spring of never-failing content and satisfaction, what would be the consequence if a whole community were under the same influence?"

"It would not then be asked why evil is in the world, for there would be none. Health would not be worn out with labour, nor hearts broken by unkindness. Disease no longer brought on by excess, and science controlling that arising from natural causes, death would become a pleasant journey to a happier land. The mass of suffering swept away, three generations of a wise and virtuous race would nearly efface the mischiefs of the ages of sin and sorrow which had preceded."

The identity of our will with that of the Deity is the sum and substance of religion and philosophy. Having become the children of God (Ro. viii. 14. I John iv. 1), identified in our affections, our interests, our designs with the Father of our love, we should have His wisdom to guide, and His power to help us.

True religion is without terror. We believe it, for it is not repugnant to our rational and instinctive feelings; it is loveable, and therefore we can cherish it in our hearts, and keep it beside us as our companion; it is pleasant, and therefore is never inappropriate; it is rational, and therefore satisfies the intellect; it lays hold on our feelings, and therefore becomes a constant source of action. Learning to love what is both agreeable and wise, all inclination to any other course disappears, and what was at first weighed and deemed fitting, becomes at last habitual, and we act aright almost without reflection.

Acting in conformity with our true nature, conferring happiness, and pursuing knowledge, there arise a peaceful serenity and tranquil joy amid the vicissitudes of life, more akin to heaven than to earth.

Perfect love having cast out fear (I John iv. 18), and "faith being perfected by love" (Ga. v. 6. Bp. Bull, *Def. Fid. Nic.*), we can bless God for our creation, preservation, and all the blessings of this life; and, carrying our religion into the every-day business of life, with hearts unfeignedly thankful, can shew forth His praise not only with our lips but with our lives,—give up ourselves to His service, and walk before Him in holiness and righteousness all our days, through Jesus Christ our Lord.

ROBERT B. BLACKADER.

KEY TO THE SECTIONS.

SECTIONS.	
1—13.	Genesis i.—xi. 26.
14.	Job.

[From Abraham to David.]

15— 61.	Genesis xi. 27—l.
62—105.	Exodus.
106—111.	Leviticus.
112—150.	Numbers.
151—178.	Deuteronomy.
179—203.	Joshua.
204—216.	Judges i.—vi. 6.
217.	Ruth.
218—230.	Judges vi. 7—xxi.
231—282.	1 Samuel, and part of Psalms.

[From David, to the carrying away to Babylon.]

283—337.	2 Samuel, and part of Psalms.
339—354.	1 Kings.
355.	Song of Solomon.
358.	Proverbs.
360.	Ecclesiastes.
361—384.	Kings, and part of Chronicles.
385—404.	2 Kings.
405.	Jonah.
407.	Joel.
408.	Amos.
409.	Hosea.
410.	Isaiah.
413.	Micah.
423.	Nahum.
424.	Habakkuk.
426.	Jeremiah i.—xii.
427.	Zephaniah.
431.	Jeremiah xiii.—xx.
434.	Jeremiah xxii.—lii.
440.	Lamentations.

[From the carrying away to Babylon, to Christ.]

441.	Ezekiel.
442.	2 Kings xxv. 22—30. Obadiah.
444.	Daniel.
445—448.	Ezra i.—iv. 24.
449.	Haggai.
450.	Zechariah i.—vi.
451—453.	Ezra iv. 24—vi. 14.
454.	Zechariah vii. viii.
455.	Ezra vi. 14—22.
456.	Zechariah ix.—xiv.
457.	Esther.
458—461.	Ezra vii.—x.
462—475.	Nehemiah i.—xiii.
476.	Malachi.
477.	Nehemiah xiii. 15, 30.

ROLL OF THE LINEAGE OF THE LORD JESUS CHRIST.

"All the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations."—(*S. Matthew* i. 17.)

"The Lord God hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world (*i. e.* the Jewish economy) began."—(*S. Luke* i. 69, 70.)

"FATHER" denotes ancestor, and "Son" descendant. The word "Son" as used in this genealogy, marks the person to be the head of a subordinate family. "Begat" marks the line of natural descent, though in some cases generations are omitted. The line from Salmon became extinct by the death of the two sons of Elimelech (Ruth i. 5), the eldest branch. The next, or second, declined to comply with the law of consanguinity, choosing to continue to be the head of a subordinate family. The heirship devolved, therefore, on Booz, a grandson by Salmon's third son. So in the case of Joram and the succession of Ozias. It appears from 2 Chr. xxi. that Ochozias only was left, who was slain by Jehu, and all the rest of the seed-royal by Athaliah, except Joash. In 2 Ki. xv. 1, 2 Chr. xxvi., Azarias, or Azias, was made king, and called "son" of Joram; the line through Ochozias, Joas, and Amazias, being then extinct and set aside.

FIRST PERIOD.	SECOND PERIOD.	THIRD PERIOD.
1. Isaac.	1. Solomon.	1. Jechonias.
2. Jacob.	2. Roboam.	2. Salathiel.
3. Judas.	3. Abia.	3. Zorobabel.
4. Phares.	4. Asa.	4. Abiud.
5. Esrom.	5. Josaphat.	5. Eliakim.
6. Aram.	6. Joram.	6. Azor.
7. Aminadab.	7. Father of Azarias.	7. Sadoc.
8. Naasson.	8. Ozias.	8. Achim.
9. Salmon.	9. Joatham.	9. Eliud.
10. Father of Booz.	10. Achaz.	10. Eleazar.
11. Booz.	11. Ezekias.	11. Matthan.
12. Obed.	12. Manasses.	12. Jacob.
13. Jesse.	13. Amon.	13. Joseph.
14. David.	14. Josias.	14. Jesus.

The three elder branches of Josias' family became extinct at the capture of Jerusalem, B.C. 586, and the death of Zedekiah; and the line of succession passed to his youngest son. Jechonias; hence the phrase "Jechonias and his brethren." He and his mother, and the artisans and chiefs, and other prisoners of distinction, were sent to Babylon.

C. THOMSON.

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A SYNOPTICAL TABLE OF SACRED CHRONOLOGY.

PREFACE.

IN the following Table the dates of Bishop Russell are followed. This has been deemed the most likely way to advance the cause of truth. To adhere to the system of the latest writer of eminence in Sacred Chronology, and to exhibit it in the pages of the first edition of the Chronological Bible, must prepare the way for still greater approximate correctness. The Chronology of Bishop Russell is mainly that of Dr. Hales, which is substantially that of Jackson,—all three being founded on the SEPTUAGINT. The computation which is adopted in our common English version is that of Archbishop Usher, slightly amended by Lloyd, which is based on the HEBREW TEXT. Some writers, whose opinions are entitled to great respect, including Greswell and the late Mr. Clinton, still maintain the authenticity of the Hebrew Chronology; though the evidence to the contrary seems to preponderate. The variance between these two systems arises principally from the discrepancy existing between our present copies of the Hebrew text and the version of the Seventy, as to the ages of the patriarchs at the births of their eldest sons; in which particular there is reason to believe that the Hebrew Scriptures have been corrupted by the Jews. The Samaritan manuscripts are still more corrupt in their chronology than the Hebrew copies, and even the chronology of Josephus has been tampered with. These facts are proved by Dr. Hales and others, from internal evidence, the testimony of early Christian writers, and even from the admissions of Jewish doctors. The shorter computation appears to have been fabricated by the Jews about the time of the publication of the *Seder Olam Rabba*, their great system of Chronology, A.D. 130, the author of which was Rabbi Josi or José; and their motive for so doing was evidently to throw discredit upon the widely received opinion (grounded chiefly on the fact of the creation of Adam on the sixth day of the week), that the Messiah would come during the sixth millennium of the world: an opinion which, whether well-founded or not, was at least *apparently* sanctioned by the birth of Jesus Christ, according to the computation then received, about the middle of that period. From an independent investigation, we have arrived at the conclusion that the computations of Dr. Hales and Bishop Russell approximate so closely to the truth, that they can never be very materially corrected; for though the different periods of the commencement of the year, and the probable use in many cases of *round numbers*, render perfect accuracy unattainable, yet it should be observed, that records of concurrent periods frequently correct each other; and we have no reason to despair of the fulfilment of the words of Dr. Hales:—"I am persuaded that the whole of ancient chronology, sacred and profane, may be reduced to one simple, uniform, and consistent system . . . . and the whole be brought to the highest degree of *probability*, bordering on *moral certainty*, beyond which it cannot be raised from the imperfection of several of the leading data; for '*Who can count the sand of the sea, and the drops of rain, and the days of the world*,' with absolute certainty, but He who made them all—THE ANCIENT OF DAYS."

A SYNOPTICAL TABLE.

PERIOD FROM THE CREATION TO THE DELUGE.

A.M.	B. C.*	Yrs. intervening		Yrs.
	5441		The Creation (the work of 6 days.)	
230	5211	230	Seth born, Adam's age being 230	
435	5006	205	Enos born, Seth being 205	
625	4816	190	Canaan born, Enos being 190	
795	4646	170	Mahalaleel born, Canaan being ...170	
960	4481	165	Jared born, Mahalaleel being 165	
1122	4319	162	Enoch born, Jared being 162	
1287	4154	165	Methuselah born, Enoch being.....165	
			Lamech born, Methuselah being ...187	
1474	3967	187	[*Vat.* 167. *Alex.* 187.	
			Noah born, Lamech being.....182	
1656	3785	182	[*Josephus, Heb. and Hales.*	
2256	3185	600	The Deluge begins, Noah being 600	
				2256

* The Copts and Abyssinians refer the birth of Christ to the year of the creation of Adam, 5500.—Niebuhr, *Desc. de l'Arabie*, p. 98, and Harris's *Æthiopia*, vol. iii., p. 198.

PERIOD FROM THE DELUGE TO THE CALL OF ABRAM.

A.M.	B.C.	Yrs. intvg.		Yrs.
			Arphaxad, son of Shem, born two years after the flood	2
2258	3183	2	[The Septuagint (Gen. x. 24 and xi. 12) inserts here a second Canaan, as the son of Arphaxad and father of Salah, whose generation makes an addition to the chronology of 130 years. With this agrees Lu. iii. 36 in all ancient MSS., except the *Codex Bezæ* at Cambridge. We are necessarily led to the conclusion that the words have been omitted in the Hebrew text. It is true that this Canaan is not mentioned 1 Ch. i. 18, but the Septuagint contains it in all the editions except the *Vatican*, which is defective here. The Alexandrine, the Complutensian and Aldine editions all read, "And Arphaxad begat Cainan, and Cainan begat Sala." Bp. Walton, *Prol.*, ix., § 64, says "the name of Cainan is found in all the MSS., even the most ancient, both of the Septuagint and of St. Luke." It was also in the Cottonian Fragment of Genesis.]	
			Carry up.....	2

A.M.	B.C.	Yrs. intervening.		Yrs.
			Brought up	2
2258	3183	2	Canaan born, Arphaxad being 135	
2393	3048	135	Salah born, Canaan being 130	
2523	2918	130	Eber born, Salah being 130	
2650	2788	130	Peleg born, Eber being 134	
2787	2654	134	Reu born, Peleg being 130	
2917	2524	130	Serug born, Reu being 132	
3049	2392	132	Nahor born, Serug being 130	
3179	2262	130	Terah born, Nahor being 79	
3258	2183	79	Abram born, Terah being 70	
3328	2113	70	Abram leaves Haran, being 75	
				1147

PERIOD FROM THE CALL OF ABRAM TO THE EXODUS.*

A.M.	B.C.	Yrs. intvg.		Yrs.
3403	2038	75	Isaac is born (Abraham aged 100)	25
3428	2013	25	Jacob is born, Isaac being	60
3488	1953	60	Jacob comes into Egypt, being ...130	
3618	1823	130	Jacob dies, after residing in Egypt	17
3635	1806	17	Joseph dies (54 years afterwards) .	54
3689	1752	54	Moses is born (63 years after)	63
3752	1689	63	Moses in Egypt and in Midian	80
3832	1609	80	One year expired before the Exodus from Egypt	1
				430

* See Exod. xii. 40, in the Sept. and Sam., "Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, *and in the land of Canaan* (was) four hundred (and) thirty years." St. Paul expressly says that the Law was 430 years after the promise made to Abraham. Ga. iii. 17.

PERIOD FROM THE EXODUS TO THE BUILDING OF THE TEMPLE.

A.M.	B.C,	Yrs. intvg.		Yrs.
3833	1608	1	The Israelites pass in the Wilderness	40
3873	1568	40	Joshua's wars last	5
3878	1563	5	Division of the land by lot	1
3879	1562	1	Administration of the Elders begins, which lasts.....	20
3899	1542	20	Israel serves Chushan-Rishathaim during	8
			Carry over	74

A.M.	B.C.	Yrs. intvg.		Yrs.
			Brought up	74
3908	1533	8	Othniel judges Israel	40
3948	1493	40	Israel serves Eglon	18
3966	1475	18	Ehud judges Israel (Shamgar 1.)...	80
4046	1395	80	Jabin oppresses Israel	20
4066	1375	20	Deborah and Barak govern Israel during	40
4106	1335	40	Israel serves Midian	7
4113	1328	7	Gideon judges Israel	40
4153	1288	40	Abimelech judges Israel	3
4156	1285	3	Tola judges Israel	23
4179	1262	23	Jair judges Israel	22
4201	1240	22	The Ammonites oppress Israel.	18
4219	1222	18	Jephthah judges Israel	6
4225	1216	6	Ibzan judges Israel	7
4232	1209	7	Elon judges Israel	10
4242	1199	10	Abdon judges Israel	8
4250	1191	8	First servitude to the Philistines, which lasted	20
4270	1171	20	Samson judges Israel	20
4290	1151	20	Eli judges Israel	20
4310	1131	20	2nd servitude to the Philistines*...	20
4330	1111	20	Samuel judges Israel (alone)	12
4342	1099	12	Saul reigns	40
4382	1059	40	David reigns	40
4422	1019	40	Solomon's reign to the temple†	3
				591

* Up to this period, there are exactly 496 years, from which, if 46 years from the Exodus to the dividing of the land of Canaan are deducted, we have exactly the 450 years of Paul, (Acts xiii. 20.) The commencement of Paul's 450 years is proved thus:—Caleb was 40 years old when sent as a spy in the second year after the Exodus, (Comp. Nu. x. 11; and xiii. 6; and Jos. xiv. 7.) Consequently, at the entrance, his age was 79. At the time of the first division of the land his age was 85 (Jos. xiv. 10), therefore that division was made 6 years after the entrance. This very nearly agrees with the statement of Josephus, who fixes the division of the land in the 5th year after the entrance.

† According to the Hebrew text (1 Kings vi. 1), the temple commenced in the 480th year, and according to the Septuagint in the 440th year after the Exodus, in the 4th year of the reign of Solomon. This verse involves great chronological difficulties, both these dates being totally irreconcilable with the 450 years of Paul, whose reckoning is supported not only by Josephus, but by many remarkable coincidences. It is in the highest degree probable, that the Hebrew text is corrupt here, and the Septuagint still more so.

PERIOD FROM THE BUILDING OF THE TEMPLE TO THE CAPTIVITY.

A.M.	B.C.	Yrs. intvg.		Yrs.
4425	1016	3	Remainder of Solomon's reign	37
4462	979	37	Rehoboam reigns	17
4479	962	17	Abijah or Abijam reigns	3
4482	959	3	Asa reigns	41
4523	918	41	Jehoshaphat reigns	25
4548	893	25	Joram reigns	8
4556	885	8	Ahaziah reigns	1
4557	884	1	Athaliah, queen, reigns	6
4563	878	6	Jehoash reigns	40
4602	838	40	Amaziah reigns	29
4632	809	29	Uzziah reigns	52
			Carry up	259

A.M.	B.C.	Yrs. intvg.		Yrs.
			Brought up	259
4684	757	52	Jotham reigns	16
4700	741	16	Ahaz reigns	16
4716	725	16	Hezekiah reigns	29
			[During his reign Samaria is taken, and the ten tribes carried away by Shalmaneser.]	
4745	696	29	Manasseh reigns	55
4795	641	55	Amon reigns	2
4800	639	2	Josiah reigns	31
4833	608	31	Jehoahaz or Shallum, 3 months, Jehoiakim reigns (11 years in all*)	3
				411

* The seventy years' captivity is reckoned from the 3rd year of Jehoiakim.

PERIOD OF THE CAPTIVITY.

A.M.	B.C.	Yrs. intvg.		Yrs.
4836	605	3	Commencement of the Captivity. Remainder of Jehoiakim's reign	8
4844	597	8	Jehoiachin or Coniah reigns (3 months) and Zedekiah reigns	11
			(He is carried to Babylon by)	
4855	586	11	Nebuchadnezzar, who reigns	25
			(He is succeeded by)	
4880	561	25	Evil Merodach,* who reigns at Babylon	3
			(And is succeeded by)	
4863	558	3	Belshazzar,† his son, who reigns	5
4888	553	5	Darius the Mede (Cyaxares) and son of Astyages,‡ (Jos., *Ant.*, x., 11)	2
4890	551	2	Nabonadius, after a period of 15 years, revolts against Cyrus, who had succeeded to the united kingdom of the Medes and Persians	15
4905	536	15	Cyrus takes Babylon, and liberates the Jews, who thereupon return to Jerusalem under Zerubbabel.	1
4905	535	1	End of the 70 years' captivity.	
				70

* In Usher's computation, his reign (reckoned at 2 years), and Neriglissar (4 years), and his son Laborosoarchad (9 months), are placed between Evil Merodach and Belshazzar. (Josephus, *Ant.*, xi. 12, says that Belshazzar was Nabonadius, a statement which seems to be inconsistent with established facts.)

† Usher and his followers reckon his reign at 17 years, but this is probably an error arising from the identification of two events which there is reason to believe were perfectly distinct and separated by a considerable interval of time. It is believed that shortly after the murder of Belshazzar or Neriglissar, and the death of Laborosoarchad, his son, 9 months after, "Darius, the Median, took (or accepted) the kingdom" peaceably, as the person best entitled to the succession, and appointed Nabonadius or Labynetus (whom Usher and others suppose to be Belshazzar) tributary king or viceroy, and died 2 years afterwards.

‡ Styled Ahasuerus, (Dan. ix. 1.)

A.M.	B.C.	Yrs. intvg.		Yrs.
			Cyrus reigns after, 6 years	6
4912	529	6	Cambyses reigns 7 years and 5 months, and Smerdis* the Magian, 7 months	8
			[The second temple completed.]	
4920	521	8	Darius Hystaspes reigns†	36
4956	485	36	Xerxes reigns‡	21
4977	464	21	Artaxerxes Longimanus, 40 years, and Xerxes and Sogdianus, his two immediate successors, reign less than a year	42
5018	423	41	Darius Nothus§ reigns 19 years. In his third year the Old Testament History terminates	3
				116

* Smerdis (or Cambyses) is probably the Artaxerxes of Ezra iv. 7.
† Called in Scripture, Darius, King of Persia (Ezra iv. 5, 24).
‡ Usher, Calmet, Milman, and the writer in Kitto's *Biblical Cyclopædia*, regard him as Ahasuerus (styled in the Septuagint, Artaxerxes), the husband of Esther.
§ Darius the Persian, (Neh. xii. 22.)

PERIOD FROM THE END OF THE CAPTIVITY TO THE BIRTH OF CHRIST.

A.M.	B.C.	Yrs. intvg.		Yrs.
5021	420	3	Remainder of the reign of Darius Nothus	16
5037	405	16	Artaxerxes Mnemon reigns	43
5080	361	43	Artaxerxes Ochus reigns	23
5103	338	23	Arses reigns	2
5105	336	2	Darius Codomanus reigns	7
5112	329	7	End of the Persian Empire.	
				91
			Alexander the Great reigns	6
5118	323	6	Ptolemy Lagus reigns	39
5157	284	39	Ptolemy Philadelphus reigns	38
5195	246	38	Ptolemy Euergetes reigns	24
5219	222	24	Ptolemy Philopater reigns	19
5248	193	19	Ptolemy Epiphanes reigns	23
5271	170	23	Ptolemy Philometer reigns	30
			The Asmoneans to Christ	150
				329

RECAPITULATION.

	YEARS.
From the Creation to the Deluge	2256
From the Deluge to the call of Abraham	1147
From the call of Abraham to the Exodus	430
From the Exodus to the building of the Temple	591
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To the close of the Old Testament History	116
To the end of the Persian Empire	91
Thence to Christ	329
	5441

THE

FIRST BOOK OF MOSES,

CALLED

GENESIS.

I.] First Record. *(Perhaps transmitted by Adam.)* i.—ii. 3. [1
The creation of the heavens and the earth.

IN the beginning[a] God created[b] the heaven[c] and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said,[d] "Let there be light:"[e]

And there was light. 4 And God saw the light, that *it was* good: and God divided the light from the darkness.[α] 5 And God called the light Day,[f] and the darkness He called Night. And the evening and the morning were the first day.[β]

6 And God said, "Let there be a firmament[γ g] in the midst of the waters, and let it divide the waters from the waters."

7 And God made the firmament, and divided the waters which *were* under[h] the firmament from the waters which *were* above[i] the firmament: and it was so. 8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear:"[k]

And it was so. 10 And God called the dry *land* Earth; and the gathering together of the waters called He Seas:[l] and God saw that *it was* good.

11 And God said, "Let the earth bring forth grass,[δ] the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth:"[m]

And it was so. 12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. 13 And the evening and the morning were the third day.

14 And God said, "Let there be lights in the firmament of the heaven to divide the day from the night;[ε] and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth:"

And it was so. 16 And God made two great lights; the greater light to rule the day,[ζ] and the lesser light to rule the night: *he made* the stars also.[n] 17 And God set them in the firmament of the heaven to give light upon the earth. 18 And to rule over the day and over the night, and to divide the light from the darkness:[o] and God saw that *it was* good. 19 And the evening and the morning were the fourth day.

20 And God said, "Let the waters bring forth abundantly the moving[η]

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a Jno. 1, 1.

b Of old hast thou laid the foundation of the earth: and the heavens are the work of Thy hands. Ps. 102, 25.

c Je. 51, 15. Ps. 146, 6. Is. 44, 24. Ze. 12, 1.

d He spake, and it was done; he commanded, and it stood fast. Ps. 33, 9.

e 2 Cor. 4, 6.

α Heb., *between the light and between the darkness.*

f Ps. 74, 16, and 104, 20.

β Heb., *And the evening was, & the morning was.*

γ Heb., *expansion.*

g Hast thou with Him spread out the sky, which is strong, and as a molten looking glass? Job 37, 18.

h ..... He established the clouds above ... He strengthened the foundations of the deep. Pr. 8, 28.

i Ps. 148, 4.

k Job 38, 10, 11, and 26, 10. 2 Pe. 3, 5.

l ..... (I have) placed the sand for the bound of the sea..... and though the waves thereof toss themselves, yet can they not prevail....Je. 5, 22.

δ Heb., *tender grass.*

m .....The earth drinketh in the rain....& bringeth forth herbs. ...He. 6, 7.

ε Heb., *between the day and between the night.*

ζ Heb., *for the rule of the day.*

n ... Which the Lord thy God hath divided (or, *imparted*) unto all nations under the whole heaven. De. 4, 19. Ps. 74, 16, and 136, 7.

o ..... The Lord, which giveth the sun for a light by day, & the ordinances of the moon and of the stars for a light by night. ....Je. 31, 35.

η Or, *creeping.*

creature that hath life,[θ] and fowl[ι] *that* may fly above the earth in the open firmament of heaven."[κ]

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly,[ρ] after their kind, and every winged fowl after his kind: and God saw that *it was* good. 22 And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

23 And the evening and the morning were the fifth day.

24 And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:"

And it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 And God said, "Let Us make Man[λ] in Our image,[ϙ] after Our likeness: and let them have dominion[ר] over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

27 So God created man[μ] in His *own* image,[ς] in the image of God created He him; male and female created He them.[ι] 28 And God blessed them, and God said unto them, "Be fruitful,[υ] and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth[ν] upon the earth."

29 And God said, "Behold, I have given you every herb bearing seed,[ξ] which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.[ο] 30 And to every beast of the earth, and to every fowl of the air,[χ] and to every thing that creepeth upon the earth, wherein *there is* life,[ο] *I have given* every green herb for meat:"

And it was so. 31 And God saw every thing that He had made, and, behold, *it was* very good.[ψ]

And the evening and the morning were the sixth day.

II.] 1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended His work which He had made; and He rested[π] on the seventh[ζ] day from all His work which He had made. 3 And God blessed the seventh day, and sanctified it:[ρ] because that in it He had rested from all His work which God created and made.[ς] +

SECOND RECORD. *(Perhaps transmitted by Seth.)* ii. 4—iv. 26. [2
A.M. 0. B.C. 5441. GARDEN OF EDEN.
Description of the abode of Man when in a state of innocence.

[The site of Eden was probably the southern part of Armenia, between the 33rd and 37th degree of north latitude. The Phraat is the Euphrates; and the Hiddekel is generally considered the Tigris; but as to the other two rivers nothing certain is known.—Kitto's *Cyclopædia*; see also Winer's *Bib. Realwört.*]

4 These *are* the generations of the heavens and of the earth when they were created,[σ] in the day that the LORD God made the earth and the heavens, 5 and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.[τ] 6 But there went up a mist[υ] from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground,[λ] and breathed into his nostrils the breath of life; and man became a living soul.[φ]

8 And the LORD God planted a garden[α] eastward in Eden; and there He put the Man whom He had formed. 9 And out of the ground made the LORD God to grow every

θ Heb., *soul.*

ι Heb., *let fowl fly.*

κ Heb., *face of the firmament of heaven.*

ρ ....(The) great and wide sea, wherein are things creeping innumerable, both small and great beasts... there is that leviathan, whom thou hast made *(formed)* to play therein. Ps. 104, 25, 26.

λ *(Mankind, in the original simply* Adam. See Ge. 5, 2.)

ϙ ...Man...is the image and glory of God...1 Co. 11, 7. Ac. 17, 26. Ja. 3, 9.

ר Ps. 8, 6.

μ *(The first man, in the original,* Ha Adam, *the Man.)*

ς Lo, this...have I found, that God...made man upright. Ec. 7, 29.

ι Have ye not read, that He which made them at the beginning, made them male and female. Mal. 2, 15. Ma. 10, 6. Ch. 5, 2. Mat. 19, 4.

υ Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.....thus shall the man be blessed that feareth the Lord. Ps. 128, 3, 4. Ch. 9, 1.

ν Heb. *creepeth.*

ξ Heb., *seeding seed.*

ο He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth. Ps. 104, 14.

χ He giveth to the beast his food, and to the young ravens which cry. Ps. 147, 9. Job. 38, 41.

ο Heb., *a living soul.*

ψ Ps. 104, 24. 1 Ti. 4, 4.

π *(This does not imply* repose *after work, but simply* cessation *from work.)*

ζ Ex. 20, 11, and 31, 17. De. 5, 14. He. 4, 4.

ρ *("Blessed" as a day of cessation from labour and "sanctified" as a day devoted to religious worship & instruction.)*...My holy day...Is. 58, 13 Ne. 9, 14.

ς Heb., *created to make.*

σ *(Such was the production of the heavens and the earth* תּוֹלְדוֹת *from* יָלַד *to beget. Comp.* natura *from* nascor, De Sola.)

τ *(Each plant of the earth was not yet [sprung up] on the earth, and each herb of the field had not yet grown, for the Lord God had not caused it to rain upon the earth.* טֶרֶם *not yet.* Comp. Ex. 10, 30. *The germ had been created, but its development was left to the ordinary operation of the powers of nature.* DeSola.)

υ Or, *a mist which went up from,* &c.

λ Heb., *dust of the ground.*

φ *(An animate creature; same words as are translated living creature.)* Ch. 1, 21. Job 33, 4. Ac. 17, 25.

α Ch. 13, 10. Is. 51, 3. Eze. 28, 13, and 31, 8, 9. Joel 2, 3.

tree that is pleasant to the sight, and good for food; the tree of life[μ] also in the midst of the garden,[c] and the tree of knowledge of good[ζ] and evil.[η]
10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; 12 and the gold of that land *is* good: there *is* bdellium[ψ] and the onyx stone.[d] 13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.[ω] 14 And the name of the third river *is* Hiddekel:[e] that *is* it which goeth toward the east of Assyria.[α] And the fourth river *is* Euphrates.

15 And the LORD God took the man,[β] and put him into the garden of Eden to dress it and to keep it.[f]
16 And the LORD God commanded[g] the man, saying, "Of every tree of the garden thou mayest freely eat:[γ]
17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."[hδ]

18 And the LORD God said, "*It is* not good that the man should be alone; I will make him an help meet for him."[iε]

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam[ζ] to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.[k]
20 And Adam gave names[η] to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept:[l] and He took one of his ribs, and closed up the flesh instead thereof;
22 and the rib, which the LORD God had taken from man, made[θ] He a woman, and brought her unto the man.[m]

23 And Adam said, "This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman,[ι] because she was taken[n] out of Man."[κ]
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.[o]

25 And they were both naked, the man and his wife, and were not ashamed.[p]

III.] Date Unknown. GARDEN OF EDEN. *The fall of Man and its results.* [3

NOW the Serpent[q] was more subtil than any beast of the field which the LORD God had made.

And he said unto the woman, "Yea,[λ] hath God said, Ye shall not eat of every tree of the garden?"[r]
2 And the woman said unto the Serpent, "We may eat of the fruit of the trees of the garden: 3 but of the fruit of the tree which *is* in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

4 And the Serpent said unto the woman, "Ye shall not surely die:
5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."[s]

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant[μ] to the eyes, and a tree to be desired to make *one* wise,[t] she took of the fruit thereof,[u] and did eat, and gave also unto her husband with her; and he did eat.[v]

7 And the eyes of them both were opened, and they knew that they *were* naked;[x] and they sewed fig leaves together, and made themselves aprons.[ν]

8 And they heard the voice of the LORD God walking in the garden in the cool[ξ] of the day: and Adam and his wife hid[y] themselves from the presence of the LORD God amongst the trees of the garden.

μ *(It possesseth the quality of preserving the body in perfect health & strength, preventing that natural decay of the vital powers which is incidental to man's conformation: & as the means & pledge of immortality, was essentially a sacrament, & probably weekly partaken of by Adam.)*

c Pr. 3, 18, and 11, 30. Eze. 47, 12. Re. 22, 2.

ζ *(The tree, the eating of which would be accompanied by the experimental knowledge of moral good and moral evil.* Comp. Ch. 3, 22.)

η (It shall be our righteousness, if we observe to do .....as He hath commanded us, Deut. 6, 25, *suggests the inference that the will of God is the rule of duty).*

ψ *(An aromatic gum which issues from a tree growing in Arabia, Media, and the Indies.)* Nu. 11, 7.

d Job 28, 16.

ω Heb., *Cush.*

e Da. 10, 4.

α Or, *eastward to Assyria.*

β Or, *Adam.*

f Ps. 128, 2.

g .....To obey is better than sacrifice, and to hearken than the fat of rams. 1 Sa. 15, 22.

γ Heb., *eating thou shalt eat.*

h Ja. 1, 15. Ro. 6, 23. 1 Co. 15, 56.

δ Heb., *dying thou shalt die.*

i Comp. 1 Co. 11, 9; 1 Ti. 2, 13; with Ru. 3, 1; Pr. 18, 22.

ε Heb., *as before him.*

ζ Or, *the man.*

k Ps. 8, 6.

η Heb., *called.*

l Ch. 15, 12. 1 Sa. 26, 12. Da. 8, 18.

θ Heb., *builded.*

m Whoso findeth a wife findeth a good thing...Pr. 18, 22. He. 13, 4.

ι Heb., *Isha.*

n A virtuous woman is a crown to her husband. Pr. 12, 4. 1 Co. 11, 8.

κ Heb., *Ish (eminent man).*

o Ps. 45, 10. Mat. 19, 5. Ma. 10, 7. Ep. 5, 31.

p ...Let them be ashamed which transgress....Ps. 25, 3.

q ...That old Serpent, called the Devil & Satan... Rev. 12, 9, and 20, 2.

λ Heb., *Yea, because, &c.*

r ...The devil... was a murderer from the beginning, and abode not in the truth, because there is no truth in him. Jno. 8, 44.

s ...The Serpent beguiled Eve through his subtilty. 2 Co. 11, 3.

μ Heb., *a desire.*

t Woe unto them that follow their own spirit (Heb., *them that are prophets out of their own hearts).* Eze. 13, 3.

u Jos. 7, 21. Jn. 16, 1. 2.

v Adam was not deceived, but the woman being deceived, was in the transgression. 1 Tim. 2, 14.

x ...By one man's disobedience many were made sinners....Ro. 5, 19.

ν Or, *things to gird about.*

ξ Heb., *wind.*

y The spirit of man is the candle of the Lord. Pr. 20, 27. Ch. 42, 21. 1 Sa. 24, 5. Mat. 27, 3. Lu. 9, 7.

[9] And the LORD God called unto Adam, and said unto him, "Where *art* thou?"

[10] And he said, "I heard Thy voice in the garden, and I was afraid, because I *was* naked;[z] and I hid myself."[a]

[11] And He said, "Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

[12] And the man said, "The woman whom Thou gavest *to be* with me, she gave me of the tree, and I did eat."[b]

[13] And the LORD God said unto the woman, "What *is* this *that* thou hast done?"

And the woman said, "The Serpent beguiled[c] me, and I did eat."

[14] And the LORD God said unto the Serpent, "Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field;[d] upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:[e] [15] and I will put enmity between thee and the woman, and between thy seed[f] and her[g] Seed; it shall bruise thy head, and thou shalt bruise his heel."[h]—[16] Unto the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children;[i] and thy desire *shall be* to thy husband,[o] and he shall rule over thee."—[17] And unto Adam He said, "Because thou hast hearkened unto the voice of thy wife,[k] and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;[l] [18] thorns also and thistles shall it bring forth[π] to thee; and thou shalt eat the herb of the field; [19] in the sweat[m] of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return."[n]

[20] And Adam called his wife's name Eve;[ρ ς] because she was the mother of all living.[o]

[21] Unto Adam also and to his wife did the LORD God make coats of skins, and clothed[p] them.

[22] And the LORD God said, "Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"[q]—[23] therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. [24] So He drove out the man; and He placed at the east of the garden of Eden Cherubims,[v] and a flaming sword which turned every way, to keep the way of the tree of life.[r]

IV.] Shortly after the Fall. ARMENIA. *History of Cain and Abel, and the other descendants of Adam.* [4

AND Adam knew Eve his wife; and she conceived, and bare Cain,[φ] and said, "I have gotten a man from the LORD."

[2] And she again bare his brother Abel.[χ]

And Abel was a keeper[ψ] of sheep, but Cain was a tiller of the ground. [3] And in process[ω] of time it came to pass, that Cain brought of the fruit of the ground an offering[s] unto the LORD. [4] And Abel, he also brought of the firstlings of his flock[a] and of the fat thereof.[t] And the LORD had respect unto Abel and to his offering: [5] but unto Cain and to his offering He had not respect.[u] And Cain was very wroth, and his countenance fell.

[6] And the LORD said unto Cain, "Why art thou wroth? and why is thy countenance fallen? [7] If thou doest well, shalt thou not be accepted?[β] and if thou doest not well, sin lieth[γ] at the door. And unto[δ] thee *shall be* his desire, and thou shalt rule over him."[ε]

[8] And Cain talked with Abel his brother:——and it came to pass, when

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z Ch. 2, 25.

a Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? Je. 23, 24.

b The foolishness of man perverteth his way, and his heart fretteth against the Lord. Pr. 19, 3, and 28, 13. Job 31, 33.

c Ve. 4.

d Ex. 21, 29, 32.

e Ps. 72, 9. Is. 49, 23, and 65, 25. Mi. 7, 17.

f ...(Men) of subtilty and....mischief...(are children) of the devil...Ac. 13, 10.

g (God's own Son) made of a woman....Ga. 4, 4. Ps. 132, 11 Is. 7, 14. Mi. 5, 3. Mat. 1, 23. Lu. 1, 31.

h He. 2, 14. Col. 2, 14.

i Notwithstanding they shall be saved in child-bearing. 1 Ti. 2, 15.

o Or, *subject to thy husband.*

k If...the wife of thy bosom....entice thee secretly, saying, Let us go, and serve other gods..... thou shalt not consent. De. 13, 6. 1 Sa. 15, 23. Mat. 18, 7, 9. Ma. 9, 43.

l Ec. 2, 23. Job 5, 7. Ro. 8, 20.

π Heb., *cause to bud.*

m .....This sore travail hath God given to the sons of men to be exercised therewith. Ec. 1, 13. 2 Th. 3, 10.

n (All)...lie down alike in the dust, and the worms .....cover them. Job 21, 26, and 34, 15. Ps. 104, 29. Ec. 3, 20, and 12, 7.

ρ Heb., *Chavah.*

ς That is, *Living.*

o Ac. 17, 26.

p (Foreshadowing)...the righteousness of God which is by faith...Ro. 3, 22.

q (In order that the body of sin should be destroyed).....it is appointed unto men once to die. He. 9, 27. (But) .....to him that overcometh will I give to eat of the tree of life... Re. 2, 7.

v *(Much fruitless ingenuity has been expended by commentators in endeavouring to explain the true meaning of the word* Kerubim. *It is probable that they were celestial beings, but beyond this we cannot go.)*

r (Jesus said) I am the way, the truth, and the life...Jno. 14, 6.

φ That is, *Gotten,* or, *Acquired.*

χ Heb., *Hebel.*

ψ Heb., *a feeder.*

ω Heb., *at the end of days.*

s All the best of the oil and all the best of the wine and of the wheat, the first fruits of them. Nu. 18, 12.

a Heb., *sheep,* or, *goats.*

t Nu. 18, 17.

u Heb., 11, 4.

β Or, *have the excellency?*

γ (That is, *a sin-offering is at hand.* Magee & others.)

δ Or, *subject unto thee.*

ε (Lit., *So* [*shall*] *his desire be subject unto thee,* i.e., *thou by right of primogeniture shalt bear rule over thy brother unless thou forfeitest that right by disobedience.)*

they were in the field, that Cain rose up against Abel his brother, and slew him.[v]

9 And the LORD said unto Cain, "Where *is* Abel thy brother?"

And he said, "I know not:[x] *Am* I my brother's keeper?"

10 And He said, "What hast thou done? the voice of thy brother's bloods[ζ] crieth unto Me from the ground. 11 And now *art* thou cursed[y] from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond[η] shalt thou be in the earth."

13 And Cain said unto the LORD, "My punishment *is* greater than I can bear.[θ] 14 Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me."[z]

15 And the LORD said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

And the LORD set a mark[ι] upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod,[κ] on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch:[λ] and he builded a city, and called the name of the city, after the name of his son, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.[μ]

19 And Lamech took unto him two wives:[α] the name of the one *was* Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.[ν] 22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron:[ξ] and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, "Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding,[ο] and a young man to my hurt.[π] 24 If Cain shall be avenged sevenfold, truly Lamech seventy[ρ] and sevenfold."[ς]

25 And Adam knew his wife again; and she bare a son, and called his name Seth:[τ] "For God," *said she*, "hath appointed me another seed instead of Abel, whom Cain slew." 26 And to Seth, to him also there was born a son; and he called his name Enos:[υ]

Then began men to[φ] call upon the name of the LORD.[b]

V.] THIRD RECORD. *(Perhaps transmitted by Noah.)* v. 1—vi. 8. A.M. 1. B.C. 5440. [5

Enumeration of the descendants of Adam.

THIS *is* the book of the generations of Adam. In the day that God created man, in the likeness[c] of God made He him; 2 male and female created He them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:[χ] 4 and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:[ψ] 5 and all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:[ω] 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 and all the

v ...Because his own works were evil and his brother's righteous. 1 Jno. 3, 12.

x (Inwardly saying) How doth God know? Can He judge thro' the dark cloud? Job 22, 13.

ζ Heb., *bloods.*

y Cursed be he that smiteth his neighbour secretly... Dc. 27, 24.

η Lit., *moving & wandering.*

θ Or, *Mine iniquity is greater than* that it may *be forgiven.*

z A dreadful sound (Heb., *a sound of fears*) is in his ears; in prosperity the destroyer (the avenger of blood, Nu. 35, 19) shall come upon him. Job 15, 21.

ι (*Appointed Cain a token.*)

κ (Perhaps rather *Cain dwelt in the land, wandering.*)

λ Heb., *Chanoch.*

μ Heb., *Lemech.*

α He which made them at the beginning made them male and female, and said .....they twain shall be one flesh. Mat. 19, 4, 5.

ν (*Stringed and wind instruments.* Bochart.)

ξ (*A forger of every tool in copper and iron.* Ges. Ros.)

ο (*I have slain a man for having wounded me, a young man for having bruised me.* Ken. and Lowth.)

π Or, *in my hurt.*

ρ (*Because Cain had been guilty of murder, and Lamech had only killed a man in self-defence.*)

ς (*Josephus says, Lamech had 77 children by his two wives.* Ant., i., c. ii., § 2.

τ Heb., *Sheth*, i.e., *Appointed* or *Put.*

υ Heb., *Enosh*, i.e. *mortal.*

φ Or, *to call* themselves *by the name of the* LORD.

b 1 Ki. 18, 24. Ps. 116, 17. Joel 2, 32. Zep. 3, 9. 1 Cor. 1, 2.

c ...In righteousness and true. Eph. 4, 24.

χ (*The Arabian writers represent him as the inventor of writing.*)

ψ (*According to Cedrenus the number of Adam's sons was* 33, *& daughters* 27. *But Syncellus makes his daughters* 23, Chron., p. 11. *The Oriental writers ascribe two other sons to Adam—Abdathereth, elder brother of Cain, and Rocail, younger brother to Sheth,* D'Herbelot. *The Mohammedan authors say that Adam had two daughters—Aclima and Lebuda,* Fab. Ed. of Cod. Pseud., V. T. c. 44. *Josephus says that Adam had many more children than are recorded in Scripture,* b. i., c. ii., § 3, *and says also that the testimony of Manetho, Berosus, Hestiæus, &c., is in unison with the scriptural statements as to the extreme longevity of the patriarchs,* b. i. c. iii., § 9.)

ω (*Enos is described by the Arabian writers as a great philosopher and astronomer. Elmacen adds that he expressly forbade the intermarriage of his family with the descendants of Cain.* Hales. Comp. ch. 4, 26.)

days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan:[α] 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 and all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years, and begat Mahalaleel:[β] 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 and all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years and begat Jared:[γ] 16 and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 and all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch:[d] 19 and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 20 and all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah:[δ] 22 and Enoch walked[ε] with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 and all the days of Enoch were three hundred sixty and five years: 24 and Enoch walked with God:[ζ] and he *was* not; for God took him.[g]

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:[ε] 26 and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27 and all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:[θ] 29 and he called his name Noah,[ι] saying, "This *same* shall comfort[h] us concerning our work and toil of our hands, because of the ground which the LORD hath cursed."[κ] 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 and all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.[i]

VI.] 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 that the sons of God[λ] saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, "My spirit[μ] shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years."

4 There were giants in the earth in those days;[ν] and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.[ξ]

5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every[ο] imagination[k] of the thoughts of his heart *was* only evil continually.[π] 6 And it repented the LORD that He had made man on the earth, and it grieved[l] Him at His heart. 7 And the LORD said, "I will destroy man whom I have created from the face of the earth; both man, and beast,[ρ] and the creeping thing, and the fowls of the air; for it repenteth[m] Me that I have made them."

8 But Noah found grace in the eyes of the LORD.

α Heb., *Kenan (possessor).*

β *(One that Praises God.)* Gr., *Maleleel. (Of this and the preceding patriarch the Arabian historians say, that they made their children swear never to marry into the family of Cain.* Hales).

γ Heb., *Jered, (Descent* or *Going down.) (In his days, according to the Arabian historians, the descendants of Seth to the number of* 100 *went and intermarried with the descendants of Cain* (Hott. Smeg. Orient., p. 240). *The Apocryphal Book of Enoch places this event in the* 1070*th year from the Creation.)*

δ Gr., *Mathusala.*

ε (Levi) The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace & equity, & did turn many away from iniquity. Mal. 2, 6.

ζ What doth the Lord require... but to do justly, and to love mercy, and walk humbly (Heb., *humble thyself to walk)* with ...God. Mi. 6, 8. Am. 3, 3. 2 Ki. 20, 3. Ps. 16, 8; 116, 9; 128, 1.

g Enoch was translated that he should not see death, and was not found because God had translated him ...before his translation he had this testimony, that he pleased God. He. 11, 5.

ε Heb., *Lemech.*

θ *(Sept. Vat.* 167, *Alex.* 187. *Josephus confirms the reading of the text.)*

ι That is, *Rest* or *Comfort.* Gr., *Noe.*

h Ex. 14, 20. Lu. 3, 36. Heb. 11, 7. 1 Pe. 3, 20.

κ *(The allusion is to the penal consequences of the fall in earthly toils and sufferings, and to the hope of a deliverer excited by the promise made to Eve.* J. P. S.) Ch. 3, 17; 4, 11.

i Ch. 10, 21.

λ *(Sons of might, men of influence and authority, and of superior bodily strength? That the word Elohim is not exclusively restricted to God, see* Ex. 22, 8, 9. Jonah 3, 3.)

μ *(My spirit [the fountain and source of life] shall not always actuate man. I will take away the spirit of life from them.* Maurer.)

ν (Lit., *gigantic ones. This is perhaps a general declaration that in this age of the world, there were many men of great stature.)*

ξ *(The offspring of the influential men became heroes. "As they chose," implies that they must have been numerous.)*

ο Or, *the whole imagination:* The Hebrew word signifieth not only *the imagination,* but also *the purposes and desires.*

k Pr. 6, 18.

π Heb., *every day.*

l Ps. 7, 11. Mal. 3, 6. Ja. 1, 17.

ρ Heb., *from man unto beast.*

m (But) if (any) against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. Je. 18, 8.

FOURTH RECORD. (*Perhaps transmitted by Shem.*) vi. 9—ix. 29.
A.M. 2136. B.C. 3305. ARMENIA.
The Deluge is threatened. The building of the Ark.

[6

9 These *are* the generations of Noah: Noah was a just man *and* perfect[ς] in his generations, *and* Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted[π] his way upon the earth.

13 And God said unto Noah, "The end of all flesh is come before Me;[ο] for the earth is filled with violence through them; and, behold, I will destroy[ρ] them with the earth.[σ] 14 Make thee an ark of gopher wood;[τ] rooms[υ] shalt thou make in the ark, and shalt pitch it within and without with pitch. 15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits,[φ] the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.[q] 18 But with thee will I establish My covenant;[r] and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. 21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them."

22 Thus did Noah; according to all that God commanded him, so did he.[s]

VII.] A.M. 2256. B.C. 3185. ARMENIA.
Noah, with his family, and the living creatures, enter into the ark. The Deluge.

[7

AND the LORD said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.[t] 2 Of every clean[u] beast thou shalt take to thee by sevens,[φ] the male and his female: and of beasts that *are* not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy[χ] from off the face of the earth."

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.[υ] 8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, 9 there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after[ψ] seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,[ω] the same day were all the fountains of the great deep broken up, and the windows[α] of heaven were opened.

ς Or, *upright.*

π ...No truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Ho. 4, 2.

ο ...And I will send mine anger upon (them) and will judge them according to (their) ways..... Eze. 7, 3.

ρ (By building the ark Noah) condemned the world. He. 11, 7. (While at the same time) he was a preacher of righteousness 2 Pe. 2, 5.

σ Or, *from the earth.*

τ *(The cypress, which is very durable and not liable to rot. Alexander's fleet was built at Babylon of cypress,* Arrian. *The Athenians made their coffins of it.* Thucydides.)

υ Heb., *nests.*

φ *(A cubit was about 1 foot 9 inches.)*

q Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overflown with a flood (or, *a flood was poured upon their foundation*). Job 22, 15, 16.

r By faith Noah, being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house...He. 11, 7.

s ..... (To Israel God said) What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. De. 12, 32.

t Seek ye the Lord, all ye meek of the earth, which have wrought His judgment, seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. Zep. 2, 3.

u Le. 11, & 10, 10. ...To discern between the unclean and the clean (was to) teach My people the difference between the holy and profane ...Eze. 44, 23.

φ Heb., *seven seven.*

χ Heb., *blot out.*

υ .....They were eating & drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away...Mat. 24, 38.

ψ Or, *on the seventh day.*

ω *(On the 18th of Marcheswan, part of Oct. & Nov.)*

α Or, *floodgates.*

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14 they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.[β] 15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. 16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.[x]

17 And the flood was forty[γ] days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:[y] 22 all in whose nostrils *was* the breath[δ] of life, of all that *was* in the dry *land*, died.[z] 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.[a]

24 And the waters prevailed upon the earth an hundred and fifty days.[b ε]

VIII. A.M. 2257. B.C. 3184. ARARAT, (the country north of Assyria.) [8
The Deluge ceases. Noah quits the Ark.

AND God remembered[c] Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; 2 the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 and the waters returned from off the earth continually:[ζ] and after the end of the hundred and fifty days the waters were abated. 4 And the ark rested in the seventh month,[η] on the seventeenth day of the month, upon the mountains of Ararat.[θ] 5 And the waters decreased[ι] continually until the tenth month:[κ] in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window[σ] of the ark which he had made: 7 and he sent forth a raven,[λ] which went forth to and fro,[μ] until the waters were dried up from off the earth. 8 Also he sent forth a dove[ν] from him, to see if the waters were abated from off the face of the ground; 9 but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in[ξ] unto him into the ark.

10 And he stayed yet other seven[ο] days; and again he sent forth the dove out of the ark; 11 and the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove;[π] which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the

β Heb., *wing.*

x The eternal God is thy refuge & underneath are the everlasting arms.....De. 33, 27.

γ (*The rain ceased on the 28th day of Chisleu, the 3rd month, part of Nov. & Dec.*)

y They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Lu. 17, 27.

δ Heb., *the breath of the spirit of life.*

z (The spirits in prison,) which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing...1 Pe. 3, 19, 20.

a God is our refuge...therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Ps. 46, 1–3.

b Comp. ch. 8, 3, 4 with ver. 11 of this chapter.

ε (*The 150 days are in addition to the 40 days' rain.* Lightfoot.)

c O love the Lord all ye His saints: for the Lord preserveth the faithful. Ps. 31, 23. (and) loveth judgment and forsaketh not His saints. Ps. 37, 28.

ζ Heb., *in going and returning.*

η (*The 17th day of Sivan, part of May and June, the 9th month of the year, 6th month and 10th day of the flood.*)

θ (*On some part of the lower chain of Mount Taurus in Armenia.*) 2 Ki. 19, 37.

ι Heb., *were in going and decreasing.*

κ (*On the 11th month of the year, part of July & August.*)

σ (*The word for window here is different from that in* ch. 6, 16, *and denotes 'an opening,' from* חָלַל *to pierce.*

λ (Le. 11, 15. 1 Ki. 17, 46. *The raven was sent out on the 11th day of Tamuz, the 10th month, part of June & July.*)

μ Heb., *in going forth and returning.*

ν (*On the 19th day the dove was sent out.*)

ξ Heb., *caused her to come.*

ο (*On the 26th day the dove was sent out again.*)

π (*On the 6th of Ab, the 11th month of the year, part of July & August.*)

first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.[ρ] [14] And in the second month, on the seven and twentieth day of the month,[ς] was the earth dried.

[15] And God spake unto Noah, saying, [16] "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. [17] Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

[18] And Noah went forth, and his sons, and his wife, and his sons' wives with him: [19] every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds,[τ] went forth out of the ark.

A.M. 2257. B.C. 3184. ARARAT. [9
God blesses Noah and his sons, and enters into a covenant with them.

[20] AND Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.[d] [21] And the LORD smelled a sweet savour;[υ] and the LORD said in His heart, "I will not again curse the ground any more for man's sake; for[φ] the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.[ε] [22] While the earth[χ] remaineth,[ƒ] seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.[σ] [1] And God blessed IX.] Noah and his sons, and said unto them, "Be fruitful, and multiply, and replenish the earth. [2] And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.[g] [3] Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.[h] [4] But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.[i] [5] And surely your blood of your lives will I require: at the hand of every beast[k] will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. [6] Whoso sheddeth man's blood, by man shall his blood be shed:[l] for in the image of God made He man. [7] And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

[8] And God spake unto Noah, and to his sons with him, saying, [9] "And I, behold, I establish My covenant[m] with you, and with your seed after you; [10] and with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you;[n] from all that go out of the ark, to every beast of the earth. [11] And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood[o] to destroy the earth."

[12] And God said, "This *is* the token of the covenant which I make between Me and you and every living creature that *is* with you, for perpetual generations: [13] I do set My bow[p] in the cloud, and it shall be for a token of a covenant between Me and the earth. [14] And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: [15] And I will remember My covenant, which *is* between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. [16] And the bow shall be in

ρ (*Tisri, part of Sept. and Oct. The ground was drying all Elul, the 12th month of the year.*)

ς (*On the 27th day of Marcheswan. He stayed a month and 16 days after the waters had quite gone.*)

τ Heb., *families.*

d Let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name. Heb. 13, 15.

υ Heb., *a savour of rest.*

φ Or, *though.*

ε ...I have sworn that the waters of Noah (shall) no more go over the earth... Is. 54, 9.

χ Heb., *as yet all the days of the earth.*

ƒ Je. 31, 35; and 33, 20, 25.

σ (*Seed time was in Sept., at the autumnal equinox; harvest in March, at the vernal equinox; winter in Dec., at the solstice; and summer in June, at the solstice.*)

g ...Blessed is the man that feareth the Lord...his seed shall be mighty upon earth...wealth and riches shall be in his house ...Ps. 112, 1, 3.

h ...Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God. De. 12, 15.

i For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls....Le. 17, 11. De. 12, 23. 1 Sa. 14, 33. Ac. 15, 20, 29.

k Ex. 21, 28.

l ...Ye shall take no satisfaction for the life of a murderer, which is guilty of death (*faulty to die*), but he shall surely be put to death. Nu. 35, 31. Ex. 21, 12. Le. 24, 17. Mat. 26, 52. Re. 13, 10.

m Is. 54, 9.

n Ps. 145, 9.

o ...The heavens and the earth which are now ...are kept in store, reserved unto fire...2 Pe. 3, 7.

p ...The bow that is in the cloud in the day of rain...Eze. 1, 28. ...(*It compasseth the heaven about with a glorious circle*.....Ec. 43, 12.).....A throne was set in heaven, and One sat on the throne... and there was a rainbow round about the throne ...Re. 4, 3.

the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth."

17 And God said unto Noah, "This *is* the token of the covenant, which I have established between Me and all flesh that *is* upon the earth."[q]

Probably soon after the last date. Foot of Mount Ararat. [10

Noah is intoxicated. The conduct of his sons. Noah dies.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.[ψ] 19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began *to be* an husbandman,[r] and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered[s] within his tent. 22 And Ham, the father of Canaan,[ω] saw the nakedness of his father, and told his two brethren without.[t] 23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.[u]

24 And Noah awoke from his wine, and knew what his younger[σ] son had done unto him. 25 And he said, "Cursed *be* Canaan; a servant[α] of servants shall he be unto his brethren."—26 And he said, "Blessed *be* the Lord God of Shem; and Canaan shall be his servant.[βγ] 27 God shall enlarge[δ] Japheth, and he shall dwell in the tents of Shem;[ε] and Canaan shall be his servant."

28 And Noah lived after the flood three hundred and fifty years.[ζ] 29 And all the days of Noah were nine hundred and fifty years: and he died.

X.] Fifth Record. *(Perhaps transmitted by Abraham.)* x. 1—xi. 26. [11
Deluge to A.M. 3049. B.C. 2392.
History of the descendants of Noah.

[This chapter gives a list systematically arranged of the nations inhabiting the three quarters of the globe. That the names of individuals here mentioned designate nations is proved by the fact of several plural terminations in the list. (Rosenmüller.) Abulfaragi gives the following as the division of the earth:—the sons of Shem obtained the middle region, viz., Palestine, Syria, Assyria, Shinar, Babel, Persia, and the Hedjaz (Arabia). The sons of Ham obtained Teman (Idumea), Africa, Nigrolia, Egypt, Nubia, Ethiopia, Seemdia, and India. The sons of Japheth obtained Garbia (the North), Spain, France, the countries of the Greeks, the Sclavonians, Bulgarians, Turks and Armenians. With this division most modern scholars agree, except in the case of India, which some assign to Shem. (De Sola.) See on the whole subject Wells's *Geog.* and the *Pictorial Bible.*]

NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth; and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.[θ] 5 By these were the isles of the Gentiles divided in their lands;[v] every one after his tongue, after their families, in their nations.

6 And the sons of Ham;[x] Cush, and Mizraim, and Phut, and Canaan. 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. 8 And Cush begat Nimrod; he began to be a mighty[y] one in the earth. 9 He was a mighty hunter before the Lord:[z] wherefore it is said, "Even as Nimrod the mighty hunter before the Lord." 10 And the beginning of his kingdom was Babel,[ι] and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land went forth Asshur,[κ] and builded Nineveh, and the city Rehoboth,[λ] and Calah, 12 and Resen between Nineveh and Calah: the same *is* a great city. 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 and Pathrusim, and Casluhim, (out of whom came Philistim,)[μ] and Caphtorim.[a]

15 And Canaan begat Sidon[ν] his

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q Is. 54, 10.

ψ Heb., *Chenaan.*

r He that tilleth his land shall be satisfied with bread ... Pr. 12, 11.

s 1 Co. 10, 12.

ω (*The Rabbinical writers say that Canaan first beheld his grandfather in this position, and made a mockery of him to his father.*)

t Whoso diggeth a pit shall fall therein, and he that rolleth a stone it will return upon him. Pr. 26, 27.

u Ex. 20, 12. Ga. 6, 1. De. 27, 16.

σ (Or, *little son, meaning his grandson Canaan*)

α (*The Phœnicians & Carthaginians, who were descendants of Canaan, were destroyed by the Israelites and by the Romans.*) Jos. 9, 23. 1 Ki. 9, 20.

β Or, *servant to them.*

γ (*Let Jehovah be praised for the blessings which He will bestow on Shem. As regards spiritual blessings, this prediction has been fulfilled. Through the descendants of Shem only has God revealed His will to man.*)

δ Or, *persuade.*

ε (*This prediction has been fulfilled in the fact of the descendants of Japheth [Europeans] possessing and bearing sway over a large portion of the territories of Shem [Asiatics].*)

ζ (*Traditions current in Armenia declare that Noah dwelt after the deluge in the delightful plain at the foot of Mount Ararat.* Hales.)

θ Or, as some read it, *Rodanim.*

v Ps. 72, 10. Je. 2, 10, and 25, 22. Zep. 2, 11.

x 1 Ch. 1, 8, &c.

y Ch. 6, 4.

z Ch. 6, 11.

ι Gr., *Babylon.*

κ Or, *he went out into Assyria.*

λ Or, *the streets of the city.*

μ (*The Philistines came forth out of Egypt, expelled the Avims, and establishing themselves along the coast, gave their name to the whole land; Dr. Kitto thinks they were the remnant of the Hyksos.*)

a 1 Ch. 1 12.

ν Heb., *Tzidon*

firstborn, and Heth, 16 and the Jebusite, and the Amorite, and the Girgasite, 17 and the Hivite, and the Arkite, and the Sinite, 18 and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 19 And the border of the Canaanites[b] was from Sidon, as thou comest to Gerar, unto Gaza;[ξ] as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. 20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. 22 The children of Shem;[c] Elam, and Asshur, and Arphaxad,[o] and Lud, and Aram. 23 And the children of Aram; Uz, and Hul, and Gether, and Mash.[π] 24 And Arphaxad begat Salah;[ρ] and Salah begat Eber. 25 And unto Eber were born two sons; the name of one *was* Peleg;[ς] for in his days was the earth divided;[τ] and his brother's name *was* Joktan. 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 and Hadoram, and Uzal, and Diklah, 28 and Obal, and Abimael, and Sheba, 29 and Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan. 30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. 31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided[d] in the earth after the flood.

XI.] Between A.M. 3065 and 3134. B.C. 2376 and 2307.

IN THE NEIGHBOURHOOD OF BABYLON.
The building of the tower of Babel, and the subsequent confusion of tongues.

AND the whole earth was of one language,[υ] and of one speech.[φ]

2 And it came to pass, as they journeyed from the east,[ψ] that they found a plain in the land of Shinar:[e] and they dwelt there. 3 And they said one to another,[ω] "Go to, let us make brick,[f] and burn[α] them throughly." —And they had brick for stone, and slime had they for morter.[g]

4 And they said, "Go to, let us build us a city and a tower, whose top *may reach* unto heaven;[h] and let us make us a name,[i] lest we be scattered abroad upon the face of the whole earth."

5 And the LORD came down to see the city and the tower, which the children of men builded. 6 And the LORD said, "Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let Us go down,[k] and there confound their language, that they may not understand one another's speech."[l]

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.—9 Therefore is the name of it called Babel;[β] because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.[γ]

From the Deluge to A.M. 3403. B.C. 2038. *Genealogy and Chronology of the descendants of Shem.* [13

10 These *are* the generations of Shem;[m] Shem *was* an hundred years old, and begat Arphaxad[δ] two years after the flood: 11 and Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. 12 And Arphaxad lived five and thirty years, and begat Salah.[ε] 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. 14 And Salah lived thirty years, and begat Eber:[ζ] 15 and Salah lived after he begat Eber four hundred and three

b Ch. 13, 12, 14, 15, and 15, 18. Nu. 34, 2—12. Jos. 12, 7.

ξ Heb., *Azzah.*

c 1 Ch. 1, 17. *(Shem was the father of many nations, the brother of the elder Japheth.* Dathe.)

o Heb., *Arpachshad.*

π (*Called Meshech,* 1 Ch. 1, 17.)

ρ Heb., *Shelah,* ch. 11, 12.

ς That is, *division.*

τ (That is, *the time during which he administered the affairs of the family of Shem,* A.M.2654.Hales.)

d Ch. 9, 19.

υ Heb., *lip.*

φ Heb., *words.*

ψ Or, *eastward,* as ch. 13, 11. 2 Sa. 6, 2, with 1 Ch. 13, 6.

e Ch. 10, 10, & 14, 1. Da. 1, 2. Zec. 5, 11.

ω Heb., *a man said to his neighbour.*

f 2 Sa. 12, 31. Je. 43, 9. Na. 3, 14.

α Heb., *burn them to a burning.*

g (*Bitumen or asphaltum, with which the neighbourhood of Babylon, as is stated by Herodotus, has always abounded. So did the vale of the Jordan.* Ch. 14, 10. *Jochebed daubed the ark with slime and with pitch...* Ex. 2, 3.)

h Comp. De. 1, 28, and 9, 1. Da. 4, 11, 22.

i David gat him a name when he returned from smiting the Syrians....2 Sa. 8, 13. Ps. 49, 11.

k (*Similar expressions are frequent in Scripture as*) I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?... Is. 6, 8. Ch. 18, 21. Ex. 3, 8.

l He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. Job 5, 12.

β That is, *confusion.*

γ (*With the addition of such constitutional changes as were indispensable to the permanent residence and well-being of men in the different regions occupied by them.*)

m Ch. 10, 22. 1 Ch. 1, 17.

δ B.C. 3183 See Lu 3, 36.

ε B.C. 2948.

ζ B.C. 2783.

years, and begat sons and daughters. 16 And Eber lived four and thirty years, and begat Peleg :η 17 and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. 18 And Peleg lived thirty years, and begat Reu :θ 19 and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.ι 20 And Reu lived two and thirty years, and begat Serug :κ 21 and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. 22 And Serug lived thirty years, and begat Nahor :λ 23 and Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah :μ 25 and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. 26 And Terah lived seventy years, and begat Abram,ν Nahor, and Haran. א

η B.C. 2654. 1 Ch. 19. *Called Phalec,* Lu. 3, 35.

θ B.C. 2524.

ι *(The duration of man's life now begins rapidly to decline. Peleg did not live half the time of his father Eber. After Peleg and his son and grandson, we do not read of one who attained the age of that patriarch.)*

κ B.C. 2392. *Saruch,* Lu. 3, 35.

λ B.C. 2262.

μ B.C. 2183. *Thara,* Lu. 3, 34.

ν *(B.C. 2113, or 1072 years after the flood, in the 13th year of Ninus the founder of the Assyrian monarchy, and 538 years after Nimrod.)*

JOB I.—XLII.
The time of Job was later than this, but the Book is introduced here, because it exhibits the theology of the patriarchal period. [14

[Here commences the first of the three great periods mentioned by Matthew, chap. i. 18, to which the first thirteen Sections have been introductory.]

SIXTH RECORD. *(Perhaps transmitted by Jacob.)* xi. 27—xxv. 29.
A.M. 3403. B.C. 2038. CANAAN.
The call of Abram. Jehovah begins to set apart a peculiar people for special manifestations of Himself. [15

27 NOW these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran ;ξ and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.ο 30 But Sarai was barren; she *had* no child. 31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan ;π and they came unto Haran, and dwelt there.ρ 32 And the days of Terah were two hundred and five years: and Terah died in Haran.σ

ξ B.C. 2038.

n ...Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor: and they served other gods. Jos. 24, 2. 1 Ch. 1, 26.

o *(According to tradition, Iscah is Sarai.)*.....Indeed she is my sister; she is the daughter of my father, but not the daughter of my mother. Ch. 20, 12.

p Thou.....didst choose Abram, and broughtest him out of Ur of the Chaldees. Ne. 9, 7. Ac. 7, 4.

XII. 1 Now the LORD had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great ;τ and thou shalt be a blessing: 3 and I will bless them that bless thee, and curse him that curseth thee :υ and in thee shall all families of the earth be blessed."φ

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.χ 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passedψ through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.ω

7 And the LORD appeared unto Abram, and said, "Unto thy seed will I give*ε* this land."—And there builded he an altar unto the LORD, who appeared unto him. 8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. 9 And Abram journeyed, going on still toward the south.*ζ*

A.M. 3404. B.C. 2037. EGYPT.
Abram sojourns in Egypt. [16

10 AND there was a famine*η* in the land: and Abram went down into Egypt to sojourn there; for the famine

o *(The Samaritan text has 145 years, which brings the death of Terah to the same year in which Abraham left Haran, agreeing with the statement of Stephen,* When his father was dead Abraham ... removed into Canaan. Ac. 7, 4.)

q ...The God of Glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said... Get thee out of thy country..... Ac. 7, 3. Ch. 15, 7.

r Ch. 17, 6, and 18, 18. De. 26, 5. 1 Ki. 3, 8.

s If thou shalt indeed obey (my) voice, and do all that I speak, then I will be an enemy unto thine enemies... Ex. 23, 22.

t ... They which be of faith are blessed with faithful Abraham. Ga. 3, 9.

u ...He went out, not knowing whither he went. He. 11, 8.

v ...By faith he sojourned in the land of promise as in a strange country..... He. 11, 9.

w *(And were also in the days of Moses.* De. 11, 30. *The intercourse between them and Abraham is subsequently related,* ch. 23.)

x He gave him none inheritance in it; no, not so much as to set his foot on...Ac. 7, 5.

σ Heb., *in going and journeying.*

η Ch. 26, 1; 42, 5; and 47, 13. Ru. 1, 1. 2 Sa. 21, 1. 1 Ki. 17, 1. Je. 14, 1.

was grievous in the land. 11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold now, I know that thou *art* a fair woman to look upon: 12 therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, 'This *is* his wife:' and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou *art* my sister;[z] that it may be well with me for thy sake; and my soul shall live because of thee."

14 And it came to pass, that, when Abram was come into Egypt,[o] the Egyptians beheld the woman that she *was* very fair. 15 The princes also of Pharaoh saw her, and commended[a] her before Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.[b]

18 And Pharaoh called Abram, and said, "What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?[c] 19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way."

20 And Pharaoh[π] commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

XIII. 1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.[ρd] 2 And Abram *was* very rich in cattle, in silver, and in gold.[ς] 3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; 4 unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

A.M. 3405: B.C. 2036. SOUTH OF CANAAN. *Abram and Lot separate. The Divine grant of the land to Abram.* [17

5 AND Lot also, which went with Abram, had flocks, and herds, and tents.[e] 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.[f]

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; [g] for we *be* brethren.[τ] 9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left."[h]

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11 Then Lot chose him all the plain of Jordan;[i] and Lot journeyed east;[υ] and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.—13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.[k]

14 And the LORD said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: 15 for all the land which thou seest, to thee[l] will

z The fear of man bringeth a snare ...whoso putteth his trust in the Lord shall be safe *(set on high)*. Pr. 29, 25.

o *(To Memphis.)*

a If a ruler hearken to lies, all his servants are wicked. Pr. 29, 12.

b He suffered no man to do them wrong; yea, he reproved kings for their sakes. 1 Ch. 16, 21.

c Ch. 20, 9, and 26, 10.

π *(Egypt was at this time under the yoke of the Cushite shepherds or Hyksos. The king probably was Aphobis.)*

ρ *(What was afterwards the south of Judah.)* 1 Sa. 27, 10.

d Ch. 12, 7, 8.

ς *(Perhaps in consequence of Pharaoh's gifts.* Ch. 12, 16.)

e ...The men of the east (had) their tents ..... their curtains, & all their vessels, & their camels... Je. 49, 29.

f ...When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? Ec. 5, 11.

g Blessed are the peace-makers, for they shall be called the children of God. Mat. 5, 9. 1 Co. 6, 7. Pr. 20, 22. Ps. 133, 1.

τ Heb., *men brethren.* See ch. 11, 27, 31. Ex. 2, 13.

h ...Yielding pacifieth great offences. Ec. 10, 4. Ro. 12, 18. He. 12, 14. Ja. 3, 17.

i He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase...Ec. 5, 10.

υ *(The Plain of Jordan here includes the valley of Siddim, thro' which the Jordan formerly flowed, and finally discharged its waters into the Dead Sea,* Burckhardt's *Travels,* p. 441. *The breadth of this valley varies from four to eight or ten miles.)*

k This was the iniquity of...Sodom, pride, fulness of bread, & abundance of idleness was in her and in her daughters...Eze. 16, 49. Ch. 19, 29. 2 Pe. 2, 7, 8.

l Ch. 12, 7; 15, 18; 17, 8; 24, 7; and 26, 4. Nu. 34, 12. De. 34, 4. Ac. 7, 5.

I give it, and to thy seed[m] for ever.
16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.[n]
17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

18 Then Abram removed *his* tent, and came and dwelt in the plain[υ] of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

XIV.] A.M. 3409. B.C. 2032. THE VALE OF SIDDIM. [18

The invasion of the country by four kings from the East.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;[φ] 2 *that these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All these were joined together in the vale of Siddim, which is the salt sea.[o] 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims[p] in Ashteroth Karnaim,[q] and the Zuzims[r] in Ham, and the Emims[s] in Shaveh Kiriathaim,[χ] 6 and the Horites[t] in their mount Seir, unto El-paran,[ψ] which *is* by the wilderness. 7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites,[ω] and also the Amorites, that dwelt in Hazezontamar.[α] 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar); and they joined battle with them in the vale of Siddim; 9 with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim *was full of* slimepits;[βu] and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods[v] of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods,[w] and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate[x] with Abram. 14 And when Abram heard that his brother[y] was taken captive, he armed[γ] his trained[δ] *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.[ε] 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah,[ζ] which *is* on the left hand of Damascus.[η] 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.[z]

17 And the king of Sodom went out to meet[a] him after his return[b] from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

18 And Melchizedek[θ] king of Salem brought forth bread and wine: and he *was* the priest[c] of the most high God. 19 And he blessed him, and said, "Blessed *be* Abram of the most high God, possessor of heaven and earth: 20 and blessed be the most high God, which hath delivered[d] thine enemies into thy hand."

And he gave him tithes of all.

21 And the king of Sodom said unto Abram, "Give me the persons,[ι] and take the goods to thyself."

22 And Abram said to the king of Sodom, "I have lift[e] up mine hand

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m Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Is. 41, 8.

n Ch. 28, 14. Ex. 32, 13. Nu. 23, 10. Is. 48, 19. Je. 33, 22.

υ Heb., *plains.*

φ *(Without mentioning the conjectures of ancient and modern commentators as to the exact site of these cities and districts, it will be sufficient to say that they were all situated to the N.E. of Canaan, & near Assyria.* Ch. 10, 10. Is. 11, 11.)

o Nu. 34, 12. De. 3, 17. Jos. 3, 16.

p Ch. 15, 20. De. 3, 11.

q Jos. 12, 4, and 13, 12.

r De. 2, 20.

s De. 2, 10, 11.

χ Or, *the plain of Kiriathaim.*

t De. 2, 12, 22.

ψ Or, *the plain of Paran.* Ch. 21, 21. Nu. 12, 16, and 13, 3.

ω *(What was afterwards called the country of the Amalekites. Amalek was a grandson of Esau.* Ch. 35, 12.)

α *(In the south of Palestine, near the Dead Sea, afterwards called En-gedi.* 2 Ch 20, 2.)

β *(Pits of bitumen.* Ges. Ros., &c.)

u Ch. 11, 3; 19, 17, 30.

v Ver. 16, 21.

w Je. 2, 17. Ch. 13, 5, 12.

x Ver. 24.

y Pr. 17, 17.

γ Or, *led forth.*

δ Or, *instructed.*

ε *(In the time of Eusebius it was a small village four miles from Paneas, towards Tyre.* De. 34, 1. Ju. 18, 29. *It was a town anciently called Laish.)*

ζ *(Nothing is known of this place, which is not again mentioned in Scripture.)*

η *(By some held to be the most ancient city in the world, and has held a flourishing condition in all ages. It is situated at the foot of Mt. Libanus, in a very fertile plain, abundantly watered by the Barrada [either the Abana or Pharpar of* 2 Ki. 5, 12] *and its offshoots, with the aid of canals. It is from* 6 *to* 8 *days journey from Jerusalem.* 2 Sa. 8, 6. 1 Ki. 11, 24; 20, 34. Is. 7, 8; 17, 3.)

z 1 Sa. 30, 19.

a Ju. 11, 34. 1 Sa. 18, 6. Je. 31, 4.

b He. 7, 1.

θ *(It is highly probable that Melchizedek was the paramount chief of the whole country.* F. Corbaux.)

c He. 7, 3

d (So it is said of Joshua) .....because the Lord God of Israel fought for Israel....Jos. 10, 42.

ι Heb., *souls.*

e Da. 12, 7. Ex. 6, 8. Re. 10, 5, 6.

unto the LORD, the most high God, the possessor of heaven and earth, [23]that I will not *take* from a thread even to a shoelatchet,[f] and that I will not take any thing that *is* thine, lest thou shouldest say, 'I have made Abram rich:' [24]save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."[g]

XV.] A.M. 3412. B.C. 2029. HEBRON. *God repeats and confirms his promise to Abram.* [19

AFTER these things the word of the LORD came unto Abram in a vision, saying, "Fear not, Abram:[h] I *am* thy shield, *and* thy exceeding great reward."[i]

[2]And Abram said, "Lord GOD, what[k] wilt Thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?" [3]And Abram said, "Behold, to me Thou hast given no seed: and, lo, one born[l] in my house is mine heir."

[4]And, behold, the word of the LORD *came* unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." [5]And He brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them;"—and He said unto him, "So shall thy seed be."[m]

[6]And he believed[n] in the LORD; and He counted it to Him for righteousness.

[7]And He said unto him, "I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

[8]And he said, "Lord GOD, whereby shall I know that I shall inherit it."[o]

[9]And He said unto him, "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

[10]And he took unto him all these, and divided them in the midst, and laid each piece one against another:[p] but the birds divided he not.[q] [11]And when the fowls came down upon the carcases, Abram drove them away. [12]And when the sun was going down, a deep sleep[r] fell upon Abram; and, lo, an horror of great darkness fell upon him.

[13]And He said unto Abram, "Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them;[s] and they shall afflict[t] them four hundred years,[u] [14]and also that nation, whom they shall serve, will I judge:[v] and afterward shall they come out with great substance.[w] [15]And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.[x] [16]But in the fourth[y] generation they shall come hither again: for the iniquity of the Amorites *is* not yet full."[z]

[17]And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp[κ] that passed between those pieces.

[18]In the same day the LORD made a covenant with Abram, saying, "Unto thy seed[a] have I given this land, from the river of Egypt unto the great river, the river Euphrates:[b] [19]the Kenites, and the Kenizzites, and the Kadmonites, [20]and the Hittites, and the Perizzites, and the Rephaims, [21]and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

XVI.] A.M. 3413. B.C. 2028. HEBRON. *The history of Hagar & Ishmael.* [20

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.[c]

[2]And Sarai said unto Abram, "Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her."[d λ]

And Abram hearkened to the voice of Sarai.[μ]

*f (So the Jews in the days of Esther).....*on the prey they laid not their hand. Es. 9, 10, 15; 8, 11.

g Withhold not good from them (Heb., *the owners thereof*) to whom it is due...Pr. 3, 27. Ver. 13.

h (The fulfilment of My promise) is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry. Ha. 2, 3. Da. 10, 1. Ac. 10, 10. Lu. 1, 13, 20.

i Pr. 11, 18.

k ...Make thee a great nation... bless thee and make thy name great...Ch. 12, 2. Ac. 7, 5.

l (One of my) servants... Ch. 14, 14.

m The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. De. 1, 10. 1 Ch. 27, 23, *(which is typical of a spiritual fulfilment)* As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me. Je. 33, 22.

n ...Being fully persuaded that what he had promised He was able also to perform. Ro. 4, 21. Ga. 3, 6.

o ...Shew me a sign....Ju. 6, 17, 37. Ch. 24, 13. 1 Sa. 14, 9, 10. 2 Ki. 20, 8. Lu. 1, 18.

p ...And passed between the parts.....Je. 34, 18, 19.

q Le. 1, 17.

r (So Daniel)..... was in a deep sleep on (his) face...Da. 10, 9. Ch. 2, 21.

s ...Strangers in the land of Egypt...Le. 19,34. Ps. 105, 23.

t He turned their heart to hate his people, to deal subtilly with his servants. Ps. 105, 25.

u The sojourning ...was 430 years .....Ex. 12, 40. Ac. 7, 6. Ga. 3, 17.

v De. 6, 22.

w He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Ps. 105, 37. Ex. 12, 36.

x He lived 175 years.....an old man and full of years. Ch. 25, 8.

y Ex. 12, 40.

z Da. 8, 23. Mat. 23, 32. 1 Th. 2, 16.

κ Heb., *a lamp of fire.*

a Is. 27, 12. Ga. 3, 16.

b 2 Ch. 9, 26.

c Ch. 12, 16; 15, 2, 3; 21, 10. Ga. 4, 21.

d Ch. 30, 3, 6. Ru. 4, 11...The wife and children shall be her master's.....Ex. 21, 4.

λ Heb., *be builded by her.*

μ (So, Adam hearkened to the voice of Eve. Ch. 3, 17.)

[3] And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. [4] And he went in unto Hagar,[v] and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.[e]

[5] And Sarai said unto Abram, "My wrong *be* upon thee:[ξ] I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee."

[6] But Abram said unto Sarai, "Behold, thy maid *is* in thy hand; do to her as it pleaseth thee."[o]

And when Sarai dealt hardly with her,[π] she fled from her face.[f]

[7] And the Angel[g] of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.[h]

[8] And He said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?"

And she said, "I flee from the face of my mistress Sarai.

[9] And the Angel of the LORD said unto her, "Return to thy mistress, and submit thyself under her hands."[i]—[10] And the Angel of the LORD said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."[k]—[11] And the Angel of the LORD said unto her, "Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael;[ρ] because the LORD hath heard thy affliction. [12] And he will be a wild man;[l] his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."[m]

[13] And she called the name of the LORD that spake unto her, Thou God seest me: for she said, "Have I also here looked after Him that seeth me?"[n]—[14] Wherefore the well was called Beer-lahai-roi;[ρo] behold, *it is* between Kadesh[p] and Bered.

[15] And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. [16] And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

XVII.] A.M. 3426. B.C. 2015. HEBRON. [21

The institution of circumcision. A son by Sarah is promised to Abraham.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, "I *am* the Almighty God;[q] walk[r] before Me, and be thou perfect.[s] [2] And I will make My covenant between Me and thee, and will multiply thee exceedingly."

[3] And Abram fell on his face:[t]

And God talked with him, saying, [4] "As for Me, behold, My covenant *is* with thee, and thou shalt be a father of many nations.[τ] [5] Neither shall thy name any more be called Abram, but thy name[u] shall be Abraham;[v] for a father of many nations have I made thee.[v] [6] And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.[w] [7] And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant,[x] to be a God unto thee, and to thy seed after thee.[y] [8] And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,[φ] all the land of Canaan, for an everlasting possession: and I will be their God."[z]

[9] And God said unto Abraham, "Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. [10] This *is* My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.[a] [11] And ye shall circumcise the flesh of your foreskin; and it shall be a token of the cove-

v (*For Abraham said*)...I go childless...Ch. 15, 2.

e Pr. 30, 21, 23.

ξ (*The injury under which I suffer rests upon thee. Thou art to blame for it.* Maurer. Or, *it is thy duty to avenge the injury done me.* Dathe.) Ch. 31, 53. 1 Sa, 24, 12. Ex. 5, 21.

o Heb., that which is *good in thine eyes.*

π Heb., *afflicted her.*

f Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Pr. 15, 17.

g ...The angel of His presence... Is. 63, 9. The GOD of Bethel. Ch. 31, 11, 13... The LORD..... Ex. 3, 2—6.

h 1 Sa. 15, 7. Ch. 20, 1; 25, 18. Ex. 15, 22. 1 Sa. 27, 8.

i .....Servants to be obedient unto their own masters, & to please them well in all things....Tit. 2, 9. 1 Pe. 2, 18.

k ..... Twelve princes shall he beget: and I will make him a great nation. Ch. 17, 20, and 25, 16.

ρ That is, *God shall hear.*

l (Like the wild ass) whose house I have made the wilderness, and the barren land his dwellings. Job 39, 6. Ch. 21, 20.

m ..... He died (Heb., *he fell*) in the presence of all his brethren. Ch. 25, 18.

n Pr. 5, 21.

ρo That is, *The well of him that liveth* and *seeth me.*

o Ch. 24, 62, and 25, 11.

p (In) the wilderness of Paran. Nu. 13, 26.

q Je. 32, 17.

r By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil....Pr. 16, 6. De. 18, 13. Job 1, 1.

s Or, *upright*, or, *sincere.*

s .....For he was afraid to look upon God....Ex. 3, 6.

t Ro. 4, 11.

τ Heb., *multitude of nations.*

u Thou foundest his heart faithful before Thee. Ne. 9, 8.

v That is, *Father of a great multitude.*

v Ro. 4, 17.

w (There were)... mighty kings... over Jerusalem, which.....ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them. Ezr. 4, 20.

x ...The covenant that was confirmed before of God in Christ the Law....cannot disannul... Ga. 3, 17.

y He. 9, 15.

φ Heb., *of thy sojournings.*

z ...A Father unto you and ye... ...my sons and daughters..... 2 Co. 6, 18. Ex. 6, 7. De. 14, 2; 26, 18; and 29, 13.

a Ro 4, 11.

nant betwixt Me and you. 12 And he that is eight[x] days old shall be circumcised among you, every man[b] child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs[c] be circumcised: and My covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant."

15 And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah[ψ] *shall* her name *be*. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother*[ω] of nations; kings of people shall be of her."[e]

17 Then Abraham fell upon his face, and laughed, and said in his heart, "Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"[f]—18 And Abraham said unto God, "O that Ishmael might live before Thee!"

19 And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, *and* with his seed after him. 20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.[g] 21 But My covenant will I establish with Isaac,[h] which Sarah shall bear unto thee at this set time in the next year."

22 And He left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised[i] the flesh of their foreskin in the selfsame[k] day, as God had said unto him. 24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin. 26 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.[l]

XVIII.

A.M. 3426. B.C. 2015. HEBRON. [22
The approaching destruction of the Cities of the Plain.

AND the LORD appeared unto him in the plains of Mamre;[m] and he sat in the tent door in the heat of the day; 2 and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran[n] to meet them from the tent door, and bowed[o] himself toward the ground, 3 and said, "My Lord, if now I have found favour in Thy sight, pass not away, I pray thee, from thy servant:[p] 4 let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:[q] 5 and I will fetch a morsel of bread, and comfort[α] ye your hearts; after that ye shall pass on:[r] for therefore are ye come[β] to your servant."

And they said, "So do, as thou hast said."

6 And Abraham hastened into the tent unto Sarah, and said, "Make ready[γ] quickly three measures of fine meal, knead *it*, and make cakes upon the hearth."

7 And Abraham ran unto the herd, and fetcht a calf[s] tender and good, and gave *it* unto a young man; and he hasted to dress[t] it. 8 And he took butter,[δ] and milk,[u] and the calf which he had dressed, and set *it* before them;

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x Heb., *a son of eight days.*

b Le. 12, 3. Lu. 2, 21. Jno. 7, 22. Phi. 3, 5.

c The soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken His commandment. Nu. 15, 30, 31. Ex. 4, 24.

ψ That is, *Princess*

d Ch. 18, 10.

ω Heb., *she shall become nations.*

e Brethren, we (*believers in Christ*) are...not the children of the bondwoman, but of the free. Ga. 4, 31. (*And women are*) daughters (of Sara) as long as (they) do well. 1 Pe. 3, 6.

f ... Your father Abraham rejoiced to see My day, and he saw it, and was glad. Jno. 8, 56.

g (With) towns and castles..... Ch. 25, 16.

h That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Ro. 9, 8.

i ... Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Ro. 2, 25.

k I made haste, and delayed not to keep Thy commandments. Ps. 119, 60.

l Ch. 18, 19.

m Abraham dwelt in the plain of Mamre, which is in Hebron. Ch. 13, 18, and 14, 13.

n Be not forgetful to entertain strangers: for thereby some have entertained angels unawares Ile. 13, 2.

o Ch. 23, 7; 33, 3, 7; and 43, 26. Ru. 2, 10. 2 Ki. 2, 15.

p Use hospitality one to another without grudging. 1 Pe. 4, 9.

q Ch. 19, 2; 24, 32; and 43, 24. 1 Ti. 5, 10.

α Heb., *stay.*

r (Gideon said) Depart not hence, I pray thee, until.....I bring forth my present (or, *meat offering*), and set it before thee. Ju. 6, 18, and 19, 5.

β Heb., *you have passed.*

γ Heb., *hasten.*

s The liberal deviseth liberal things...Is. 32, 8.

t ... Manoah said unto the angel, ...Let us detain thee until we shall have made ready a kid for thee. Ju. 13, 15.

δ (*Cream*, or *clotted cream.*)

u De. 32, 14.

and he stood[v] by them under the tree, and they did eat.

[9] And they said unto him, "Where *is* Sarah thy wife?"

And he said, "Behold, in the tent."[w]

[10] And He said, "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son."[x]

And Sarah heard *it* in the tent door, which *was* behind him.

[11] Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women. [12] Therefore Sarah laughed within herself, saying, "After I am waxed old shall I have pleasure, my lord being old also?"[y]

[13] And the LORD said unto Abraham, "Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which am old?' [14] Is any thing too hard for the LORD?[z] At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

[15] Then Sarah denied, saying, "I laughed not;"

For she was afraid.

And He said, "Nay; but thou didst laugh."[a]

[16] And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.[b] [17] And the LORD said, "Shall I hide from Abraham[c] that thing which I do; [18] seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?[d] [19] For I know him, that he will command his children[e] and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which He hath spoken of him."[f]

[20] And the LORD said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;[g] [21] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

[22] And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

[23] And Abraham drew near, and said, "Wilt Thou also destroy the righteous with the wicked?[h] [24] Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that *are* therein?[i] [25] That be far from Thee to do after this manner, to slay the righteous[k] with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?"[l]

[26] And the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."[m]

[27] And Abraham answered and said, "Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:[n] [28] peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for *lack of* five?"

And He said, "If I find there forty and five, I will not destroy *it*."

[29] And he spake unto Him yet again, and said, "Peradventure there shall be forty found there."

And He said, "I will not do *it* for forty's sake."

[30] And he said *unto Him*, "Oh let not the Lord be angry,[o] and I will speak: Peradventure there shall thirty be found there."

And He said, "I will not do *it*, if I find thirty there."

[31] And he said, "Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there."

And He said, "I will not destroy *it* for twenty's sake."[p]

v ...Waited...(*as*) Ne. 12, 44.

w ..... Discreet, chaste, keepers at home, good, obedient to their own husbands... Tit. 2, 5. Ch. 24, 67.

x Ro. 4, 20.

y Through faith also Sarah herself received strength to conceive seed...He. 11, 11.

z If it be marvellous (or, *hard*, or, *difficult*) in (your) eyes, should it also be marvellous in Mine eyes? saith the Lord of hosts. Zec. 8, 6. Mat. 3, 9. Lu. 1, 37.

a The lip of truth shall be established for ever; but a lying tongue is but for a moment. Pr. 12, 19.

b Ac. 15, 3; 20, 38; and 21, 5. Ro. 15, 24. 3 Jno. 6.

c ....My friend... Is. 41, 8.

d Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Ac. 3, 25.

e Train up (*initiate*, or *dedicate*, De. 20, 5. 1 Ki. 8, 63.) a child in the way he should go, and when he is old he will not depart from it. Pr. 22, 6.

f Those that honour Me I will honour. 1 Sa. 2, 30.

g Ch. 13, 13. Ez. 16, 49.

h Nu. 16, 22. 2 Sa. 24, 17.

i Run ye to and fro through the streets of Jerusalem, and... if ye can find a man...that executeth judgment, ...I will pardon it. Je. 5, 1.

k ... Behold, God will not cast away a perfect man....Job 8, 20.

l He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He. De. 32, 4. Job 8, 3, and 34, 23. Ps. 58, 11.

m I sought for a man among them that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none. Ez. 22, 30.

n ...That dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. Job 4, 19. Ec. 12, 7.

o Praying always with all prayer and supplication ...and watching thereunto with all perseverance....Ep. 6, 18. Lu. 18, 1.

p For thou, Lord, art good & ready to forgive, and plenteous in mercy unto all them that call upon thee. Ps. 86, 5.

[32] And he said, "Oh let not the Lord be angry, and I will speak yet but this once: [p] Peradventure ten shall be found there."

And He said, "I will not destroy *it* for ten's sake." [q]

[33] And the LORD went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place.

XIX.] A.M. 3426. B.C. 2015. SODOM. [23
The overthrow of the Cities of the Plain, and the deliverance of Lot.

AND there came two [r] angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; [s] and he bowed himself with his face toward the ground; [2] and he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." [t]

And they said, "Nay; [u] but we will abide in the street all night."

[3] And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. [v]

[4] But before [w] they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: [x] [5] and they called unto Lot, and said unto him, "Where *are* the men which came in to thee this night? bring them out unto us, that we may know them."

[6] And Lot went out at the door unto them, and shut the door after him, [7] and said, "I pray you, brethren, do not so wickedly. [y] [8] Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

[9] And they said, "Stand back."

And they said *again*, "This one *fellow* came in to sojourn, and he will needs be a judge:—now will we deal worse with thee, than with them." [z]

And they pressed sore upon the man, *even* Lot, and came near to break the door. [a] [10] But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. [11] And they smote the men that *were* at the door of the house with blindness, [b] both small and great: so that they wearied [δ] themselves to find the door.

[12] And the men said unto Lot, "Hast thou here any besides? [c] son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place: [13] for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it."

[14] And Lot went out, and spake unto his sons in law, which married his daughters, and said, "Up, get you out of this place; for the LORD will destroy this city." [d]

But he seemed as one that mocked [e] unto his sons in law.

[15] And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; [e] lest thou be consumed in the iniquity [ζ] of the city." [f]

[16] And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: [g] and they brought him forth, and set him without the city. [17] And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look [h] not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

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p So Gideon. Ju. 6, 39.

q Ye are the salt of the earth. Mat. 5, 13.

r ...(Two of the) three men. Ch. 18, 2.

s ...The stranger did not lodge in the street; but I opened my doors to the traveller. Job 31, 32.

t ...The old man said, 'Peace be with thee;...let all thy wants be upon me; only lodge not in the street.' So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat & drink. Ju. 19, 20, 21.

u See Lu. 24, 28.

v Ch. 18, 6 Ex. 12, 15, 39. Ju. 6, 19. 1 Sa. 28, 24. 1 Co. 5, 8.

w (The wicked) sleep not except they have done mischief...Pr. 4, 16.

x Is. 3, 9. Jn. 19, 22. Ro. 1, 21, 27. Jude 7.

y That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. 2 Pe. 2, 8.

z Who made thee a prince and a judge over us? Ex. 2, 14. He that rebuketh a wicked man getteth himself a blot. Pr. 9, 7.

a The fool rageth and is confident. Pr. 14, 16.

b 2 Ki. 6, 18. Acts 13, 11.

δ (*Hence may be inferred the* inherent *supernatural power of angels.*)

c (The) spies..... brought out Rahab, and her father, and her mother, and her brethren, and all that she had.... Jos. 6, 23.

d ...Deliver every man his soul: be not cut off in her (Babylon's) iniquity: for this is the time of the Lord's vengeance... Je. 51, 6.

e It is not He, neither shall evil come upon us: neither shall we see sword nor famine. Je. 5, 12. Ez. 20, 49.

e Heb., *are found.*

ζ Or, *punishment.*

f Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. Nu. 16, 26.

g The Lord thy God is a merciful God. He will not forsake thee, neither destroy thee.... De. 4, 31.

h No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Lu. 9, 62.

18 And Lot said unto them, "Oh, not so, my Lord: 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live."[i]

21 And he said unto him, "See, I have accepted thee[η] concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22 Haste thee, escape thither; for I cannot do any thing till thou be come thither."[k]

Therefore the name of the city was called Zoar.[θ]—23 The sun was risen[ι] upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 25 and He overthrew those cities,[κ] and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.[l]

26 But his wife looked back from behind him, and she became a pillar of salt.[m]

27 And Abraham gat up early in the morning to the place where he stood before the LORD: 28 and he looked[n] toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.[o] 29 And it came to pass, when God destroyed the cities of the plain,[p] that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt.

A.M. 3427. B.C. 2014. MOUNT ZOAR. [24
The daughters of Lot, thinking that there was no proper match left them in all the earth, obtain children by their father.

30 AND Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, "Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:[q] 32 come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."

33 And they made their father drink wine[r] that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.[s]

34 And it came to pass on the morrow, that the firstborn said unto the younger, "Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father."[t]

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father.[u] 37 And the firstborn bare a son, and called his name Moab:[λ] the same *is* the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same *is* the father of the children of Ammon unto this day.[μ]

XX.] A.M. 3427. B.C. 2014. GERAR, (near Gaza.) [25
Abraham a second time denieth Sarah.

AND Abraham journeyed from thence toward the south[v] country, and dwelled between Kadesh[w] and Shur, and sojourned in Gerar.[x]

2 And Abraham said of Sarah his wife, "She *is* my sister:"

And Abimelech king of Gerar sent, and took[y] Sarah. 3 But God came to Abimelech in a dream by night,[z] and said to him, "Behold, thou *art but* a

i ...Trust in the Lord with all thine heart, and lean not unto thine own understanding. Pr. 3, 5.

η Heb., *thy face.*

k Ex. 32, 10. De. 9, 14. Ma. 6, 5.

θ That is, *Little*, ve. 20.

ι Heb., *gone forth.*

κ *(The site of Sodom is now covered by the waters of the Dead Sea. In the days of Josephus it sent up in many places black masses of asphaltum, and this it does still. The borders of the lake abound with sulphur.)*

l The whole land thereof is brimstone, and salt, & burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah & Zeboim, which the Lord overthrew in His anger, and in His wrath. De. 29, 23. 2 Pe. 2, 6. Jude 7.

m ...Let him not return back...remember Lot's wife. Lu. 17, 32.

n *(To know the result, for the Lord)* had said, I will not destroy it for ten's sake. Ch. 18, 32.

o Re. 18. 9.

p ...(Which) are set forth for an example....Jude 7.

q .....If brethren dwell together, and one of them die, and have no child....the wife of the dead shall not marry without unto a stranger: her husband's brother (or next kinsman, Ge. 38, 8, 9, and Ru. 1, 12), shall go in unto her, & take her to him to wife. De. 25, 5.

r Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Pr. 20, 1.

s *(It was the custom to keep wine in caves in the vicinity of cities, and it is thought that this was the source whence was obtained the wine spoken of in the text.* Dathe.)

t Ec. 7, 26.

u A just man falleth seven times & riseth up again; but the wicked shall fall into mischief. Pr. 24, 16.

λ (That is, *'from a father.'* Baum. i. e., *'son of my people;' to intimate that he did not spring from a strange family.* Baum.)

μ *(Under the name of Shethites, these two nations bore a very prominent part as the enemies of Egypt from the reign of Sethos I. to Rameses IV.)*

v Ch. 13, 1.

w Ch. 16, 7, 14.

x Ch. 26, 6.

y Ch. 12, 13, and 26, 7.

z In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, & sealeth their instruction. Job 33, 15, 16.

dead man, for the woman which thou hast taken; for she *is* a man's wife."[v]

[4] But Abimelech had not come near her: and he said, "Lord, wilt thou slay also a righteous nation?[a] [5] Said he not unto me, 'She *is* my sister?' and she, even she herself said, 'He is my brother:' in the integrity[ξ] of my heart and innocency of my hands have I done this."[b]

[6] And God said unto him in a dream, "Yea, I know that thou didst this in the integrity of thy heart;[c] for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. [7] Now therefore restore[d] the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine."[e]

[8] Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

[9] Then Abimelech called Abraham and said unto him, "What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done."[f] [10] And Abimelech said unto Abraham, "What sawest thou, that thou hast done this thing?"

[11] And Abraham said, "Because I thought,[g] Surely the fear of God *is* not in this place; and they will slay me for my wife's sake. [12] And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife. [13] And it came to pass, when God caused me to wander from my father's house, that I said unto her, 'This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.'"

[14] And Abimelech took sheep and oxen, and menservants, and womenservants, and gave[h] *them* unto Abraham, and restored him Sarah his wife. [15] And Abimelech said, "Behold, my land *is* before thee: dwell where it pleaseth thee."[o] [16] And unto Sarah he said, "Behold, I have given thy brother a thousand *pieces* of silver:[π] behold, he *is* to thee a covering of the eyes,[ρ] unto all that *are* with thee,[ς] and with all *other*:"[σ]

Thus she was reproved.[i]

[17] So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*. [18] For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

XXI.] A.M. 3428. B.C. 2013. BEER-SHEBA. [26

The birth of Isaac, and the expulsion of Hagar and Ishmael.

AND the LORD visited[k] Sarah as He had said, and the LORD did unto Sarah as He had spoken. [2] For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.[l]

[3] And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. [4] And Abraham circumcised his son Isaac being eight days old, as God had commanded him.[m] [5] And Abraham was an hundred years old, when his son Isaac was born unto him.

[6] And Sarah said, "God hath made me to laugh, *so that* all that hear will laugh with me." [7] And she said, "Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age."

[8] And the child grew, and was weaned:[τ] and Abraham made a great feast the *same* day that Isaac was weaned.

[9] And Sarah saw the son of Hagar the Egyptian, which she had born

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[v] Heb., *married to an husband.*

[a] Though (a good man) fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand. Ps. 37, 24.

[ξ] Or, *simplicity*, or, *sincerity.*

[b] The integrity of the upright shall guide them Pr. 11, 3.

[c] The just man walketh in his integrity: his children are blessed after him. Pr. 20, 7.

[d] Touch not Mine anointed, and do My prophets no harm. 1 Ch. 16, 22.

[e] ...All the men that appertained unto Korah..... went down alive into the pit..... Nu. 16, 32, 33.

[f] Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit. Pr. 28, 10. Ch. 38, 24, and 39, 9. Le. 20, 10. 2 Sa. 12, 5, 10, 11.

[g] By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil. Pr. 16, 6. Ch. 12, 12, and 26, 7.

[h] Ch. 12, 16.

[o] Heb., *as is good in thine eyes.*

[π] *(I have given a thousand pieces of silver to thy brother, with which thou mayest buy a veil for thy countenance, that when all who are with thee, as well as others, see thee, they may know thee to be a married woman.* Dathe.)

[ρ] *(Let this be to thee a covering to the eyes. To cover the eyes of any one was to appease him with gifts.* Maurer.)

[ς] *(As to all things with thee and with all,* i.e., *as regards all things,—which have happened to thee and thine.)*

[σ] *(And thus shall satisfaction be rendered to thee.* Maurer.)

[i] As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear. Pr. 25, 12, and 27, 5.

[k] 1 Sa. 2, 21.

[l] The Lord said, I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son. Ch. 18, 10.

[m] What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. De. 12, 32.

[τ] *(The people in oriental countries suckle their children much longer than is customary in Europe. See* 1 Sam. 1, 22, 24. *About three years is said to be the usual time in Persia, India, &c.* (Comp. 2 Ch. 31, 16.)

unto Abraham, mocking.[n] 10 Wherefore she said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac."[o]

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, "Let it not be grievous[p] in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac[a] shall thy seed be called. 13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed."[b]

14 And Abraham rose up early in the morning, and took bread,[α] and a bottle[β] of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered[γ] in the wilderness of Beer-sheba. 15 And the water was spent in the bottle, and she cast the child under one of the shrubs.[δ] 16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, "Let me not see the death of the child."

And she sat over against *him*, and lift up her voice, and wept.[ε]

17 And God heard the voice of the lad; and the Angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. 18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.[ζ] 21 And he dwelt in the wilderness of Paran:[η] and his mother took him a wife out of the land of Egypt.[θ]

A.M. 3428. B.C. 2013. BEER-SHEBA. *Abimelech's covenant with Abraham.* [27

22 AND it came to pass at that time, that Abimelech[c] and Phichol the chief captain of his host spake unto Abraham, saying, "God *is* with thee in all that thou doest: 23 now therefore swear unto me here by God that[ι] thou wilt not deal falsely with me, nor with my son, nor with my son's son:[d] *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

24 And Abraham said, "I will swear."[e]

25 And Abraham reproved[f] Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, "I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day."[g]

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.[h]

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, "What *mean* these seven ewe lambs which thou hast set by themselves?"

30 And he said, "For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness[i] unto me, that I have digged this well."

31 Wherefore he called that place Beer-sheba;[κ] because there they sware both of them. 32 Thus they made a covenant at Beer-sheba: [λ] then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a grove[μ] in Beer-sheba, and called[ν] there on the name of the LORD, the everlast-

n Ishmael. Ch. 16, 3, 6. 15. Even a child is known by his doings, whether his work be pure, and whether it be right. Pr. 20, 11.

o ...He that was born after the flesh persecuted him that was born after the spirit. Ga. 4, 29.

p ... My counsel shall stand, and I will do all My pleasure...Is. 46, 10.

a My covenant will I establish with Isaac. Ch. 17, 21.

b (That is)...the children of the promise are counted for the seed. Ro. 9, 8. Ver. 18. Ch. 16, 10, and 17, 20.

α (*The provisions which were necessary for her and Ishmael.*)

β (*A kid's skin containing water sufficient to last them till they should come to the next well.*)

γ (*Hagar missed the well which it is likely Abraham had particularly specified.* Clarke.)

δ (*To screen him from the intensity of the heat: Ishmael, though at this time about* 17 *was less able to bear fatigue than his mother who was of mature age.* Clarke.)

ε (*Fatigue and thirst under the unmitigated rays of a vertical sun had completely exhausted his strength.*)

ζ (*He adopted the life and character of the Bedouin Arabs. For a graphic portrait of their manners see the Arabian romance,* Antar.)

η (*Perhaps the Wady Feiran, in the neighbourhood of Sinai.*)

θ (*Mark,—she avoided the inhabitants of Canaan.*)

c Ch. 20, 2, and 26, 26.

ι Heb., *If thou shalt lie unto me.*

d Swear now, therefore, unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. 1 Sa. 24, 21.

e ...An oath for confirmation is to (men) an end of all strife. He. 6, 16. Ex. 22, 11.

f Debate thy cause with thy neighbour himself...Pr. 25, 9.

g A reproof entereth more into a wise man than an hundred stripes into a fool...Pr. 17, 10.

h 1 Sa. 18, 3.

i Ch. 31, 48, 52.

κ That is, *the well of the oath.*

λ (*A town of some consequence afterwards rose on the spot and retained the same name. It was the southernmost city of the land, and its name is of frequent occurrence. Its present Arabic name, Bir-es-Seba, means "well of the seven."*)

μ Or, *tree (an oak, agreeably to the usages of the patriarchal times).*

ν (Rather, *invoked in the name.* Shuckford.)

ing God. 34 And Abraham sojourned in the Philistines' land many days.[k]

XXII. A.M. 3453. B.C. 1988. MOUNT MORIAH (2 Ch. iii. 1). [28
The offering up of Isaac. The descendants of Nahor.

AND it came to pass after these things, that God did tempt[o] Abraham, and said unto him, "Abraham:"

And he said, "Behold, *here* I *am*."[π]

2 And He said, "Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer[l] him there for a burnt offering upon one of the mountains which I will tell thee of."[m]

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.[n] 4 Then on the third[p] day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, "Abide ye here with the ass; and I and the lad[ς] will go yonder and worship, and come again to you."

6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son;[o] and he took the fire[τ] in his hand, and a knife; and they went both of them together.[ρ]

7 And Isaac spake unto Abraham his father, and said, "My father:"

And he said, "Here *am*[υ] I, my son."

And he said, "Behold the fire and the wood: but where *is* the lamb[φ] for a burnt offering?"

8 And Abraham said, "My son, God will provide himself a lamb for a burnt offering:"[q]

So they went both of them together.[χ] 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.[ρ] 10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the LORD called unto him out of heaven, and said, "Abraham, Abraham:"

And he said, "Here *am* I."

12 And He said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from Me."[q]

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns:[ω] and Abraham went and took the ram, and offered him up for a burnt offering in the stead[α] of his son. 14 And Abraham called the name of that place Jehovah-jireh:[β] as it is said *to* this day, 'In the mount of the LORD it shall be seen.'

15 And the Angel[r] of the LORD called unto Abraham out of heaven the second time, 16 and said, "By Myself[s] have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore;[γ] and thy seed shall possess the gate of his enemies; 18 and in thy seed shall all the nations of the earth be blessed;[t] because thou hast obeyed My voice."

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, "Behold, Milcah, she hath also born children unto thy brother Nahor;[δ] 21 Huz[ε] his firstborn, and Buz his brother, and Kemuel the father of Aram,[ζ] 22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel begat Re-

k By faith he sojourned in the Land of Promise as in a strange country, dwelling in tabernacles...He. 11, 9.

o (*"Faith's like a torch, the more it's shook it shines."*)

π Heb., *Behold me.*

l By faith, Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten Son. He. 11, 17. 1 Co. 10, 13. Ja. 1, 12. 1 Pe. 1, 7.

m Jn. 11, 31, 39. 2 Ki. 3, 27. Mi. 6, 7.

n Is. 26, 3.

p (*There are many* three days *mentioned in the holy Scriptures, of which one is the resurrection of the Messiah.* Bereshith Rabba.) Jonah 1, 17. 1 Co. 15, 4.

ς (*Isaac was at this time* 25 *years of age.* Josephus.)

o He bearing His cross went forth. Jno. 19, 17.

τ (*With the imperfect igniting apparatus which the Orientals employ, it is not easy to make a fire when needed.* Pic. Bib.)

ρ .....Accounting that God was able to raise him up, even from the dead.....He. 11, 19.

υ Heb., *Behold me.*

φ Or, *kid.* Ch. 4, 4, and 8, 20.

q Behold the Lamb of God. Jno. 1, 29.

χ (*This history receives a striking confirmation from the remembrance of it in what Sanchoniatho mentions concerning Kronos, that, in a season of peril, he sacrificed his only son.*)

p Ep. 5, 2.

q Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Ja. 2, 21.

ω (*Rosenmüller, after Aberbanel, translates thus, "And behold a ram (feeling), & afterwards (he saw it) caught in the entanglement of a thicket by his horns.)*

α (*The animal victim is substituted in place of the first-born. This is more clearly developed afterwards.* See Ex. 13, 2, and 22, 29. 1 Sa. 15, 22.)

β (That is, *the Lord will see,* or *provide. Perhaps spoken prophetically,* "*on this mount the Lord shall be seen.*" 2 Ch. 3, 1. Clarke.)

r Ver. 11, 12. Ch. 16, 7, 9, 10, and 21, 17.

s ...Because He could swear by no greater, He swore by Himself...He. 6, 13.

γ Heb., *lip.*

t Christ hath redeemed us from the curse of the law, being made a curse for us ...that the blessing of Abraham might come on the Gentiles... through faith... Ga. 3, 13, 14.

δ (*Nahor espoused Milcah his niece, daughter of his eldest brother Haran. He did not quit Ur when the rest of the family did, but seems to have done so afterwards.* Ch. 11, 31; 27, 43; and 29, 5.)

ε Job 1, 1.

ζ Nu. 23, 7. Ps. 60, title.

bekah :[η] these eight Milcah did bear to Nahor, Abraham's brother. [24]And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah."

XXIII.] A.M. 3465. B.C. 1976. HEBRON (or KIRJATH-ARBA). [29
Abraham obtains by purchase a part of the Promised Land as a place of burial for Sarah.

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.[ι] [2]And Sarah died in Kirjath-arba;[θ] the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.[ι]

[3]And Abraham stood up from before his dead, and spake unto the sons of Heth,[υ] saying, [4]"I *am* a stranger[w] and a sojourner with you: give me a possession[x] of a buryingplace with you, that I may bury my dead out of my sight."

[5]And the children of Heth answered Abraham, saying unto him, [6]"Hear us, my lord: thou *art* a mighty[κ] prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

[7]And Abraham stood up, and bowed[y] himself to the people of the land, *even* to the children of Heth. [8]And he communed with them, saying, "If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, [9]that he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money[λ] as it is worth[z] he shall give it me for a possession of a buryingplace amongst you."

[10]And Ephron dwelt[μ] among the children of Heth: and Ephron the Hittite answered Abraham in the audience[ν] of the children of Heth, *even* of all that went in at the gate[ξ] of his city, saying, [11]"Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee;[α] in the presence of the sons of my people give I it thee: bury thy dead."[ο]

[12]And Abraham bowed down himself before the people of the land, [13]and he spake unto Ephron in the audience of the people of the land, saying, "But if thou *wilt give it*, I pray thee hear me: I will give thee money[π] for the field; take *it* of me, and I will bury my dead there."

[14]And Ephron answered Abraham, saying unto him, [15]"My lord, hearken unto me: the land *is worth* four hundred shekels[ρ] of silver; what *is* that betwixt me and thee? bury therefore thy dead."

[16]And Abraham hearkened unto Ephron,[b] and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant. [17]And the fields[ς] of Ephron, which *was* in Machpelah,[c] which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure [18]unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.[d]

[19]And after this, Abraham buried Sarah his wife in the cave[τ] of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan. [20]And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

XXIV.] A.M. 3468. B.C. 1973. HARAN. [30
(in the N.W. of Mesopotamia).
Abraham sends to his own kindred for a wife to Isaac.

AND Abraham was old, *and* well stricken[υ] in age: and the LORD had blessed Abraham in all things.[e]

[2]And Abraham said unto his eldest[f] servant of his house, that ruled

η Ch. 24, 15, 24, and 28, 2, 5; 47; and 25, 20; called, Ro. 9, 10, Rebecca.

ι Ch. 17, 17.

θ *(The city of Arba)*...which Arba was a great man among the Anakims....Jos. 14, 15. Ch. 13, 18. Ju. 1, 10.

ι *(Abraham had probably several places of temporary residence, & particularly one at Beer-sheba, and another at Hebron, about 24 miles apart.* Clarke.)

υ Canaan begat Sidon his firstborn, and Heth. Ch. 10, 15.

w .....But a few men in number; yea, very few & strangers in (the land). Ps. 105, 12.

x ...He gave him none inheritance in it, no, not so much as to set his foot on....Ac. 7, 5.

κ Heb., *a prince of God.* Ch. 13, 2; 14, 14; and 24, 35.

y ...A man that hath friends must shew himself friendly.... Pr. 18, 24. Ro. 12, 17, 18. He. 12, 14.

λ Heb., *full money.*

z Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God. Le. 19, 36. Pr. 20, 14.

μ ("Was sitting," *apparently not personally known to Abraham.* Clarke. *Others,* "dwelt.")

ν Heb., *ears.*

ξ *(The elders and magistrates, to whose presence & concurrence the historian gives particular prominence.* Havernick.) Ch. 34, 20, 24. Ru. 4, 4.

α 2 Sa. 24, 21—24.

ο *(This is exquisitely oriental. But Abraham perfectly understands Ephron's parade of his readiness to give it.* Kitto.)

π *(This account shews an intimate acquaintance with the circumstances of the Canaanites, the trade carried on by whom had led to the disuse of barter and the employment of silver.* Havernick.)

ρ The shekel is twenty gerahs. Ex. 30, 13. Nu. 3, 47. Eze. 45, 12. *(The value of the sacred shekel was about 2s. 4d. This perhaps was the bekah or common shekel.)*

b ...I (Jeremiah) bought the field of Hanameel my uncle's son, ...and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, & took witnesses, & weighed him the money in the balances. Je. 32, 9, 10.

ς *(It should be observed that Abraham wished to purchase the cave only, but Ephron, in a politely indirect manner, intimates that the field must be purchased with it.* Kitto.)

c Ch. 25, 9; 49, 30—32; and 50, 13. Ac. 7, 16.

d Je. 32, 12.

τ *(This cave is now in the possession of the Mohammedans, and is shewn occasionally to visitors. In the Jewish version of the Bible by De Sola & others, there is a long and interesting account of this cave,* p. 134.)

υ Heb., *gone into days.*

e Pr. 10, 22. Ps. 112, 3.

f Ver. 10.

over all that he had, "Put, I pray thee, thy hand under my thigh:[φ] [3]and I will make thee swear[g] by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites,[h] among whom I dwell: [4]but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

[5]And the servant said unto him, "Peradventure[i] the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence[k] thou camest?"

[6]And Abraham said unto him, "Beware[l] thou that thou bring not my son thither again. [7]The LORD God of heaven, which took[m] me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land;' He shall send His Angel[n] before thee, and thou shalt take a wife unto my son from thence. [8]And if the woman will not be willing to follow thee, then thou shalt be clear[o] from this my oath: only bring not my son thither again."

[9]And the servant put his hand under the thigh of Abraham his master, and sware[χ] to him concerning that matter.

[10]And the servant took ten camels of the camels of his master, and departed; for[ψ] all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city[ω] of Nahor. [11]And he made his camels to kneel[α] down without the city by a well of water at the time of the evening, *even* the time that women[β] go out to draw[γ] *water*.

[12]And he said, "O LORD God of my master Abraham, I pray[p] Thee, send me good speed this day, and shew kindness unto my master Abraham. [13]Behold, I stand *here* by the well of water; and the daughters[q] of the men of the city come out to draw water: [14]and let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I will give thy camels drink also;' *let the same be* she *that* Thou hast appointed[δ] for Thy servant Isaac; and thereby shall I know that Thou hast shewed kindness unto my master."[r]

[15]And it came to pass, before[s] he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah,[t] the wife of Nahor, Abraham's brother, with her pitcher[ε] upon her shoulder. [16]And the damsel *was* very fair[ζ] to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

[17]And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher."[η]

[18]And she said, "Drink, my lord:" And she hasted, and let down her pitcher upon her hand, and gave him drink.[θ] [19]And when she had done giving him drink, she said, "I will draw *water* for thy camels also, until they have done drinking."[ι]

[20]And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

[21]And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.[υ] [22]And it came to pass, as the camels had done drinking, that the man took a golden earring[ι] of half[χ] a shekel weight, and two bracelets for her hands of ten[λ] *shekels* weight of gold; [23]and said, "Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?"

[24]And she said unto him, "I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor."

φ (In sections circumcision is mere, *the part that bore the sign of God's covenant.* Clarke.) Ch. 47, 29. 1 Chr. 29, 24 mar. La. 5, 6.

g Ch. 14, 22. De. 6, 13. Jos. 2, 12.

h Neither shalt thou make marriages with them .....for they will turn away thy son from following Me, that they may serve other gods. De. 7, 3, 4.

i Pr. 13, 16.

k (Ur) on the other side of the river (Euphrates, where) they served other gods. Jos. 24, 2.

l He. 11, 15.

m Ch. 12, 1.

n .....The Angel of His presence. Is. 63, 9. Ex. 23, 20, and 33, 2. Mal. 3, 1.

o Nu. 30, 5, 8. Jos. 2, 17, 20.

χ *(Oaths are not to be taken lightly, but do not seem to be condemned in Scripture.* Ex. 20, 7. Mat. 23, 16. Ja. 5, 12.)

ψ Or, *and.*

ω *(Haran, where Nahor continued to reside.* Ch. 27, 43.)

α *(Kneeling being the posture in which camels always repose.* Pic. Bib.) Pr. 12, 10.

β *(Among the Arabs and other nomades, & also in many parts of India, it is the exclusive employment of the women, without distinction of rank.* Pic. Bib.)

γ Heb., *that women which draw* water *go forth.*

p Pr. 3, 5, 6. Ne. 1, 11.

q Ex. 2, 16. Ch. 29, 9.

δ *(In all things the assistance & blessing of God are necessary, even where human strength and wisdom have the fullest and freest course of action.* Clarke.)

r See Ju. 6, 17, 37. 1 Sa. 6, 7; 14, 10; and 20, 7.

s Ps. 31, 15.

t Ch. 11, 29, and 22, 23.

ε *(The same word* Kad *is used to describe the vessel in which Gideon's soldiers concealed their torches.* Pic. Bib.)

ζ Heb., *good of countenance.*

η *(It is not likely that Abraham's servant travelled without a leathern bucket to draw water; it is therefore probable that he abstained from either drinking or watering his camels until he had obtained permission.* Pic. Bib.)

θ *(Contrast with this the conduct of the woman of Samaria,* Jno. 4, 7, 9. *Among the Bedouins, the women, when they are at the wells in the evening, are generally obliging to travellers, and ready to supply such water as they may require for themselves or their beasts.* Pic. Bib.)

ι Pr. 31, 26.

υ Ve. 12, 56. Ps. 34, 4.

ι Or, *jewel for the forehead.* Is. 3, 19. Eze. 16, 12. *(Some Koordish and Bedouin females wear a thin circular plate of gold, in the centre of which a turquoise is often set, over the pin by which the ornament is attached to the side of the nose.* Pic. Bib.)

χ *(Quarter of an ounce.)*

λ *(Five ounces.)*

25 She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

26 And the man bowed[w] down his head, and worshipped the LORD. 27 And he said, "Blessed *be* the LORD God of my master Abraham, Who hath not left destitute my master of His mercy and His truth: I *being* in the way, the LORD led[x] me to the house of my master's brethren."

28 And the damsel ran, and told *them of* her mother's[μ] house these things.

29 And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. 30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he stood by the camels at the well. 31 And he said, "Come in, thou blessed of the LORD; wherefore standest thou without?[y] for I have prepared the house, and room for the camels."

32 And the man came into the house: and he ungirded his camels, and gave straw and provender[ν] for the camels, and water to wash his feet, and the men's feet that *were* with him. 33 And there was set *meat* before him to eat: but he said, "I will not eat, until I have told mine errand."[z]

And he said, "Speak on."

34 And he said, "I *am* Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great:[a] and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. 36 And Sarah my master's wife bare a son to my master when she was old:[b] and unto him hath he given all that he hath. 37 And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: 38 but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.' 39 And I said unto my master, 'Peradventure the woman will not follow me.'[ξ] 40 And he said unto me, 'The LORD, before whom I walk, will send His Angel with thee, and prosper[c] thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 41 then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.' 42 And I came this day unto the well, and said,[d] 'O LORD God of my master Abraham, if now Thou do prosper my way which I go: 43 behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, 'Give me, I pray thee, a little water of thy pitcher to drink;' 44 and she say to me, 'Both drink thou, and I will also draw for thy camels:' *let* the same *be* the woman whom the LORD hath appointed[e] out for my master's son.' 45 And before I had done speaking[f] in mine heart,[o] behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, 'Let me drink, I pray thee.' 46 And she made haste, and let down her pitcher from her *shoulder*, and said, 'Drink, and I will give thy camels drink also:' so I drank, and she made the camels drink also. 47 And I asked her, and said, 'Whose daughter *art* thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him;' and I put the earring upon her face,[g] and the bracelets upon her hands. 48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's

w Ve. 52. Ex. 4, 31. 2 Ch. 20, 18, and 29, 30. Ne. 8, 6.

x Commit thy way *(roll thy way upon)* unto the Lord; trust also in Him, and He shall bring it to pass. Ps. 37, 5.

μ *(The insignificance of Bethuel in the whole of this transaction,* ve. 29, 55, *though he was living,* see ve. 50, *is remarkable.)*

y A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth it prospereth. Pr. 17, 8.

ν *(Cattle continue at the present day in the East to be fed with chopped straw mixed with barley. "Provender" was a mixture of several kinds of fodder; cut straw, barley, beans, &c., so combined as to render it palatable.* Pic. Bib.)

z Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. Pr. 22, 29.

a By humility & the fear of the Lord are riches, and honour, and life. Pr. 22, 4.

b Abraham was an hundred years old, when his son Isaac was born unto him. Ch. 21, 5. *(And Sarah was ninety.* Ch. 17, 17.)

ξ *(For he felt the sacredness of the oath.)* See Jos. 9, 19, 20.

c .....The God of Shadrach, Meshach, & Abednego...sent His angel, and delivered His servants that trusted in Him...Da. 3, 28.

d I proclaimed a fast.....that we might seek of (our God) a right way for us, and for our little ones, and for all our substance. Ezr. 8, 21.

e The lot is cast into the lap: but the whole disposing thereof is of the Lord. Pr. 16, 33.

f (Hannah) continued praying before the Lord, ...and spake in her heart...Then Eli...said, Go in peace; and the God of Israel grant thee thy petition....1 Sa. 1, 13, 17.

o *(It would have been improper to have used public prayer on the occasion, as his servants could have felt no particular interest in the accomplishments of his petitions, because they were not concerned in them, having none of the responsibility of this mission.* Clarke.)

g Ve. 22.

daughter[π] unto his son. 49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."[ρ]

50 Then Laban and Bethuel answered and said, "The thing proceedeth from the LORD:[h] we cannot speak unto thee bad or good. 51 Behold, Rebekah *is* before thee, take[σ] *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken."

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped[i] the LORD, *bowing himself* to the earth. 53 And the servant brought forth jewels[τ] of silver, and jewels of gold, and raiment, and gave *them* to Rebekah:[υ] he gave also to her brother and to her mother precious things. 54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, "Send me away unto my master."

55 And her brother and her mother said, "Let the damsel abide with us *a few* days,[φ] at the least ten;[χ] after that she shall go."

56 And he said unto them, "Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master."

57 And they said, "We will call the damsel, and enquire at her mouth."

58 And they called Rebekah, and said unto her, "Wilt[ψ] thou go with this man?"

And she said, "I will go."

59 And they sent away Rebekah their sister, and her nurse,[k] and Abraham's servant, and his men. 60 And they blessed Rebekah, and said unto her, "Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate[ω] of those which hate them."

61 And Rebekah arose, and her damsels, and they rode upon the camels,[l] and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi;[m] for he dwelt in the south country. 63 And Isaac went out to meditate[α] in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.[β] 65 For she *had* said unto the servant, "What man *is* this that walketh in the field to meet us?"

And the servant *had* said, "It *is* my master:"

Therefore she took a vail,[γ] and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved[δ] her: and Isaac was comforted[η] after his mother's *death*.

XXV. [1] A.M. 3469. B.C. 1972. BEER-SHEBA.

The posterity of Abraham by Keturah. Death of Abraham.

THEN again[ε] Abraham took a wife, and her name *was* Keturah. 2 And she bare him Zimran,[ο] and Jokshan, and Medan, and Midian,[ρ] and Ishbak, and Shuah.[ϙ] 3 And Jokshan begat Sheba,[r] and Dedan. And the sons of Dedan[s] were Asshurim,[t] and Letushim, and Leummim. 4 And the sons of Midian; Ephah,[u] and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 And Abraham gave all that he had unto Isaac. 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts,[ζ] and sent them away from Isaac his son, while he yet lived, eastward, unto the east[η] country. 7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and

π *(Grand-daughter. Here Bethuel, who was Abraham's nephew, is called his brother, as Lot was before.)*

ρ *(That I may go elsewhere, & seek a proper match for the son of my master.* Clarke.)

h For He performeth the thing that is appointed ...& many such things are with Him. Job 23, 14.

σ *(All this is most precisely analogous to usages which still prevail in the East.* Pic. Bib.)

i Ps. 107, 21, 22.

τ Heb., *vessels.*

υ *(These presents would remain with Rebekah, & form her provision in case of a divorce from her husband.)*

φ Or, *a full year;* or, *ten* months. Ju. 14, 8.

χ *(A week or ten days is the most likely sense, as there would be no propriety, after having given their consent that she should go, in detaining her for "a year or ten months."* Clarke.)

ψ *(Art thou willing to set out immediately?)*

k ...Deborah, Rebekah's nurse, died, (a hundred and twenty-six years after), and was buried beneath Bethel, under an oak: and the name of it was called "*the oak of weeping.*" (mar.) Ch. 35, 8.

ω *(Let them hold in subjection those that hate them.* Pic. Bib.)

l Ch. 31, 34. 1 Sa. 30, 17. Est. 8, 10, 14.

m Ch. 16, 14, and 25, 11.

α Or, *to pray.* Ps. 1, 1, 2.

β *(It would have been the highest breach of Oriental good manners to have remained on the camel when presented to Isaac.* Pic. Bib.) Jos. 15, 18.

γ *(Put herself into the costume usual for a bride, when conducted into the tent or house of her husband.* Pic. Bib.)

δ *(He had never seen Rebekah till she stood unveiled in his tent as his wife. It seemed, therefore, necessary to add that "he loved her," when he did see her.* Pic. Bib.)

n Ch. 38, 12.

ε *(The supposition of some that this marriage took place in Sarah's lifetime is without foundation. Abraham lived thirty-seven years after this event, so that his sons could have been old enough to have formed separate establishments before his death.)*

o Zimri. 1 Chr. 1, 32. Je. 25, 25.

p Ch. 36, 35, and 37, 28—36. Ex. 2, 15, and 18, 1—4. Nu. 22, 4; 25, 17; and 31, 2, 8. Ju. vi.—viii.

q Bildad the Shuhite....Job 2, 11.

r 1 Ki. 10, 1. Job 6, 19. Ps. 72, 10.

s Je. 25, 23, and 49, 8. Eze. 25, 13, and 27, 20.

t 2 Sa. 2, 9. Eze. 27, 6.

u Is. 60, 6.

ζ *(Cattle and materials for a domestic establishment.)*

η *(Arabia and the southern parts of Mesopotamia.)*

fifteen years.[θ] 8Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*;[ν] and was gathered to his people. 9And his sons Isaac and Ishmael buried[ι] him in the cave of Machpelah,[ω] in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; 10the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.[κ]

12Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13and these *are* the names of the sons of Ishmael, by their names, according to their generations:[λ] the firstborn of Ishmael, Nebajoth;[μ] and Kedar, and Adbeel, and Mibsam, 14and Mishma, and Dumah,[χ] and Massa, 15Hadar,[ν] and Tema,[ψ] Jetur,[ζ] Naphish, and Kedemah: 16these *are* the sons of Ishmael, and these *are* their names, by their towns,[ξ] and by their castles; twelve princes according to their nations. 17And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. 18And they dwelt[α] from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died[ο] in the presence of all his brethren.

A.M. 3488. B.C. 1953. LAHAI-ROI.
The early history of Esau and Jacob. [32

19AND these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac: 20and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram,[π] the sister to Laban the Syrian.

21And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22And the children struggled together within her; and she said, "If *it be* so, why[ρ] *am* I thus?"

And she went to enquire of the LORD.[ς] 23And the LORD said unto her, "Two[τ] nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger[υ] than *the other* people; and the elder shall serve the younger."[φ]

24And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. 25And the first came out red,[χ] all over like an hairy garment; and they called his name Esau.[ψ] 26And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:[ω] and Isaac *was* threescore years old when she bare them.

27And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.[α] 28And Isaac loved Esau, because he did eat of *his* venison:[β] but Rebekah loved Jacob.

29And Jacob sod pottage: and Esau came from the field, and he *was* faint: 30and Esau said to Jacob, "Feed me, I pray thee, with that same red *pottage*;[γ] for I *am* faint:"—therefore was his name called Edom.[δ]

31And Jacob said, "Sell me this day thy birthright."[ε]

32And Esau said, "Behold, I *am* at the point[ζ] to die: and what profit shall this birthright do to me?"

33And Jacob said, "Swear to me this day;"

And he sware unto him: and he sold his birthright unto Jacob. 34Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised[η] *his* birthright.

θ *(Isaac was at the very same age at the death of Abraham as Abraham was when the promise came to him, viz.,* 75. Lightfoot.)

ν Ch. 15, 15; 35, 29; and 49, 33.

ι *(As funerals in the East take place almost immediately after death, it is evident that Ishmael must have been called from the Desert to the death-bed of his father; which implies that relations of kindness and respect had been kept up.* Kitto's *Bib. Cyc.)*

ω Ch. 23, 9; 49, 29; and 50, 13.

κ *(Here Isaac took up a somewhat permanent residence).* Ch. 16, 14, and 24, 62.

λ *(The posterity of Ishmael, penetrating from Hedjaz towards the east, spread themselves over the peninsula, and formed a large & absorbing part of the Arabian population.* Pic. Bib.)

μ Ch. 17, 20. 1 Chr. 1, 29. *(From him descended the Nabathæans, whose name was in after times used to designate the whole nation.)*

χ Is. 21, 11—16.

ν Or, *Hadad.* 1 Chr. 1, 30.

ψ Job 2, 11.

ζ 1 Chr. 5, 19.

ξ *(Moveable villages of tents. "Castles," folds for cattle and sheep.* Kitto's *Bib. Cyc.)*

α 1 Sa. 15, 7.

ο Heb., *fell.* Ps. 78, 64. Ch. 16, 12. *(He and the tribes springing from him always lived near the kindred tribes descended from Abraham.* Kitto's *Bib. Cyc.)*

π *(The more level region of Mesopotamia.* Pic. Bib.)

ρ *(She felt that such an unusual movement was not without a meaning.* Havernick.)

ς *(Perhaps at Beer-sheba, where Abraham had* planted a grove *[a place of worship].* Ch. 21, 33.)

τ *(Who but the Author and Giver of life could foresee that two children in the womb would multiply into two nations?* Bishop Newton.)

υ 2 Sa. 8, 14. 1 Ki. 22, 47. 2 Ch. 25, 11.

φ ...The children of the promise are counted for the seed (Ro. 9, 8)...that the purpose of God (viz., *of making the descendants of Jacob the depository of His will*) might stand...the children (not) having done any good or evil *(the prediction being verified not in themselves, but in their posterity.* Bishop Newton.)

χ *(Red hair and a fair complexion seem to have been regarded as beautiful.)* 1 Sa. 16, 12, and 17, 42.

ψ *("Made" with a beard.* Lightfoot.)

ω (i. e., *a supplanter,* mar.) Ch. 27, 36. Ho. 12, 3.

α *(To this day tents remain the exclusive residence of pastoral people.)*

β Heb., *venison was in his mouth.*

γ Heb., *with that red,* with that *red* pottage. *(Lentiles easily dissolve in boiling water, and form a chocolate-coloured pottage much esteemed in N. Africa and W. Asia.* 2 Sa. 17, 28, and 23, 11. Eze. 4, 9. *The tomb paintings of the Egyptians exhibit the operation of preparing pottage.)*

δ That is, *Red.*

ε *(The priority, the promise, the priesthood, and a double portion were included in the birthright.)*

XXVI. A.M. 3505. B.C. 1936. GERAR. (It lay in or near the great valley Sheriah, that comes down from Beer-sheba.) [33

Isaac, during a famine, visits Gerar. His covenant with Abimelech.

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech[η] king of the Philistines[θ] unto Gerar.

2 And the LORD appeared unto him, and said, "Go not down into Egypt; dwell in the land which I shall tell thee of: 3 sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; 4 and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."

6 And Isaac dwelt in Gerar: 7 and the men of the place asked *him* of his wife; and he said, "She *is* my sister;" for he feared[d] to say, *She is* my wife; "lest," *said he*, "the men of the place should kill me for Rebekah;"—because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window,[ι] and saw, and, behold, Isaac *was* sporting with Rebekah his wife. 9 And Abimelech called Isaac, and said, "Behold, of a surety she *is* thy wife: and how saidst thou, 'She *is* my sister?'"

And Isaac said unto him, "Because I said, 'Lest I die for her.'"

10 And Abimelech said, "What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us."

11 And Abimelech charged all *his* people, saying, "He that toucheth[e] this man or his wife shall surely be put to death."

12 Then Isaac sowed in that land, and received[κ] in the same year an hundredfold: and the LORD blessed him.[f] 13 And the man waxed great, and went forward,[λ] and grew until he became very great: 14 for he had possession of flocks, and possession of herds, and great store of servants:[μ] and the Philistines envied[ν] him. 15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, "Go from us; for thou art much mightier than we."

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.[ξ] 19 And Isaac's servants digged in the valley, and found there a well of springing[ο] water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, "The water *is* ours:"[π]

And he called the name of the well Esek;[ρ] because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.[ς]

22 And he removed from thence, and digged another well; and for that they strove not:[σ] and he called the name of it Rehoboth;[τ] and he said, "For now the LORD hath made room for us, and we shall be fruitful[υ] in the land." 23 And he went up from thence to Beer-sheba.

η (*Probably a titular distinction*) Ch. 12, 10, and 20, 2.)

θ (*The origin of this nation is very obscure. From* De. 2, 23; Je. 47, 4; Am. 9, 7, *we learn that they came forth from Caphtor* [*Cappadocia*, Bochart]. *In* Ge. 10, 13, *they are derived from Mizraim.* Movers, *& after him* Kitto, *identifies them with the Hyksos, who for two hundred years ruled over Egypt. The root* פלשׁ *denotes a wanderer, and the ordinary translation of their name in the* Septuagint *is* Ἀλλόφυλοι, *'men of another tribe.'*)

d Ch. 20, 2, 3. Pr. 29, 25.

ι (*An aperture in the balustrades round the roof of Abimelech's palace.* Pic. Bib.)

e Heb., *going to die.*

ζ (*Till men are improved by culture, animal existence and aims are predominant*). Job 34, 9. Ec. 8, 15. Is. 22, 13. 1 Co. 15, 32. He. 12, 16.

κ Heb., *found.*

f ...He that gathereth by labour (*with the hand*) shall increase. Pr. 13, 11, and 10, 22. Ps. 112, 3.

λ Heb., *went going.*

μ Or, *husbandry.*

ν (*Isaac's husbandry involved the prospect of his permanent residence in Gerar.* Pic. Bib.)

ξ (*In Persia, whoever procures the means of irrigation becomes the proprietor of the land which he thus renders cultivatable.* Pic. Bib.)

ο Heb., *living.*

π (*The renewed & bitter strife when Isaac proceeded to clear out the wells and dig new ones, leads to the conclusion, that the Philistines deemed it inconvenient that so powerful a clan should acquire a right to the soil of their small territory.* Pic. Bib.)

ρ That is, *Contention.*

ς That is, *Hatred.*

g Pr. 24, 10.

τ That is, *Room.*

υ (*The want of rivers and brooks during summer renders, in the East, the tribes dependent upon the wells for the very existence of the flocks & herds which form their wealth.* Pic. Bib.)

24 And the LORD appeared unto him the same night, and said, "I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake."

25 And he builded an altar[φ] there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged[χ] a well.[ψ]

26 Then Abimelech[ω] went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

28 And they said, "We saw[α] certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; 29 that thou wilt[β] do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD."

30 And he made them a feast,[γ] and they did eat and drink. 31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, "We have found water." 33 And he called it Shebah:[δ] therefore the name of the city *is* Beer-sheba[ε] unto this day.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: 35 which were a grief[ζ] of mind unto Isaac and to Rebekah.

φ (*That the patriarchal altars were of unhewn stones or of earth is confirmed by the circumstances under which they were erected, and by the fact that they are always described as being* "built." Kitto's *Bib. Cyc.*) Ge. 8, 20; 12, 7; 13, 4; 22, 9; 33, 20; and 35, 1.

χ (*Digging a well was a most arduous and important work, and the property of it became vested in the person by whom it was digged and his heirs for ever.* Kitto's *Bib. Cyc.*)

ψ (*Dr. Robinson discovered two wells, still called Bir-es-Seba, some distance apart, circular, & stoned up very neatly with solid masonry, & apparently of very ancient date. The largest well is 12½ feet in diameter and 41½ feet deep to the surface of the water, 16 feet of which at the bottom are excavated in the solid rocks. The other well is 5 feet in diameter and 42 feet deep.* Pic. Bib.)

ω (*Probably not the same Abimelech of* Ch.21,22.)

α Heb., *Seeing we saw.*

β Heb., *If thou shalt,* &c.

γ (*Feasts seem originally to have answered the important purpose of serving as evidence and attestation of the events which they celebrated.* Kitto's *Bib. Cyc.*)

δ That is, *an oath.*

ε That is, *The well of the oath.*

ζ Heb., *bitterness of spirit.*

XXVII.

A.M. 3565. B.C. 1876. BEER-SHEBA (in Gerar). [34

Jacob, by personating Esau, obtains his father's blessing.

AND it came to pass, that when Isaac was old, and his eyes were dim,[h] so that he could not see, he called Esau his eldest son, and said unto him, "My son:"

And he said unto him, "Behold, *here am* I."

2 And he said, "Behold now, I am old, I know not the day of my death: 3 now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take[η] me *some* venison;[θ] 4 and make me savoury[ι] meat, such as I love, and bring *it* to me, that I may eat, that my soul may bless[κ] thee before[κ] I die."

5 And Rebekah heard when Isaac spake to Esau his son.

And Esau went to the field to hunt *for* venison, *and* to bring *it.*

6 And Rebekah spake unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, 7 'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.'[λ] 8 Now therefore, my son, obey my voice according to that which I command thee. 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 10 and thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death."

11 And Jacob said to Rebekah his mother, "Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: 12 my father peradventure will feel me, and I shall seem to him as a deceiver;[l] and I shall bring a curse upon me, and not a blessing."

13 And his mother said unto him, "Upon me *be* thy curse, my son: only obey[μ] my voice, and go fetch me *them.*"

h Ch. 48, 10. 1 Sa. 3, 2.

i Ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. Ja. 4, 14. Pr. 27, 1.

η Heb., *hunt.*

θ (*Oriental shepherds seldom, except to entertain a stranger, think of diminishing their flocks to supply themselves with meat.* Pic. Bib.)

ι (*The most esteemed dishes of the Orientals are saturated with butter or fat, highly seasoned with salt, spices, garlic, & onions, sharpened with vegetable acids & sweetened with honey or vegetable sweets.* Pic. Bib.)

κ Ve. 27. Ch. 48, 9, 15, and 49, 28. De. 33, 1.

λ (*The irrevocable blessing acted with all the force of a modern testamentary bequest.* Kitto's *Bib. Cyc.*)

μ (*Jacob's qualities had endeared him to his mother, and the prospect to her was dark and threatening when she saw in imagination Esau at the head of the house.* Kitto's *Bib. Cyc.*)

l Cursed be he that maketh the blind to wander out of the way. De. 27, 18.

μ (*In estimating the conduct of Rebekah, we ought to consider that her misunderstanding of the promise made at the birth of the boys had no small share in it.*)

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly[ν] raiment[ξ] of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: 16 and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17 and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, "My father:"

And he said, "Here *am* I; who[ο] *art* thou, my son?"

19 And Jacob said unto his father, "I *am* Esau thy firstborn: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

20 And Isaac said unto his son, "How *is it* that thou hast found *it* so quickly, my son?"

And he said, "Because the LORD thy God brought *it* to me."[π]

21 And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not."

22 And Jacob went near unto Isaac his father; and he felt him, and said, "The voice *is* Jacob's voice, but the hands *are* the hands of Esau."

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, "*Art* thou my very son Esau?"

And he said, "I *am*."

25 And he said, "Bring *it* near to me, and I will eat of my son's venison,[ρ] that my soul may bless thee."

And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, "Come near now, and kiss me, my son."

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, "See, the smell[m] of my son *is* as the smell of a field which the LORD hath blessed: 28 therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:[n] 29 let people serve thee, and nations[ο] bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee."

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

32 And Isaac his father said unto him, "Who *art* thou?"

And he said, "I *am* thy son, thy firstborn Esau."

33 And Isaac trembled very exceedingly,[ς] and said, "Who? where *is* he that hath taken[τ] venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed."[υ]

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, *even* me also, O my father."

35 And he said, "Thy brother came with subtilty, and hath taken away thy blessing."

36 And he said, "Is not he rightly named Jacob?[φ] for he hath supplanted me these two times: he took away my birthright;[ρ] and, behold, now he hath taken away my blessing."—And he said, "Hast thou not reserved a blessing for me?"

ν Heb., *desirable.*

ξ (*In all likelihood holy robes, received from their ancestors, & kept by the mother of the family in sweet chests from moths and the like.* Ainsworth.)

ο (*When men, to suit their own ends, take upon themselves to fulfil the designs of God's providence, they must necessarily resort to unjustifiable means.*)

π Heb., *before me.*

ρ (*If Jacob's kids were roasted whole, after being stuffed with raisins, pistachio-nuts, almonds & husked corn or rice, the result would be a most savoury dish, now much admired in the East, & which a man with all his senses in perfection might not readily distinguish from a young gazelle similarly treated.* Pic. Bib.)

m ...The smell of thy garments is like the smell of Lebanon. Ca. 4, 11.

n The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: for the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. De. 11, 11, 12.

ο Solomon reigned over all kingdoms from the river unto the land of the Philistines, & unto the border of Egypt: they brought presents and served Solomon all the days of his life. 1 Ki. 4, 21.

ς Heb., *trembled with a great trembling greatly.*

τ Heb., *hunted.*

υ (*The Christ the Saviour of the world was to be born of some one family, and Jacob's was preferred to Esau's by the good pleasure of Almighty God. This peculiar privilege of Jacob was irreversible, notwithstanding the iniquity of the means by which it had been brought about.* He. 12, 17.)

φ That is, *a supplanter.*

ρ Ch. 25, 33.

37 And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained[χ] him: and what shall I do now unto thee,[ψ] my son?"

38 And Esau said unto his father, "Hast thou but one blessing, my father? bless me, *even* me also, O my father." And Esau lifted up his voice, and wept.[q]

39 And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness[ω] of the earth, and of the dew of heaven from above; 40 and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion,[α] that thou shalt break his yoke from off thy neck."[β]

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand: then will I slay my brother Jacob."

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 and tarry with him a few days, until thy brother's fury turn away; 45 until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?"[γ] 46 And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth:[δ] if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?"[r]

XXVIII. 1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan.[s] 2 Arise, go to Padan-aram,[t] to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude[ε] of people; 4 and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger,[ζ] which God gave unto Abraham."

5 And Isaac sent away Jacob:[η] and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

A.M. 3565. B.C. 1876. BETHEL.
Jacob leaves his father's house. His vision at Bethel. [35

6 WHEN Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan;" 7 and that Jacob obeyed his father and his mother, and was gone to Padan-aram; 8 and Esau seeing that the daughters of Canaan pleased[θ] not Isaac his father; 9 then went Esau unto Ishmael, and took unto the wives which he had Mahalath[ι] the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.[κ]

10 And Jacob went out from Beersheba, and went toward Haran.[λ]

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. 12 And he dreamed,[u] and behold a ladder set up

χ Or, *supported.*

ψ *(Isaac probably now had the divine oracle recalled to his mind, which he himself had confirmed against his will, & felt a hesitation to withdraw the blessing.* Havernick.)

q He found no place of repentance (or, *way to change his father's mind*), though he sought it carefully with tears. He. 12, 17.

ω Or, *of the fatness.*

α *(When thou hast wandered hither and thither.* Maurer.)

β *(The subsequent fortunes of the descendants of Esau and Jacob fully bear out this prediction. Saul fought against the former, and David completely subdued them, but they revolted from his successors.* 2 Sa. 8, 14. 1 Ki. 22, 47. 2 Ki. 8, 20. *The Edomites afterwards recovered their power and at the Captivity triumphed over their kinsmen the Jews, and after the Chaldeans retired retained possession of their own territory and became masters of Judæa as far as Hebron.* Ob. 10. Eze. 25, 12. La. 4, 21. Eze. 35, 10, and 36, 5. 1 Macc. 5, 65.)

γ *(Rebekah probably saw Jacob no more.* Ch. 35, 27. Is. 50, 10, 11.)

δ *(Rebekah frames this as an excuse, concealing from Isaac the true cause.)*

r Bread of deceit *(lying,* or *falsehood)* is sweet to a man; but afterwards his mouth shall be filled with gravel. Pr. 20, 17.

s Lest thou make a covenant with the inhabitants of the land...and do sacrifice unto their gods. Ex. 34, 15.

t ...In the country of Syria... Hos. 12, 12. Ch. 25, 20.

ε Heb., *an assembly of people.*

ζ Heb., *of thy sojournings.*

η *Having voluntarily and cheerfully confirmed to him the blessing which he had before obtained through subtilty.)* By faith Isaac blessed Jacob... concerning things to come. He. 11, 20.

θ Heb., *were evil in the eyes, &c.*

ι *(She is called Bashemath,* ch. 36, 3. *The patriarchal age presents many alterations of name.)*

κ *(Esau did this with a sincere desire to please and obey his parents.* Clarke.)

λ Called *Charran,* Acts 7, 2.

u In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth *(revealeth, or uncovereth)* the ears of men and sealeth their instruction. Job 33, 15, 16. Ch. 41, 1.

on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.[v]

13 And, behold, the LORD stood above it, and said, "I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; [w] 14 and thy seed shall be as the dust of the earth, and thou shalt spread abroad[μ] to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of."

16 And Jacob awaked out of his sleep, and he said, "Surely the LORD is in this place; and I knew[x] it not." 17 And he was afraid, and said, "How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven."

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar,[ν] and poured oil[ξ] upon the top of it. 19 And he called the name of that place Beth-el:[ο] but the name of that city *was called* Luz[π] at the first.

20 And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 so that I come again to my father's house in peace; then[ρ] shall the LORD be my God: 22 and this stone, which I have set *for* a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."

v Jno. 1, 51. He. 1, 14.

w They shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt: and they shall dwell therein, even they, and their children, and their children's children, for ever; and My servant David shall be their prince for ever. Eze. 37, 25.

μ Heb., *break forth.*

x Ex. 3, 5. Jos. 5, 15. Job 9, 11.

ν (*As an evidence of the solemn vow which he made. This use of a stone or stones is definitely expressed in* ch. 31, 48, 52. Pic. Bib.)

ξ (*Oil forms an important and necessary part of the provision which travellers in the East carry with them.* Pic. Bib.)

ο That is, *the house of God.*

π (That is, *it was the situation of the city whose name had long been known in the time of Moses as Luz.* Jn. 1, 23. 26. Ho. 4, 15. *According to Eusebius, it was twelve Roman miles N. of Jerusalem.)* Ch. 35, 6, 7.

ρ (*Rashbam considers the* ו *in this instance as a conjunction 'and,' which does not convert the preter* וְהָיָה *'has been' into the future. He therefore explains it by "and the Lord has supported me in all my undertakings."* Raphall. *The expression then forms no part of Jacob's vow.)*

XXIX.] A.M. 3565. B.C. 1876. HARAN. *Jacob marries Leah and Rachel.* [36

THEN Jacob went on his journey,[ς] and came into the land of the people[τ] of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; [υ] for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.[ν]

4 And Jacob said unto them, "My brethren, whence *be* ye?"

And they said, "Of Haran *are* we."

5 And he said unto them, "Know ye Laban the son of Nahor?"

And they said, "We know *him.*"

6 And he said unto them, "*Is* he[φ] well?"

And they said, "*He is* well: and, behold, Rachel his daughter cometh with the sheep."

7 And he said, "Lo, *it is* yet high[χ] day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed them."

8 And they said, "We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep."[ψ]

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.[ω]

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered[ζ] the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept.[α] 12 And Jacob told Rachel that he *was* her father's brother, and that he *was*

ς Heb., *lift up his feet.*

τ Heb., *children.*

υ (They made the) flock to rest at noon. Ca. 1, 7.

ν (*It was probably to prevent the exposure of the well by too frequently removing the stone, that the shepherds did not water their flocks until the whole were assembled together.* Pic. Bib.)

φ Heb., *is there peace to him?* Ch. 43, 27.

χ Heb., *yet the day is great.*

ψ (*When the well is private property, it may not be opened unless in the presence of the proprietor or of some one belonging to his household.* Pic. Bib.)

ω (*In the East all drudgery devolves upon the females. "Among the Sinai Arabs," says Burckhardt, "the young women set out before sunrise, three or four together, carrying some water and victuals with them, and they do not return till late in the evening. Throughout the day they continue exposed to the sun, watching the flocks with great care."* Pic. Bib.) Ex. 2, 16, and 3, 1. 1 Sa. 17, 34.

ζ Moses ... helped (the daughters of Jethro) and watered their flock. Ex. 2, 17.

α Joseph fell upon his brother Benjamin's neck & wept. and Benjamin wept upon his neck. Moreover he kissed all his brethren and wept upon them, and after that his brethren talked with him. Ch. 45, 14; 33, 4; and 43, 30.

Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings[a] of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him, "Surely thou *art* my bone and my flesh."[b]

And he abode with him the space of a month.[β]

15 And Laban said unto Jacob, "Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*"

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. 17 Leah *was* tender eyed;[γ] but Rachel was beautiful and well favoured.[c]

18 And Jacob loved Rachel; and said, "I will serve[δ] thee seven years for Rachel thy younger daughter."

19 And Laban said, "*It is* better that I give her to thee, than that I should give her to another man: abide with me."[ε]

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, "Give *me* my wife, for my days are fulfilled, that I may go in unto her."

22 And Laban gathered together all the men of the place, and made a feast.[d] 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her. 24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid. 25 And it came to pass, that[ζ] in the morning, behold, it *was* Leah: and he said to Laban, "What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled[e] me?"

26 And Laban said, "It must not be so done in our country,[η] to give the younger before the firstborn.[θ] 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years."

28 And Jacob did so, and fulfilled her week:[ι] and he gave him Rachel his daughter to wife also.[f] 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30 And he went in also unto Rachel, and he loved[g] also Rachel more than Leah, and served with him yet seven other years.

31 And when the LORD saw that Leah *was* hated, he opened her womb:[h] but Rachel *was* barren. 32 And Leah conceived, and bare a son, and she called his name Reuben:[κ] for she said, "Surely the LORD hath looked upon my affliction; now therefore my husband will love me."

33 And she conceived again, and bare a son; and said, "Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also:"

And she called his name Simeon.[λ]

34 And she conceived again, and bare a son; and said, "Now this time will my husband be joined unto me, because I have born him three sons:"

Therefore was his name called Levi.[μ]

35 And she conceived again, and bare a son: and she said, "Now will I praise the LORD:"

Therefore she called his name Judah;[ν] and left bearing.[ξ]

XXX.] A.M. 3566. B.C. 1875. HARAN. [37
Jacob marries also Bilhah and Zilpah.

AND when Rachel saw that she bare Jacob no children, Rachel envied[i] her sister; and said unto Jacob, "Give me children, or else I die."[o]

2 And Jacob's anger was kindled[k] against Rachel: and he said, "*Am*

a Heb., *hearing.*

Ch. 13, 8. Jn. 9, 2. 2 Sam. 5, 1, & 19, 12, 13.

β Heb., *a month of days.*

γ *(Had weak or diseased eyes, which the Orientals regard as a very great defect.* Pic. Bib.)

c Favour is deceitful, & beauty is vain: but a woman that feareth the Lord she shall be praised. Pr. 31, 30.

δ *(It was an Oriental custom that when a young man, though otherwise an unexceptionable match, had no property which enabled him to furnish the requisite payments & presents, some service or enterprise was accepted from the suitor as an equivalent.* Pic. Bib.) 1 Sa. 18, 25. Ch. 31, 41. 2 Sa. 3, 14. Ho. 3, 2, and 12, 12.

ε *(According to existing Arab usages, as her nearest relation, Jacob had the best possible right to her.* Pic. Bib.)

d (Samson) made a feast, for so used the young men to do...seven days. Jn. 14, 10, 17. Jno. 2, 1.

ζ *(Among most of the people of Asia the bride is closely veiled during the marriage-ceremonies, and remains so while conducted to her husband's house, or tent.* Pic. Bib.)

e Ch. 27, 35. Pr. 11, 31.

η Heb., *place.*

θ *(This was a custom at Mesopotamia, but Laban took care to conceal it. With the Hindus it is a positive law.)*

ι *(It is evident that the marriage of Jacob with Leah and Rachel, took place nearly at the same time.* Pic. Bib.)

f Le. 18, 18.

g Ca. 8, 7.

h Ps. 127, 3.

κ That is, *see a son. (It cannot be expected, that names given under the influence of strong excitement, should preserve etymological precision.* Philippson.)

λ That is, *Hearing.*

μ That is, *Joined.* See Nu. 18, 2—4.

ν That is, *Praise.*

ξ Heb., *stood from bearing,* but (afterwards) bare...Issachar...and Zebulun...and Dinah. Ch. 30, 17—21.

i A sound heart is the life of the flesh, but envy the rottenness of the bones. Pr. 14, 30. Ch. 37, 11. 1 Sa. 1, 4—8.

o *(The natural domestic evils of polygamy must be rendered more intense when the wives are sisters.* Pic. Bib.)

k *(Momentarily.)* Moses was angry Le. 10, 16. ...Jacob put Rachel and Joseph hindermost. Ch. 33, 2. (And) he set a pillar upon her grave. Ch. 35, 20.

I in God's stead, who hath withheld from thee the fruit of the womb?"

3 And she said, "Behold my maid Bilhah, go in unto her;[π] and she shall bear upon my knees, that I may also have[ρ] children by her."

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. 5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, "God hath judged me, and hath also heard my voice, and hath given me a son:"

Therefore called she his name Dan.[ς]

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, "With great[τ] wrestlings have I wrestled with my sister, and I have prevailed:"

And she called his name Naphtali.[υ]

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. 10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, "A troop cometh:"

And she called his name Gad.[φ]

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, "Happy[χ] am I, for the daughters will call me blessed:"[l]

And she called his name Asher.[ψ]

14 And Reuben went in the days of wheat harvest, and found mandrakes[ω] in the field, and brought them unto his mother Leah.

Then Rachel said to Leah, "Give me, I pray thee, of thy son's mandrakes."

15 And she said unto her, "*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?"

And Rachel said, "Therefore he shall lie with thee to night for thy son's mandrakes."

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, "Thou must come in unto me; for surely I have hired thee with my son's mandrakes."

And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, "God hath given me my hire, because I have given my maiden to my husband:"

And she called his name Issachar.[α]

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, "God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons:"[β]

And she called his name Zebulun.[γ]

21 And afterwards she bare a daughter, and called her name Dinah.[δ]

22 And God remembered[m] Rachel, and God hearkened to her, and opened her womb. 23 And she conceived, and bare a son; and said, "God hath taken away my reproach:"[n] 24 and she called his name Joseph;[ε] and said, "The LORD shall add to me another son."[ζ]

A.M. 3573. B.C. 1868. HARAN. [38
Laban's agreement with Jacob for seven years more service. Its results.

25 AND it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send me away, that I may go unto mine own place, and to my country. 26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee."

27 And Laban said unto him, "I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake."[o] 28 And he said, "Appoint me thy wages,[η] and I will give *it*."

29 And he said unto him, "Thou knowest how I have served[p] thee, and

π (*Such things happen to this day in India and China, often with the full concurrence and even at the request of the lawful wife, when she is herself sterile, or when her children are dead, and she has ceased to hope for more.* Pic. Bib.) Ch. 16, 2.

ρ Heb., *be built by her.*

ς That is, *Judging.*

τ Heb., *wrestlings of God.* Ch. 23, 6.

υ That is, *My wrestling (called,* Mat. 4, 13, *Nephthalim).*

φ That is, *a Troop* or *Company.* Is. 65, 11. (*The most approved rendering of this word is, as an exclamation of Leah's, "good luck."* So Becke's Bible, 1549.)

χ Heb., *In my happiness.*

l Pr. 31, 28. Lu. 1, 48.

ψ That is, *Happy.*

ω The mandrakes give a smell... Ca. 7, 13. (*Probably the* atropa mandragora. *It abounds in Galilee and yields ripe fruit in May, which attains the size and is of the colour of a small apple, ruddy, and of a most agreeable odour. It was supposed to possess certain virtues in assisting productive conception.* Pic. Bib.)

α That is, *an Hire.*

β (*In the East to be without sons is regarded as not only a misfortune, but a disgrace to a woman; and her hold on the affections of her husband, and her standing as his wife, are of a very feeble description.* Pic. Bib.)

γ That is, *Dwelling,* called Mat. 4, 13 *Zabulon.*

δ That is, *Judgment.*

m 1 Sa. 1, 15, 19.

n 1 Sa. 1, 7. Is. 4, 1. Lu. 1, 25.

ε That is, *Adding.*

ζ (Age of Jacob at the birth of his sons,—
Reuben 78
Simeon..... 80
Levi..... 82
Judah..... 83
Dan..... 84
Naphtali..... 85
Gad..... 86
Asher 87
Issachar 88
Zebulun 89
Dinah 90
Joseph..... 91
Benjamin 104
Hales.)

o Ch. 39, 3, 5. See ch. 26, 24.

η (*In hire there is nothing improper, or discreditable. The Lord says,* I will be a swift witness against those that oppress the hireling in his wages. Mal. 3, 5.)

p Not purloining, but shewing all good fidelity... Tit. 2, 10.

how thy cattle was with me. 30 For *it was* little which thou hadst before I *came*, and it is *now* increased[θ] unto a multitude; and the LORD hath blessed thee since[ι] my coming: and now when shall I provide for mine own house also?"

31 And he said, "What shall I give thee?"

And Jacob said, "Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock. 32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. 33 So shall my righteousness[q] answer for me in time[κ] to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me."[λ]

34 And Laban said, "Behold, I would it might be according to thy word."

35 And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.[μ] 36 And he set three days'[ν] journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him rods of green poplar,[ξ] and of the hazel[ο] and chesnut[π] tree; and pilled white strakes in them, and made the white appear which *was* in the rods. 38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive[ρ] when they came to drink. 39 And the flocks conceived[ρ] before the rods, and brought forth cattle ringstraked, speckled, and spotted.[ς] 40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked,[τ] and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. 41 And it came to pass, whensoever the stronger[υ] cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. 42 But when the cattle were feeble,[υ] he put *them* not in: so the feebler were Laban's, and the stronger Jacob's. 43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

XXXI. 1 And he heard the words of Laban's sons, saying, "Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory."

2 And Jacob beheld the countenance[τ] of Laban, and, behold, it *was* not toward him as before.[φ]

A.M. 3580. B.C. 1861. MIZPAH.
Jacob, by the command of God, leaves Haran. [39

3 AND the LORD said unto Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee."[s]

4 And Jacob sent and called Rachel and Leah to the field unto his flock, 5 and said unto them, "I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me. 6 And ye know that with all my power[ι] I have served your father, 7 and your father hath deceived me, and changed my wages ten[u] times; but God suffered him not to hurt me.[v] 8 If he said thus, 'The speckled shall be thy wages;' then all the cattle bare speckled: and if he said thus, 'The ringstraked shall be thy hire;' then bare all the cattle ringstraked. 9 Thus God hath taken away the cattle of your father, and given *them* to me.[w]

θ Heb., *broken forth.*

ι Heb., *at my foot.*

q Ps. 37, 6.

κ Heb., *to-morrow.* Ex. 13, 14.

λ *(Jacob agreed to take prospectively the party-coloured for his wages.)*

μ *(Therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled.* Clarke.)

ν *(This sort of measurement is, from the nature of the thing, very fluctuating & uncertain. The average most commonly given for a day's journey is 180 stadia, about 23 miles.* Pic. Bib.)

ξ *(Dr. Royle says, "From the similarity of the Hebrew name* (libneh) *to the Arabic* (lubne), *and by the* Sept. *having translated it by* styrax, *it seems most probable that the storax tree is intended. It is capable of yielding white wands as well as the poplar.)*

ο Heb., *luz. In the Arabic,* louz *denotes the almond.* Royle.

π *(The balance of critical opinion inclines to consider this as the plane tree. It loves to grow where the soil is rich and humid, The stem is tall, erect, and covered with a smooth bark.* Bib. Cyc.)

ρ Rather, *pair & paired.* Ver. 39.

ς *(It is not necessary to look for a miracle here; for though the fact has not been accounted for, the effect does not exceed the powers of nature.* Clarke.)

τ *(These must have been born since the agreement was made, and Jacob makes use of them precisely as he used the pilled rods.* Clarke.)

υ *(This is more properly early & late. The young that are born in the very commencement of spring, are every way more valuable than those which are born later. Jacob, therefore, avoided these late produced cattle, because he knew these would produce a degenerate breed. This proves a consummate knowledge in Jacob of his pastoral office.* Clarke.)

τ *(It was evil towards)* him, as De. 28, 54.) Cain was very wroth, and his countenance fell. Ch. 4, 5.

φ Heb., as *yesterday and the day before.* 1 Sa. 19, 7.

s Ch. 28, 15, 20, 21.

ι Not with eye-service...but... with good will doing service as to the Lord...Ep. 6, 6.

u Ver. 41. Nu. 14, 22. Ne. 4, 12. Job 19, 3. Zec. 8, 23.

v For the Lord loveth judgment ...Ps. 37, 6.

w Pr. 13, 22.

χ Or, *he-goats.*
x Le. 19, 13.
y Ch. 32, 9.
ψ *(The daughters of Laban considered their father's bargain with Jacob as very disadvantageous to them, inasmuch as it quite overlooked the provision of a settlement which is usually made for females at the time of marriage. Laban's bargain had been exclusively for his own personal advantage.* Pic. Bib.)
ω *(The degree of change in the migration of a nomade tribe of the present day, whether Arabian or Tartar, extends no further than to the more warlike character which the tribes now assume in their journies. The sheep and goats lead the van, and are followed by the camels and perhaps asses, laden more or less with the property of the community. The chief himself brings up the rear.* Pic. Bib.)
α *(Which he had placed three days' journey from those of Jacob.* Ch. 30, 36.)
β Heb., *teraphim. (The passages of Scripture in which they are mentioned seem to intimate that they were not idols in the worst sense of the word, no primary worship being rendered to them.* Pic. Bib.) See ve. 30. Ju. 17, 5, and 18, 5, 24, 31. 1 Sa. 19, 13. Ho. 3, 4. Zec. 10, 2. *(They were afterwards put away by Jacob.* Ch. 35, 2.)
γ Heb., *the heart of Laban.*
δ *(And Jacob deluded Laban the Syrian in that he told him nothing, for he was absconding.* Raphall.)

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams[χ] which leaped upon the cattle *were* ringstraked, speckled, and grisled. 11 And the Angel of God spake unto me in a dream, *saying*, 'Jacob:' and I said, 'Here *am* I.' 12 And He said, 'Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.[x] 13 I *am* the God of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred.'"[y]

14 And Rachel and Leah answered and said unto him, "*Is there* yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 16 For all the riches which God hath taken from our father, that *is* our's, and our children's:[ψ] now then, whatsoever God hath said unto thee, do."

17 Then Jacob rose up, and set his sons and his wives upon camels;[ω] 18 and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep:[α] and Rachel had stolen the images[β] that *were* her father's.

20 And Jacob stole away unawares[γ] to Laban the Syrian, in that he told him not that he fled.[δ] 21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, "Take heed that thou speak not to Jacob either good or bad."[ε]

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, "What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword? 27 Wherefore didst thou flee away secretly, and steal[ζ] away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?[z] 28 And hast not suffered me to kiss[α] my sons[η] and my daughters? thou hast now done foolishly in *so* doing. 29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, 'Take thou heed that thou speak not to Jacob either good or bad.' 30 And now, *though* thou wouldst needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?"

31 And Jacob answered and said to Laban, "Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. 32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee."

For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.[θ]

34 Now Rachel had taken the images,

ε Heb., *from good to bad.*
ζ Heb., *hast stolen me.*
z ...Burning lips and a wicked heart are like a potsherd covered with silver dross. Pr. 26, 23.
α Ve. 55. Ex. 4, 27. Ru. 1, 9, 14. 1 Ki. 19, 20. Ac. 20, 37.
η *(Grandsons and granddaughters.* See Ch. 29, 5. 2 Sa. 19, 20.)
θ *(The patriarchal tents were probably such as we now see in Arabia, of an oblong shape, and eight or ten feet high in the middle. They vary in size, and have, accordingly, a greater or less number of poles to support them, from three to nine. An encampment is generally arranged circularly, forming an enclosure, within which the cattle are driven at night, and the centre of which is occupied by the tent or tents of the Emir or Sheik.* Kitto's *Bib. Cyc.*)

and put them in the camel's furniture, and sat[t] upon them. And Laban searched[κ] all the tent, but found *them* not. 35 And she said to her father, "Let it not displease my lord that I cannot rise up before thee;[λ] for the custom of women *is* upon me."

And he searched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, "What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me? 37 Whereas thou hast searched[μ] all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren, and thy brethren, that they may judge betwixt us both. 38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams[ν] of thy flock have I not eaten. 39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it;[b] of my hand didst thou require it, *whether* stolen[c] by day, or stolen by night. 40 *Thus* I was;[ξ] in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction[d] and the labour of my hands, and rebuked[e] *thee* yesternight."

43 And Laban answered and said unto Jacob, "*These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born? 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness[f] between me and thee."

45 And Jacob took a stone, and set it up *for* a pillar. 46 And Jacob said unto his brethren, "Gather stones;" and they took stones, and made an heap: and they did eat there upon the heap. 47 And Laban called it Jegar-sahadutha:[ξ] but Jacob called it Galeed.[o]

48 And Laban said, "This heap *is* a witness between me and thee this day."—Therefore was the name of it called Galeed; 49 and Mizpah;[π] for he said, "The LORD watch between me and thee, when we are absent one from another. 50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside[g] my daughters, no man *is* with us; see, God *is* witness betwixt me and thee." 51 And Laban said to Jacob, "Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; 52 this heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us."

And Jacob sware by the fear of his father Isaac.

54 Then Jacob offered[ρ] sacrifice upon the mount, and called his brethren to eat bread:[h] and they did eat bread, and tarried all night in the mount. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed[i] them: and Laban departed, and returned unto his place.

XXXII. [40

A.M. 3580. B.C. 1861. MAHANAIM (beyond the Jordan, N. of the River Jabbok). *Jacob, now penitent, has his name changed from a Supplanter to a Prince of God.*

AND Jacob went on his way,[k] and the angels of God met him.

[t] *(Perhaps Rachel hid the images under the hesâr, which consists of carpets, cloaks, cloths, &c., heaped upon the pack-saddle to form a comfortable seat. These things are always taken off at the end of a day's journey, & being laid on the ground, serve as a sort of mattress in the tent.* Pic. Bib.)

[κ] Heb., *felt.*

[λ] *(This apology was very necessary according to existing usages & feelings in the East, which inculcate the greatest external deference on the part of children to their parents.* Pic. Bib.)

[μ] Heb., *felt.*

[ν] *(The people in the East rarely eat the ewes, except when barren.* Pic. Bib.)

[b] If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. Ex. 22, 13. *(For this purpose)*... ...the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear...Am. 3, 12.

[c] If it be stolen from him he shall make restitution unto the owner thereof. Ex. 22, 12.

[ξ] *(Throughout Western Asia, when the nights become positively cold, while the days remain extremely warm, the rapid alternation is most distressing, to those who are exposed to its full influence in the open air.* Pic. Bib.)

[d] Ch. 29, 32. Ex. 3, 7. Dc. 26, 7.

[e] 1 Chr. 12, 17. Jude 9.

[f] Joshua said.... this stone...hath heard all the words of the Lord which He spake unto us; it shall be therefore a witness unto you....Jos. 24, 27.

[ξ] That is, *The heap of witness.* Chald.

[o] *Galeed,* that is, *The heap of witness.* Heb.

[π] That is, *A beacon,* or, *watch tower. (It became a town or city in Gilead.* See Jud. 10, 17, and 11, 11, 34. Hos. 5, 1. *This must not be confounded with Mizpeh of Gilead.* Jn. 11, 29.)

[g] ...In (their) life time...Le. 18, 18.

[ρ] Or, *killed beasts.*

[h] Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with (him) before God. Ex. 18, 12.

[i] When a man's ways please the Lord, He maketh even his enemies to be at peace with him. Pr. 16, 7.

[k] ...Because thou hast made...the Most High thy habitation....He shall give His angels charge over thee, to keep thee in all thy ways. Ps. 91, 11.

[2] And when Jacob saw them, he said, "This *is* God's host:"[ι] and he called the name of that place Mahanaim.[ς]

[3] And Jacob sent messengers before him to Esau his brother unto the land of Seir,[τ] the country[υ] of Edom. [4] And he commanded them, saying, "Thus shall ye speak unto my lord Esau; Thy servant[μ] Jacob saith thus, 'I have sojourned with Laban, and stayed there until now: [5] and I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.'"

[6] And the messengers returned to Jacob, saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him."[φ]

[7] Then Jacob was greatly afraid and distressed:[ν] and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; [8] and said, "If Esau come to the one company, and smite it, then the other company which is left shall escape."—[9] And Jacob said,[ο] "O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee:' [10] I am not worthy[χ] of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. [11] Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau:[ρ] for I fear him, lest he will come and smite me, *and* the mother with[ψ] the children. [12] And Thou[σ] saidst, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'"

[13] And he lodged there that same night; and took of that which came to his hand a present[τ] for Esau his brother;[ω] [14] two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams, [15] thirty milch[α] camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals. [16] And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, "Pass over before me, and put a space betwixt drove and drove."—[17] And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose *art* thou? and whither goest thou? and whose *are* these before thee?' [18] then thou shalt say, '*They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.'"

[19] And so commanded he the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau, when ye find him. [20] And say ye moreover, 'Behold, thy servant Jacob *is* behind us.'" For he said, "I will appease him with the present[s] that goeth before me, and afterward I will see his face; peradventure he will accept of me."[β]

[21] So went the present over before him: and himself lodged that night in the company. [22] And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.[γ] [23] And he took them, and sent[δ] them over the brook, and sent over that he had.

[24] And Jacob was left alone; and there wrestled a Man with him until the breaking[ε] of the day. [25] And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.[ζ]

[26] And He said, "Let me go, for the day breaketh."

And he said, "I will not let Thee go, except Thou bless me."

ι Jos. 5, 14. Ps. 103, 21, and 148, 2. Lu. 2, 13.

ς That is, *Two hosts or camps. (A town near the same site afterwards bore this name. It was in the territory of the tribe of Gad.)* Jos. 13, 26, 30, and 21, 38. 2 Sa. 2, 8, and 17, 24, 27.

τ *(The land of Edom or Mount Seir,* De. 2, 5; Jos. 24, 4, *on the S.E. frontier of Palestine, probably comprised the mountainous districts now called Esh-Sherah and Jebal. The principal cities were Sela, or Petra, Theman and Bozzra.* Ch. 36, 7, 8.)

υ Heb., *field.*

μ ... Yielding pacifieth great offences. Ec. 10, 4.

φ *(It does not appear that Esau in this meeting had any hostile intention, but was really coming with a part of his servants or tribe to do his brother honour.* Clarke.)

ν Ch. 27, 41.

ο Ps. 50, 15.

χ Heb., *I am less than all, &c.*

ρ Pr. 18, 19.

ψ Heb., *upon.*

σ 1 Sa. 15, 29.

τ Pr. 18, 16.

ω *(This valuable gift was remarkable for the variety of the species, and for the proper proportion of male and female animals. It is probable that Esau, considering his habits and the nature of his residence, had but little cattle of his own, which would render doubly acceptable such a present as Jacob had selected.* Pic. Bib.)

α *(Valuable on account of their milk, which forms a prominent article in the diet of the Arabs. They drink it either fresh or sour.* Pic. Bib.)

ν A gift in secret pacifieth anger, and a reward in the bosom strong wrath. Pr. 21, 14.

β Heb., *my face.* Job 42, 8, 9.

γ *(One of the streams which traverse the country east of the Jordan, and which, after a course nearly from E. to W., falls into that river about thirty miles below the Lake of Tiberias. It seems to rise in the Hauran mountains. The water is pleasant. It is now called the Zerka.* Bib. Cyc.) De. 3, 16. Jos. 12, 2.

δ Heb., *caused to pass.*

ε Heb., *ascending of the morning.*

ζ *(Jacob proved the stronger when they contended together as men; and this having been shewn, the Angel, by putting forth supernatural power, discloses to Jacob the heavenly character of the Being who contended with him.* Pic. Bib. *But it might have been a dream, accompanied by a sense of pain.)*

[27] And He said unto him, "What *is* thy name?"

And he said, "Jacob."[η]

[28] And He said, "Thy name shall be called no more Jacob, but Israel:[θ] for as a prince hast thou power with God and with men, and hast prevailed."[ι]

[29] And Jacob asked *Him*, and said, "Tell *me*, I pray thee, Thy name."

And He said, "Wherefore *is* it *that* thou dost ask after My name?"[υ]

And He blessed him there.

[30] And Jacob called the name of the place Peniel:[ι] "for I have seen God face to face, and my life is preserved."[υ]

[31] And as he passed over Penuel[κ] the sun rose upon him, and he halted upon his thigh. [32] Therefore the children of Israel eat not *of* the sinew[λ] which shrank, which *is* upon the hollow of the thigh, unto this day: because He touched the hollow of Jacob's thigh in the sinew that shrank.

η *(A Taker by the heel—a Supplanter.)* Ch. 35, 10. 2 Ki. 17, 34.

θ That is, *A prince of God.*

ι .....By his strength he had power with God: *(was a prince,* or, *behaved himself princely;)* yea, he had power over the Angel, and prevailed: he wept, & made supplication unto Him. Ho. 12, 3, 4. Jno. 1, 47.

υ .....Seeing it is secret (or, *wonderful,* Is. 9, 6). Ju. 13, 18.

ι That is, *The face of God.*

υ Thou canst not see My face; for there shall no man see Me and live. Ex. 33, 20, and 24, 11. De. 5, 24. Ju. 6, 22, and 13, 22. Is. 6, 5.

κ *(The tribe of Gad in after-times built a city on or near this spot.* See Ju. 8, 17. 1 Ki. 12, 25.)

λ *(De Sola states that the sinew which, as the prohibited sinew that shrank, is extracted from the legs of animals used as food by the Jews, is the ischiatic muscle, which proceeds downwards by the hip to the ancle.)*

XXXIII.] A.M. 3580. B.C. 1861. Near the River JABBOK. [41

Esau's frank forgiveness of his brother Jacob.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. [2] And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.[w] [3] And he passed over before them, and bowed[x] himself to the ground seven[μ] times, until he came near to his brother.

[4] And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. [5] And he lifted up his eyes, and saw the women and the children; and said, "Who *are* those with[ν] thee?"

And he said, "The children which God hath graciously given thy servant."

[6] Then the handmaidens came near, they and their children, and they bowed themselves. [7] And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

[8] And he said, "What[ξ] *meanest* thou by all this drove which I met?"

And he said, "*These are* to find grace in the sight of my lord."

[9] And Esau said, "I have enough, my brother; keep[ο] that thou hast unto thyself."

[10] And Jacob said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face,[y] as though I had seen the face of God, and thou wast pleased with me. [11] Take, I pray thee, my blessing[π] that is brought to thee; because God hath dealt graciously with me, and because I have enough."[ρ]

And he urged him, and he took *it.*[ς]

[12] And he said, "Let us take our journey, and let us go, and I will go before thee."

[13] And he said unto him, "My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.[τ] [14] Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according[υ] as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."[φ]

[15] And Esau said, "Let me now leave[χ] with thee *some* of the folk that *are* with me."

And he said, "What needeth[ψ] it? let me find grace in the sight of my lord."

[16] So Esau returned that day on his way unto Seir.

[17] And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the

w ....Jacob loved Rachel more than Leah...Ch. 29, 30.....and...Joseph more than all his children...Ch. 37, 3.

x Ps. 34, 4.

μ *(It is customary in the East for elder brothers to be treated by the younger with great respect.)*

ν Heb., *to thee?*

ξ Heb., *What is all this band to thee? (Esau had forgotten all his injuries, & buried all his resentment; & receives his brother with the strongest demonstration,* ve. 4, *not only of forgiveness, but of fraternal affection.* Clarke.)

ο Heb., *be that to thee that is thine.*

y Ch. 43, 3. 2 Sa. 3, 13, and 14, 24, 28, 32. Mat. 18, 10.

π (Or, *present,* 1 Sa. 25, 27, mar. and 30, 26.) 2 Ki. 5, 15.

ρ Heb., *all things.* Phi. 4, 8.

ς *(Jacob was aware that for a superior to receive a present from an inferior, was a well-understood pledge of friendship.* Pic. Bib.)

τ *(At the present day, in the East, a day's stage with numerous flocks is necessarily short, and the pace easy; the laden beasts are usually followed by the elderly men, the women, and the children, who are mostly on foot. The very young children are carried on the backs or in the arms of their mothers, who are sometimes mounted with their infants on the lightly laden beasts.* Pic. Bib.)

υ Heb., *according to the foot of the work, &c., and according to the foot of the children.*

φ *(It is likely that circumstances afterwards occurred that rendered this either improper or impracticable.* Clarke.) See Ch. 36, 8.

χ Heb., *set,* or, *place.*

ψ Heb., *Wherefore is this?*

name of the place is called Succoth.[ω]
18 And Jacob came to Shalem, a city
of Shechem,[α] which *is* in the land of
Canaan, when he came from Padan-
aram; and pitched his tent before
the city. 19 And he bought a parcel
of a field, where he had spread his
tent, at the hand of the children of
Hamor,[β] Shechem's father, for an
hundred pieces[γ] of money. 20 And
he erected there an altar, and called
it El-elohe-Israel.[δ]

XXXIV.] A.M. 3593. B.C. 1848. SHECHEM. [42

The forcible abduction of Dinah. (Eight years after, De Sola; *ten or twelve years after,* Patrick.)

AND Dinah[ε] the daughter of Leah,
which she bare unto Jacob, went
out to see[ζ] the daughters of the land.
2 And when Shechem the son of Ha-
mor the Hivite, prince of the country,
saw her, he took her, and lay with
her, and defiled[ζ] her. 3 And his soul
clave unto Dinah the daughter of
Jacob, and he loved the damsel, and
spake kindly[η] unto the damsel.

4 And Shechem spake unto his
father Hamor, saying, "Get me this
damsel to wife."

5 And Jacob heard that he had
defiled Dinah his daughter: now his
sons were with his cattle in the field:
and Jacob held his peace[θ] until they
were come.

6 And Hamor the father of She-
chem went out unto Jacob to com-
mune with him. 7 And the sons of
Jacob came out of the field when
they heard *it:* and the men were
grieved, and they were very wroth,
because he had wrought folly in
Israel in lying with Jacob's daugh-
ter; which thing ought not to be
done.[ι]

8 And Hamor communed with them,
saying, "The soul of my son She-
chem longeth for your daughter: I
pray you give her him to wife.[κ]
9 And make ye marriages with us,
and give your daughters unto us,
and take our daughters unto you.
10 And ye shall dwell with us: and
the land shall be before you; dwell
and trade ye therein, and get you
possessions therein."

11 And Shechem said unto her father
and unto her brethren, "Let me find
grace in your eyes, and what ye shall
say unto me I will give. 12 Ask me
never so much dowry[λ] and gift,[b] and
I will give according as ye shall say
unto me: but give me the damsel to
wife."

13 And the sons of Jacob answered
Shechem and Hamor his father de-
ceitfully,[c] and said, because he had
defiled Dinah their sister: 14 and they
said unto them, "We cannot do this
thing, to give our sister to one that
is uncircumcised; for that *were* a re-
proach unto us: 15 but in this will we
consent unto you: If ye will be as
we *be*, that every male of you be
circumcised; 16 then will we give our
daughters unto you, and we will take
your daughters to us, and we will
dwell with you, and we will become
one people. 17 But if ye will not
hearken unto us, to be circumcised;
then will we take our daughter, and
we will be gone."

18 And their words pleased Hamor,
and Shechem Hamor's son. 19 And
the young man deferred not to do
the thing, because he had delight in
Jacob's daughter: and he *was* more
honourable than all the house of his
father.

20 And Hamor and Shechem his
son came unto the gate of their city,
and communed[μ] with the men of their
city, saying, 21 "These men *are* peace-
able with us; therefore let them dwell
in the land, and trade therein; for
the land, behold, *it is* large enough
for them; let us take their daughters
to us for wives, and let us give them
our daughters. 22 Only herein will
the men consent unto us for to dwell
with us, to be one people, if every
male among us be circumcised, as

ω *Tents,* or *booths. (It was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air.* Pic. Bib.) Jos. 13, 27. Ju. 8, 5. Ps. 60, 6.

α Or, *came safely to the city of Shechem.* Called, Ac. 7, 16, *Sychem. (Neither our most early nor most modern versions render Shalem here as a proper name.* See Ac. 7, 16. Jos. 24, 1. Ju. 9, 1.)

β Called, Ac. 7, 16, *Emmor.*

γ Or, *lambs. (Although the word* kesitah *signifies a lamb, yet it is likely that pieces of silver are meant, good and just, from the root* קָשַׁט kasat *truth, equity.* Pic. Bib. *But see Gesenius. The word for truth is written* קְשָׁט Kesitah *probably comes from* קָשַׁט *to weigh out. So* pecunia *is regarded by some as derived from* pecus, *possibly because coins were at some remote period stamped with the figures of cattle.)*

δ That is, *God, the God of Israel.*

ε *(At this time about* 15 *years old.* Jackson, i., 131.)

ζ Tit. 2, 5.

ζ Heb., *humbled her.* De. 22, 29.

η Heb., *to the heart of the damsel.* See Is. 40, 2. Ho. 2, 14.

θ *(Among the Bedouins, when a man has children by different wives, the full brothers of a woman are, more than her father, the special guardians of her welfare, her avengers if she has been wronged, her punishers if she errs.* Pic. Bib.)

ι *(Any stain upon the honour of a sister, and especially of an only sister, is even at this day considered as an insupportable disgrace and inexpiable offence, among all the nomadic tribes of Western Asia.* Kitto's *Bib. Cyc.)*

κ *(Partly from dread of the consequences of his misconduct, and partly, it would seem, out of love for the damsel.* Ibid.)

λ *(The principle of paying the father for his daughter is distinctly recognized throughout Asia.* Pic. Bib.) 1 Sa. 18, 25.

b (He) shall give unto the damsel's father fifty shekels of silver, & she shall be his wife...he may not put her away all his days. De. 22, 29. Ex. 22, 16, 17. *(But as Shechem was a Canaanite, no marriage could be contracted with him.)*

c He that hateth dissembleth with his lips, and layeth up deceit within him. Pr. 26, 24. 2 Sa. 13, 24.

μ *(Held conversation with. This verb, frequent in the Bible, and used by Milton and Locke, has become almost obsolete.* Cotton.)

they *are* circumcised. 23 *Shall* not their cattle and their substance and every beast of their's *be* our's?[d] only let us consent unto them, and they will dwell with us."

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised,[e] all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. 26 And they slew Hamor and Shechem his son with the edge[μ] of the sword, and took Dinah out of Shechem's house, and went out. 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, 29 and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.[f]

30 And Jacob said to Simeon and Levi, "Ye have troubled me to make me to stink[g] among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house."

31 And they said, "Should he deal with our sister as with an harlot?"

XXXV. A.M. 3593. B.C. 1848. *By the command of God Jacob removes to Beth-el.* [43

AND God said unto Jacob, "Arise, go up to Beth-el,[h] and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

2 Then Jacob said unto his household, and to all that *were* with him, "Put away the strange gods[ν] that *are* among you, and be clean, and change your garments: [i] 3 and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings[ξ] which *were* in their ears; and Jacob hid them under the oak[k] which *was* by Shechem. 5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.[l]

6 So Jacob came to Luz,[o] which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him. 7 And he built there an altar, and called the place El-beth-el:[π] because there God appeared unto him, when he fled from the face of his brother.[m]

8 But Deborah Rebekah's nurse[ρ] died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.[ς]

9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. 10 And God said unto him, "Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name:"

And He called his name Israel.

11 And God said unto him, "I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

13 And God went up from him in the place where He talked with him.

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d Wilt thou set thine eyes (Heb., *wilt thou cause thine eyes to fly*) upon that which is not? for riches certainly make themselves wings: they fly away, as an eagle toward heaven. Pr. 23, 5.

e When (Joshua) had done circumcising all the people.....they abode in their places in the camp (three days) till they were whole. Jos. 5, 8. *(Dr. A. Clarke says, "On the third day, when the inflammation was at the height, and a fever ensued, which rendered the person utterly helpless.")*

μ Heb., *month.*

f Simeon and Levi are brethren: instruments of cruelty are in their habitations (or, *their swords are weapons of violence*). O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall (or, *houghed oxen*). Ch. 49, 5, 6.

g ...To be abhorred...Ex. 5, 21... had in abomination...1 Sa. 13, 4.

h Ch. 28, 19.

ν (Which belonged to the Shechemite captives. Ch. 34, 29.)

i ...And prepare your hearts unto the Lord, & serve Him only...1 Sa. 7, 3.

ξ (Earrings of certain kinds were anciently, and are still, in the East, instruments or appendages of idolatry and superstition, being regarded as talismans or amulets. Kitto's *Bib. Cyc.)* (Jerusalem) decked herself with her earrings and her jewels (of Baalim)...and forgat Me. Ho. 2, 13.

k (Where) Joshua (afterwards) made a covenant with the people ...& took a great stone, and set it up....Jos. 24, 26; and see Ju. 9, 6.

l Ex. 15, 16; 23, 27; and 34, 24. De. 11, 25. Jos. 2, 2, and 5, 1. 1 Sa. 14, 15. 2 Chr. 14, 14.

o (The spot to which the name of Bethel was given appears to have been at a little distance in the environs of Luz. They are distinguished in Jos. 16, 2.)

π That is, *The God of Bethel.*

m When thou vowest a vow unto God defer not to pay it: for He hath no pleasure in fools: pay that which thou hast vowed. Ec. 5, 4.

ρ (The importance of nurses was common in ancient times, but is now almost peculiar to the East, especially among the Moslems. Pic. Bib.)

ς That is, *The oak of weeping.*

[14] And Jacob set[n] up a pillar in the place where He talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil[τ] thereon. [15] And Jacob called the name of the place where God spake with him, Beth-el.

A.M. 3592. B.C. 1849. EPHRATH. *The death of Rachel and of Isaac.* [44

[16] And they journeyed from Beth-el; and there was but a little[υ] way to come to Ephrath:[φ] and Rachel travailed, and she had hard labour. [17] And it came to pass, when she was in hard labour, that the midwife said unto her, "Fear not; thou shalt have this son also."[ο]

[18] And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni:[χ] but his father called him Benjamin.[ψ] [19] And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem. [20] And Jacob set a pillar[ω] upon her grave: that *is* the pillar of Rachel's grave unto this day.

[21] And Israel journeyed, and spread his tent beyond the tower of Edar.[p]

[22] And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine:[q] and Israel heard *it*. Now the sons of Jacob were twelve: [23] the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: [24] the sons of Rachel; Joseph, and Benjamin: [25] and the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: [26] and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

[27] And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron,[α] where Abraham and Isaac sojourned. [28] And the days of Isaac were an hundred and fourscore years. [29] And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.[β]

XXXVI.] SEVENTH RECORD. *(Perhaps transmitted by Joseph.)* [45
XXXVI. 1—I. 21.
A.M. 3529. B.C. 1912.
The descendants of Esau.

NOW these *are* the generations[γ] of Esau, who is Edom.[τ] [2] Esau took his wives of the daughters of Canaan;[δ] Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; [3] and Bashemath[ε] Ishmael's daughter, sister of Nebajoth. [4] And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; [5] and Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan. [6] And Esau took his wives, and his sons, and his daughters, and all the persons[ε] of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. [7] For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. [8] Thus dwelt Esau in mount Seir: Esau *is* Edom.

[9] And these *are* the generations of Esau the father of the Edomites[ζ] in mount Seir: [10] these *are* the names[η] of Esau's sons; Eliphaz[ι] the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. [11] And the sons of Eliphaz were Teman, Omar, Zepho,[υ] and Gatam, and Kenaz. [12] And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek:[ν] these *were* the sons of Adah Esau's wife. [13] And these *are* the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

[14] And these were the sons of Aholibamah, the daughter of Anah the

n Ch. 28, 18.

τ (Perhaps wine, Nu. 15, 5; *in confirmation of the covenant which God had just renewed with him. Oil as a libation does not occur in the Law, but see* Mi. 6, 7.)

υ Heb., *a little piece of ground.* 2 Ki. 5, 19.

φ (Six miles southward from Jerusalem, on the road to Hebron). Ru. 1, 2, and 4, 11. Mi. 5, 2. Mat. 2, 6.

ο (Rachel had said) The Lord shall add to me another son. Ch. 30, 24. 1 Sa. 4, 20.

χ That is, *The son of my sorrow.*

ψ That is, *The son of the right hand. (Similarly among the Bedouin Arabs, most of the names which are imposed at the birth of the child are derived from some trifling accident, or from some idea that occurred to the mind, or some object that attracted the attention of the mother or the women present at the child's birth.* Pic. Bib.)

ω 1 Sa. 10, 2. 2 Sa. 18, 18. *(The erection of a pillar was one of the methods resorted to in primitive times, to preserve the memory of events.)*

p Mi. 4, 8.

q 1 Chr. 5, 1. Ch. 49, 4. 2 Sa. 16, 22, and 20, 3. 1 Co. 5, 1.

α (Only as being a Mosaic composition could the Pentateuch mention together the three names—Mamre, Kirjath-arba, & Hebron.) Ch. 13, 18, and 23, 2, 19. Jos. 14, 15, and 15, 13.

β (The two brothers, now reconciled, join in the last kind offices to their venerable parent.)

γ (This chapter begins with an account of Esau's family during their residence in Canaan, and of their wealth and removal, 1—8. *It proceeds to give a general view of the domestic condition of Esau in the country of Seir,* 9—11. *This is followed by the names of the tribes of the Edomites, who, like those of the Israelites, borrowed their names from those of Esau's nearest descendants, and each of whom had its own head or chieftain, in Hebrew* alluph, *as the alluph of the tribe of Zeman, &c.,* 15—19. *Afterwards appears the genealogy of Seir the Horite,* 20—30. *Then we have the Edomitish kings,* 31—39; *and the chapter closes by giving the residences of the Edomitish tribes.)*

τ Ch. 25, 30.

δ (Esau married in his fortieth year, A.M. 3528, B.C. 1913.) *(These wives)* were a grief of mind *(bitterness of spirit)* unto Isaac and to Rebekah. Ch. 26, 34.

ε Ch. 28, 8.

ε Heb., *souls.*

ζ Heb., *Edom.*

η (This list, ve. 9—14, *contains the names of Esau's grandchildren born in Seir, in which those of his sons, who were all born in Canaan, are repeated.)*

ι 1 Chr. 1, 35, &c.

υ Or, *Zephi.* 1 Ch. 1, 36.

ν Nu. 24, 20. De. 25, 17—19. 1 Sa. 15, 2, &c.

daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 These *were* dukes of the sons of Esau:[η] the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, 16 duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife. 19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 These *are* the sons of Seir the Horite,[ν] who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 21 and Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were Hori and Hemam;[θ] and Lotan's sister *was* Timna.[ι] 23 And the children of Shobal *were* these; Alvan,[κ] and Manahath, and Ebal, Shepho,[κ] and Onam. 24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules[λ] in the wilderness, as he fed the asses of Zibeon his father. 25 And the children of Anah[μ] *were* these; Dishon, and Aholibamah the daughter of Anah. 26 And these *are* the children of Dishon; Hemdan,[ν] and Eshban, and Ithran, and Cheran. 27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.[ξ] 28 The children of Dishan *are* these; Uz, and Aran. 29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 30 duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 And these *are* the kings[ο] that reigned in the land of Edom, before there reigned any king over the children of Israel. 32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah. 33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34 And Jobab died, and Husham of the land of Temani[ψ] reigned in his stead. 35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith. 36 And Hadad died, and Samlah of Masrekah reigned in his stead. 37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead. 38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead. 39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.[π]

40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah,[ρ] duke Jetheth, 41 duke Aholibamah, duke Elah, duke Pinon, 42 duke Kenaz, duke Teman, duke Mibzar, 43 duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.[ς]

XXXVII.] 1 And Jacob dwelt in the land wherein[τ] his father was a stranger,[ζ] in the land of Canaan.

A.M. 3596. B.C. 1845. VALE OF HEBRON. *The early history of Joseph.* [46

2 THESE *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his

η *(These fourteen dukes* (alluphim, *lit.* chieftains, ve. 15—19) *before the kings, do not form a successive course, but are contemporaneous; and, after the kings, it is not a new course of pylarchs that is given, but the residences of those before named.* Drechler, quoted in *Pic. Bib.)*

ν The Horites dwelt in their mount Seir, unto El-paran, which is by the wilderness...Ch. 14, 6. *(In this land Esau settled himself permanently after the death of his father.)* And ...the Lord destroyed the Horim from before (his descendants), and they succeeded them, & dwelt in their stead. De. 2, 12, 22.

θ Or, *Homam.* 1 Chr. 1, 39.

ι ...Concubine to Eliphaz. Ve. 12.

κ Or, *Shephi.* 1 Chr. 1, 40.

λ *(Warm springs, as the original* ימים *is rendered by Jerome, and concurred in by Gesenius; & most modern critics think this interpretation correct. Warm springs are still found in the region east of the Dead Sea.* Kitto's *Bib. Cyc. It might be the asses which led him to make the discovery, as those animals, as well as camels, have the reputation of being very sagacious in the discovery of water.* Pic. Bib.)

μ *(Not the Anah of* ve. 24, *but Anah, son of Seir,* ve. 20.)

ν Or, *Amram.* 1 Chr. 1, 41.

ξ Or, *Jakan.* 1 Chr. 1, 42.

ο *(Drechler considers that "this course of eight kings existed contemporaneously with the dukes, the Edomites having rulers of tribes and kings at the same time." They therefore flourished before the time of Moses, and consequently this might have been written by him, and not interpolated from* 1 Chr. 1, 43, *as some have supposed.)*

ψ 1 Chr. 1, 53. Je. 49, 7, 20. Eze. 25, 13. Am. 1, 12. Ob. 9. Hab. 3, 3.

π *(With a particularity which appears only in this individual case, the author of Genesis mentions the names of Hadar's wife, her parent and grand parent. What reason can be assigned for this, unless the author was contemporary with the Edomitish king?* Drechler.)

1 Chr. 1, 50, *Hadad, Pai; after his death, was an Aristocracy.* Ex. 15, 15.

ρ Or, *Aliah.*

ς Heb., *Edom.*

τ Heb., *of his father's sojournings.*

ζ .....In tabernacles...heir with (them) of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. He. 11, 9. Ch. 17, 8, 23; 28, 4; and 36, 7.

brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.[a]

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.[υ] 4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. 6 And he said unto them, "Hear, I pray you, this dream which I have dreamed: 7 for, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."[b]

8 And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"

And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven[ϕ] stars made obeisance to me."

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, "What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

11 And his brethren envied him; but his father observed the saying.[c]

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, "Do not thy brethren feed *the flock* in Shechem?[χ] come, and I will send thee unto them."

And he said to him, "Here *am I*."

14 And he said to him, "Go, I pray thee,[σ] see whether it be well with thy brethren and well with the flocks: and bring me word again."

So he sent him out of the vale of Hebron, and he came to Shechem. 15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, "What seekest thou?"

16 And he said, "I seek my brethren: tell me, I pray thee, where they feed *their flocks*."

17 And the man said, "They are departed hence; for I heard them say, 'Let us go to Dothan.'"[ψ]

And Joseph went after his brethren, and found them in Dothan. 18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.[d] 19 And they said one to another, "Behold, this dreamer cometh. 20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him:' and we shall see what will become of his dreams."[ω]

21 And Reuben heard *it*, and he delivered him out of their hands; and said, "Let us not kill him."[e] 22 And Reuben said unto them, "Shed no blood, *but* cast him into this pit that *is* in the wilderness,[α] and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours[β] that *was* on him; 24 and they took him, and cast him into a pit:[f] and the pit *was* empty,[γ] *there was* no water in it.

25 And they sat down to eat bread:[g] and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery[δ] and balm[ε]

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a ...My sons...it is no good report that I hear. 1 Sa. 2, 24.

υ Or, *pieces*..... With such robes were the king's daughters that were virgins apparelled....2 Sa. 13, 18. Ju. 5, 30. Ps. 45, 13, 14. *(Mr. Roberts states that it is customary in India to invest a beautiful or favourite child with a coat of many colours, consisting of crimson, purple and other colours, which are often tastefully sewed together.* Pic. Bib.)

b Joseph (became) governor over all the land (of Egypt)...& (his) brethren came, and bowed down themselves before him with their faces to the earth. Ch. 42, 6, 9; 43, 26; and 44, 14.

ϕ *(Dr. A. Clarke thinks that this alludes to the constellations of the zodiac, Joseph himself being the twelfth. It is very likely that the heavens were thus measured in the days of Joseph.)*

c ...Kept the matter in (his) heart. Da. 7, 28. Lu. 2, 19, 51.

χ *(Shechem was several days' journey from Hebron.)*

σ Heb., *see the peace of thy brethren, &c.* Ch. 29, 6.

ψ *(Several miles farther. It was, according to Eusebius & Jerome, twelve Roman miles N. of Samaria. It was here the Syrians were smitten with blindness at the word of Elisha.* 2 Ki. 6, 13.)

d Wrath is cruel, & anger is outrageous *(an overflowing)*; but who is able to stand before envy? *(jealousy.)* Pr. 27, 4; 1, 11, 16; and 6, 17.

ω *(According to the Midrash it was Simeon who first made this diabolical proposal.* De Sola.) .....Joseph took from them Simeon, and bound him before their eyes. Ch. 42, 24.

e .....Saying, Do not sin against the child....Ch. 42, 22.

α *(This was only a stratagem, his intention being to restore the lad to his father. Direct intercession or forcible resistance might have cost his own life without saving that of Joseph.* De Sola.)

β Or, *pieces.*

f .....In the anguish of his soul .....he besought (them), & (they) would not hear. Ch. 42, 21.

γ *(A cistern. They generally get exhausted towards the end of summer.* Pic. Bib.)

g Am. 6, 6. Pr. 30, 20.

δ *(The astragalus gummifer.* Royle.)

ε צרי tzeri. *Only once* tseri, *in all other places* tsori. *(An odoriferous resin of some kind or other. It occurs also* Ch. 43, 11.) Je. 8, 22; 46, 11; and 51, 8. Eze. 27, 17.

and myrrh,[ζ] going to carry *it* down to Egypt.

26 And Judah said unto his brethren, "What profit *is it* if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh."

And his brethren were content.[η]

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said, "The child *is* not; and I, whither shall I go?"[h]

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat[i] in the blood; 32 and they sent the coat of *many* colours, and they brought *it* to their father: and said, "This have we found: know now whether it *be* thy son's coat or no."

33 And he knew it, and said, "*It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."[k]

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.[l] 35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted;[m] and he said, "For I will go down into the grave unto my son mourning."[n]

Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer[θ] of Pharaoh's, *and* captain[ι] of the guard.[κ]

XXXVIII.

A.M. 3585. B.C. 1856. ADULLAM, (an ancient royal city of the Canaanites. It was situated in a plain W. of Hebron.) [47

The unhappy effects of a state of polygamy.

AND it came to pass at that time,[λ] that Judah went down from his brethren, and turned[o] in to a certain Adullamite, whose name *was* Hirah. 2 And Judah saw there[p] a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er.[q] 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib,[μ] when she bare him. 6 And Judah took a wife for Er his firstborn, whose name *was* Tamar. 7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, "Go in unto thy brother's wife, and marry her, and raise up seed to thy brother."[r]

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. 10 And the thing which he did displeased[ν] the LORD: wherefore He slew him also.[s]

11 Then said Judah to Tamar his daughter in law, "Remain a widow at thy father's house, till Shelah my son be grown:"[ξ] for he said, "Lest peradventure he die also, as his brethren *did*."

And Tamar went and dwelt in her father's house.[t]

12 And in process[o] of time the daughter of Shuah Judah's wife died; and Judah was comforted,[u] and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

ζ *(Ladanum, a gum exuding from the cistus rose, indigenous in Palestine. It is aromatic, and was formerly a celebrated medicine.* De Sola.)

η Heb., *hearkened.*

h Ch. 42, 13, 36. Je. 31, 15. La. 5, 7.

i Ve. 23.

k Ch. 44, 28.

l David said..... Rend your clothes and gird you with sackcloth.....2 Sa. 3, 31. Job 1, 20.

m The elders of (David's) house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. 2 Sa. 12, 17.

n Ch. 42, 38, and 44, 29, 31.

θ Heb., *eunuch. (But the word doth signify not only eunuchs, but also chamberlains, courtiers, and officers.* Est. 1, 10.)

ι Heb., *chief of the slaughtermen, or executioners.*

κ Or, *chief marshal.*

λ *(As Aben Ezra remarks, some of the events recorded in this chapter took place before Joseph was sold.* De Sola. *This is also the opinion of Ainsworth and of Kennicott.)*

o Ch. 19, 3. 2 Ki. 4, 8.

p Ch. 34, 2.

q Ch. 46, 12. Nu. 26, 19.

μ *(Perhaps the same as Achzib.* Jos. 15, 44. Mi. 1, 14; *which was in the tribe of Judah, in the middle part of the western border land.)*

r If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall...take her to him to wife, and perform the duty of an husband's brother unto her. De. 25, 5. Mat. 22, 24.

ν Heb., *was evil in the eyes of the Lord.*

s ...Er and Onan died in the land of Canaan. Nu. 26, 19.

ξ *(This was only a pretext of Judah to gain time, and induce her to return to her parents without offending her by a direct denial.* De Sola.)

t ..... Returned to her father's house, as in her youth....Le. 22, 13.

o Heb., *the days were multiplied.*

u 2 Sa. 13, 39.

[13] And it was told Tamar, saying, "Behold thy father in law goeth up to Timnath to shear his sheep."

[14] And she put her widow's garments off from her, and covered[π] her with a vail, and wrapped herself, and sat in an open place,[ρ] which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.[ς]

[15] When Judah saw her, he thought her *to be* an harlot; because she had covered her face. [16] And he turned unto her by the way, and said, "Go to, I pray thee, let me come in unto thee." (For he knew not that she *was* his daughter in law.)

And she said, "What wilt thou give me, that thou mayest come in unto me?"

[17] And he said, "I will send[υ] *thee* a kid from the flock."[τ]

And she said, "Wilt thou give *me* a pledge,[υ] till thou send *it?*"

[18] And he said, "What pledge shall I give thee?"

And she said, "Thy signet, and thy bracelets, and thy staff that *is* in thine hand."

And he gave *it* her, and came in unto her, and she conceived by him.

[19] And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

[20] And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. [21] Then he asked the men of that place, saying, "Where *is* the harlot,[φ] that *was* openly[χ] by the way side?"

And they said, "There was no harlot in this *place*."

[22] And he returned to Judah, and said, "I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*."

[23] And Judah said, "Let her take *it* to her, lest we be shamed:[ψ] behold, I sent this kid, and thou hast not found her."[ω]

[24] And it came to pass about three months after, that it was told Judah, saying, "Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom."

And Judah said, "Bring her forth, and let her be burnt."[x]

[25] When she *was* brought forth, she sent to her father in law,[α] saying, "By the man whose these *are*, *am* I with child:" and she said, "Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff."

[26] And Judah acknowledged *them*, and said, "She hath been more righteous than I;[β] because that I gave her not to Shelah my son." And he knew her again no more.[γ]

[27] And it came to pass in the time of her travail, that, behold, twins[δ] *were* in her womb. [28] And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet[ε] thread, saying, "This came out first." [29] And it came to pass as he drew back his hand, that, behold, his brother came out: and she said, "How hast thou broken forth?[ζ] *this* breach *be* upon thee:" therefore his name was called Pharez.[η] [30] And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.[θ]

XXXIX.] A.M. 3606. B.C. 1835. MEMPHIS or TANIS (in Egypt). [48

The resistance of Joseph to temptation.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

[2] And the LORD was with Joseph, and he was a prosperous man;[υ] and he was in the house of his master the Egyptian. [3] And his master saw that the LORD *was* with him, and that the

π *(With a short vail exposing part of the face and neck.)* See Pr. 9, 14, and 7, 12.

ρ Heb., *the door of eyes*, or, *of Enayim.* In the gate of (the town of) Enayim. *Called* Enam, Jos. 15, 34.

ς *(Patriarchal usages required that Judah should either marry Tamar himself or see that his son did. Tamar's contrivance, therefore, does not imply a vicious mind.)*

υ .....They give gifts to all (such) ...Eze. 16, 33.

τ Heb., *a kid of the goats.*

υ (עֵרָבוֹן erabon, Gr., ἀῤῥαβὼν, *pledge*, or *earnest*) (The) Holy Spirit of promise... is the earnest of our inheritance...Ep. 1, 14. 2 Co. 1, 22 (viz., *a security given in hand for the fulfilment of all God's promises relative to His favour and to eternal life.)*

φ (Hirah applies to Tamar the term קְדֵשָׁה kedeshah, holy, *not* זוֹנָה zonah, ve. 15, *viewing her as consecrated to the worship of a goddess.* Zonah *is a harlot generally*, kedeshah *is one consecrated to the worship of Astarte, &c. Both the words mean harlot.)*

χ Or, *in Enayim.*

ψ Heb., *become a contempt.*

ω *(Let her keep the pledge.....by sending the kid I have kept my part of the agreement. Her removal shews that she did not intend to return them.* De Sola.)

x ...The daughter of any priest, if she profane herself... profaneth her father, she shall be burnt with fire. Le. 21, 9, and 20, 14. *(Under the Mosaic law this punishment was restricted to these two cases.)*

α *(Who had interfered to prevent Shelah fulfilling the duty of marrying his brother's wife.)* Ru. 4, 17.

β *(Has more adhered to the law.)*

γ *(Though he might legally have continued to do so had he thought fit.* De Sola.)

δ *(To replace both Er and Onan. These children inherited both naturally and legally as his sons.* Nu. 26, 20.)

ε *(Probably crimson, derived from the coccus ilicis of Linnæus, the* kermez *of the Arabians. The colour now termed scarlet was unknown in the time of James I.* Denham.)

ζ Or, *wherefore hast thou made this breach against thee? (Thou wouldest have been responsible, if through this forcible breach of thine, thy brother whom thou hast forced back had been hurt.* Aben Ezra.)

η That is, *a breach.*

θ *(The details of this chapter bring the manners of the times forcibly before us, and evince the antiquity of usages which still exist in the East.* Kitto's *Palestine* i., p. 107.)

υ Ps. 1, 3.

LORD made all that he did to prosper in his hand. 4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. 5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. 6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.ι

7 And it came to pass after[κ] these things, that his master's wife cast her eyes upon Joseph; and she said, "Lie with me."

8 But he refused,[z] and said unto his master's wife, "Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; 9 *there is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?"[λ]

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.[a] 11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there* was none of the men of the house there within. 12 And she caught him[b] by his garment, saying, "Lie with me:" and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14 that she called unto the men of her house, and spake unto them, saying, "See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:[μ] 15 and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out."

16 And she laid up his garment by her, until his lord came home. 17 And she spake[c] unto him according to these words, saying, "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 18 and it came to pass, as I lifted up my voice and cried, that he left his garment[ν] with me, and fled out."

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me;" that his wrath was kindled.[d] 20 And Joseph's master took him, and put him into the prison,[e] a place where the king's prisoners *were* bound:[f] and he was there in the prison.[ξ]

21 But the LORD was with Joseph, and shewed[ο] him mercy, and gave him favour in the sight of the keeper[π] of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*. 23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

XL.] A.M. 3607. B.C. 1834. EGYPT. [49

Joseph interprets the dreams of the chief butler and of the chief baker.

AND it came to pass after these things, *that* the butler[g] of the king of Egypt and *his* baker had offended their lord the king of Egypt. 2 And Pharaoh was wroth[h] against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. 4 And the captain of the guard charged[ρ]

ι *(Beautiful in his person and beautiful in his countenance. The same expressions are used of Rachel,* ch. 29, 17. Clarke.) David was ruddy, and withal of a beautiful countenance, & goodly to look to. 1 Sa. 16, 12.

κ *(He had been* 10 *years in Potiphar's service, & was now* 27 *years of age.* Hales.)

z Lust not after her beauty in thine heart; neither let her take thee with her eyelids. Pr. 6, 25.

λ *(That this delicate and forcible appeal produced no impression shewed that she had lost all self-government, and had become a slave to her passion.* Clarke.) *(Persons of warm temperament often sacrifice unhesitatingly all their worldly interests, every thing and every body, the best interests of others, and their own duty, for the selfish gratification of their affections.)*

a The commandment is a lamp and the law is light...to keep ...from the flattery of the tongue of a strange woman. Pr. 6, 23, 24. Ch. 20, 6. Le. 6, 2. 2 Sa. 12, 13. Ps. 51, 4.

b So she caught him and kissed him, and with an impudent face *(she strengthened her face and)* said unto him...Pr. 7, 13.

μ Heb., *great.*

c What shall be given unto thee? or what shall be done unto thee, thou false tongue? Ps. 120, 3.

ν *(Upper garment,* or *mantle.)*

d For jealousy is the rage of a man.....he will not spare in the day of vengeance. Pr. 6, 34.

e ...In the dungeon. Ch. 41, 14.

f 1 Pe. 2, 19.

ξ *(This prison was in Potiphar's own house, or contiguous to it. It is possible that Potiphar, doubtful respecting his wife's statement, sent Joseph here for the purpose of rendering his services still available to him.* Pic. Bib.)

ο Heb., *extended kindness unto him.*

π *(The officer subordinate to Potiphar.)*

g (Nehemiah)was cupbearer (to Artaxerxes)...& took up the wine and gave it unto the king. Ne. 1, 11, and 2, 1.

h The wrath of a king is as messengers of death. Pr. 16, 14.

ρ (That is, *Potiphar, who was cognizant of and appreciated the valuable services which Joseph rendered to the keeper of the prison, which now he indirectly acknowledges by consigning these important prisoners to his special care.* Pic. Bib.)

Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream[s] both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.[τ] 7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, "Wherefore look ye *so* sadly[υ] to day?"

8 And they said unto him, "We have dreamed a dream, and *there is* no interpreter of it."

And Joseph said unto them, "*Do* not interpretations belong to God?[ϕ] tell me *them*, I pray you."

9 And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine[χ] *was* before me: 10 and in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes: 11 and Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."[ω]

12 And Joseph said unto him, "This *is* the interpretation of it: The three branches *are* three[i] days: 13 yet within three days shall Pharaoh lift[α] up thine head, and restore thee unto thy place:[k] and thou shalt deliver Pharaoh's cup[β] into his hand, after the former manner when thou wast his butler. 14 But think[γ] on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 15 for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

16 When the chief baker saw that the interpretation was good, he said unto Joseph, "I also *was* in my dream, and, behold, *I had* three white[δ] baskets on my head: 17 and in the uppermost basket *there was* of all manner of bakemeats[ε] for Pharaoh; and the birds did eat them out of the basket upon my head."

18 And Joseph answered and said, "This *is* the interpretation thereof: The three baskets *are* three days: 19 yet within three days shall Pharaoh lift[ζ] up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

20 And it came to pass the third day, *which was* Pharaoh's birthday,[η] that he made a feast unto all his servants: and he lifted[θ] up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 but he hanged[ι] the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgat him.

XLI. A.M. 3609. B.C. 1832. EGYPT. *Joseph is made Governor of the land of Egypt.* [50

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.[κ] 2 And behold, there came up out[λ] of the river seven well favoured kine and fatfleshed; and they fed in a meadow.[μ] 3 And, behold, seven other kine[ν] came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn[ξ] came up upon one stalk, rank[ο] and good. 6 And, behold, seven thin

s *(Dreams are ordinarily the re-embodiment of thoughts which have before, in some shape or other, occupied our minds; but the Scriptures abundantly testify that God made known His will in dreams, and raised up persons to interpret them.* Kitto's *Bib. Cyc.)*

τ *(Anciently, as now, throughout the East, the utmost attention was paid to dreams. Every one sought an interpretation of whatever dreams made sufficient impression to be remembered.* Kitto.)

υ Heb., *are your faces evil?* Ne. 2, 2.

ϕ *(God, from whom dreams proceed, can alone reveal their true import. Therefore, pray tell me, perhaps He may favour me with wisdom so as to explain them to you.* Chizkunee.)

χ *(Numerous are the representations in the Egyptian tombs which relate to the cultivation of the vine.* Rosell.)

ψ *(The juice was no doubt mixed with water, forming a sherbet. The Orientals are still very fond of such drinks.* Pic. Bib.)

ω *(The quantity of wine afforded by the vines of Egypt was so small, that wine was never, as in Greece, a common drink.* Pic. Bib.)

i Ve. 18. Ch. 41, 12, 25. Ju. 7, 14. Da. 2, 36, and 4, 19.

α Or, *reckon.*

k 2 Ki. 25, 27. Ps. 3, 3. Je. 52, 31.

β *(Subsequently, the use of fermented wine was forbidden to the Egyptians.)*

γ Heb., *remember me with thee.*

δ Or, *full of holes.*

ε Heb., *meat of Pharaoh, the work of a baker;* or, *cook.*

ζ Or, *reckon thee,* and take thy office *from thee.*

η *(These days were in Egypt looked upon as holy; no business was done upon them, & all parties indulged in festivities.)*

θ Or, *reckoned.*

ι *(According to Wilkinson, no evidence appears of this custom in ancient Egypt.)*

κ *(The Nile. By its inundations the exclusive source of fertility in Egypt.)*

λ *(Animals of the buffalo kind in hot countries seem almost amphibious; they delight to stand for hours in the water, with their bodies immersed except the head.* Pic. Bib.)

μ *(Dr. Royle thinks that the word* אָחוּ achu, *translated* meadow, *is a plant, perhaps the* cyperus esculentus, *or some species of panicum, which forms excellent pasture in warm countries.)*

ν *(The ox, in the symbolical writings of the Egyptians, signified agriculture and subsistence; therefore the emergence of the oxen from the Nile renders the application of the dream obvious, when the clue is once obtained.* Pic. Bib.)

ξ *(The triticum compositum, or Egyptian wheat, which naturally bears several ears upon one stalk.)*

ο Heb., *fat.*

ears and blasted with the east[π] wind sprung up after them. 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled;[ι] and he sent and called for all the magicians[ρ] of Egypt, and all the wise[ς] men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day: 10 Pharaoh[τ] was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: 11 and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

14 Then Pharaoh sent and called Joseph, and they brought him hastily[υ] out of the dungeon: and he shaved[φ] *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, "I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou[χ] canst understand a dream to interpret it."

16 And Joseph answered Pharaoh, saying, "*It is* not in me:[m] God[n] shall give Pharaoh an answer of peace."

17 And Pharaoh said unto Joseph, "In my dream, behold, I stood upon the bank of the river: 18 and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: 19 and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: 20 and the lean and the ill favoured kine did eat up the first seven fat kine: 21 and when they had eaten[ψ] them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 23 and, behold, seven ears, withered,[ω] thin, *and* blasted with the east wind, sprung up after them: 24 and the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me."

25 And Joseph said unto Pharaoh, "The dream of Pharaoh *is* one: God hath shewed Pharaoh what He *is* about to do.[ο] 26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. 27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.[α] 28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do He sheweth unto Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt:[β] 30 and there shall arise after them seven years of famine;[γ] and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;[ρ] 31 and the plenty shall not be known in the land by reason of that famine following;[δ] for it *shall be* very grievous.[ε] 32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established[ζ] by God, and God will shortly bring it to pass. 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh

π *(The south-east wind, here called the east wind, blowing in March and April, is one of the most injurious winds, and of longest continuance, while the shelter that Egypt has from it by means of the Mokattem chain of mountains is only partial, and by no means extends to the whole country.* Havernick.) Job 27, 21. Ps. 48, 7. Ho. 13, 15. Jon. 4, 8.

ι Da. 2, 1, and 4, 5, 19.

ρ *(That class of Egyptian priests, or hierophants, whom the Greeks denominated* ἱερογραμματεις, *professors of sacred learning.* Philippson.)

ς *(The persons who addicted themselves solely to divine worship.* Dodd, ap. Clarke.)

τ *(Josephus intimates that the word signifies "the king," which seems to be confirmed by finding the word* ouro, *"king," in the dialect of Memphis. More recently it has been considered as corresponding to the Egyptian* phra, *"the sun.")*

υ Heb., *made him run.*

φ *(That this was an Egyptian usage is confirmed not only by the Greek & Roman writers, but by the sculptures and paintings of Egypt.* Pic. Bib.)

χ Or, *when thou hearest a dream, thou canst interpret it.*

m Da. 2, 30. Ac. 3, 12. 2 Co. 3, 5.

n Da. 2, 22.

ψ Heb., *come to the inward parts of them.*

ω Or, *small.*

ο .....The great God hath made known to the king what shall come to pass hereafter.... Da. 2, 45.

α *(It is well known that there is scarcely any rain in Egypt, that the country depends for its fertility on the overflowing of the Nile; and that this fertility is in proportion to the duration and height of these temporary deluges.* De Sola.)

β *(From an unusually favourable succession of these inundations.)*

γ *(Caused by the failure of the waters to rise to the fertilizing point.)*

ρ (In the days of Elisha) the Lord ...called for a famine upon the land (of Israel) 7 years. 2 Ki. 8, 1.

δ *(More than local causes must have been in operation in this case, for it is said,* that the famine was sore in all lands, ve. 57, *and* that all the land of Canaan fainted by reason of the famine. Ch. 47, 13.)

ε Heb., *heavy.*

ζ Or, *prepared of God.*

do *this*, and let him appoint officers[η] over the land, and take up the fifth[θ] part of the land of Egypt in the seven plenteous years. [35] And let them gather all the food of those good years that come, and lay up corn under the hand[ι] of Pharaoh, and let them keep food in the cities. [36] And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish[κ] not through the famine."

[37] And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. [38] And Pharaoh said unto his servants, "Can we find *such a one* as this *is*, a man in whom the spirit of God *is?*"[ϙ] [39] And Pharaoh said unto Joseph, "Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:* [40] thou shalt be over my house, and according unto thy word shall all my people be ruled:[λ] only in the throne will I be greater than thou." [41] And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt."

[42] And Pharaoh took off his ring[μ] from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine[ν] linen, and put a gold chain about his neck; [43] and he made him to ride in the second chariot which he had; and they cried before him, "Bow[ξ] the knee:"

And he made him *ruler* over all the land of Egypt.

[44] And Pharaoh[ο] said unto Joseph, "I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

[45] And Pharaoh called Joseph's name Zaphnath-paaneah;[π] and he gave him to wife Asenath[ρ] the daughter of Poti-pherah priest[ς] of On.[τ] And Joseph went out over *all* the land of Egypt.

A.M. 3610. B.C. 1831. EGYPT. [51
Joseph provides against the seven years of famine.

[46] AND Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

[47] And in the seven plenteous years the earth brought forth by handfuls. [48] And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same. [49] And Joseph gathered[υ] corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

[50] And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest[φ] of On bare unto him. [51] And Joseph called the name of the firstborn Manasseh:[χ] "For God," *said he*, "hath made me forget all my toil, and all my father's house." [52] And the name of the second called he Ephraim:[ψ] "For God hath caused me to be fruitful in the land of my affliction."

[53] And the seven years of plenteousness, that was in the land of Egypt, were ended. [54] And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands;[ω] but in all the land of Egypt there was bread.

[55] And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do."

[56] And the famine was over all the face of the earth:[α] and Joseph opened all the storehouses,[β] and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. [57] And all[γ] countries came into Egypt to

η Or, *overseers. (At the time Egypt first became known in profane history it was divided into "nomes" or districts, over each of which was an officer or governor, with the title of nomarch.* Pic. Bib.)

θ *(Considering the enormous export of corn from Egypt, one fifth of the produce of an extraordinary fertile year would be sufficient.* De Sola.)

ι *(From the great abundance, the people could pay this increased tax without feeling it to be oppressive.* Clarke.) Pr. 6, 6—8.

κ Heb., *be not cut off.*

ϙ Pr. 2, 6.

λ Heb., *be armed,* or, *kiss.* Ps. 105, 21, 22.

μ *(A signet or seal-ring, which gave validity to the documents to which it was affixed.* Pic. Bib.) Es. 3, 10, and 8, 2, 8.

ν Or, *silk.*

ξ Or, *Tender father.* Ch. 45, 8. Heb., *Abrech. (A "native Egyptian"* (Origen & Jerome), *which would amount to a proclamation of naturalization.)*

ο *(Perhaps Thothmes III., of whom the monuments shew a long and prosperous reign.)*

π (Which in the Coptic signifies, "*A revealer of secrets;*" or, "*The man to whom secrets are revealed.*" *Gesenius & others render it "sustainer of the age.")*

ρ *(According to Gesenius, "Who belongs to Neit," identical with the Greek Αθηνη.)*

ς Or, *prince.* Ex. 2, 16. 2 Sa. 8, 18, and 20, 26.

τ (Called, Je. 43, 13, *Beth-shemesh,* house of the sun; and Eze. 30, 17, *Aven,* Heliopolis. *The head quarters of the ancient priesthood of Lower Egypt. Its ruins near the village of Matarieh are still visible.* Wilkinson.)

υ *(In the tomb of Amenemhe at Beni Hassan there is a painting of a great storehouse, before the door of which lies a large heap of grain already winnowed. Near by stands the bushel with which it is measured, and the registrar who takes the account.* Pic. Bib.)

φ Or, *prince,* ve. 45.

χ That is, *Forgetting.*

ψ That is, *Fruitful.*

ω *(The cause of dearth in Egypt and in the neighbouring countries is one and the same, viz., the failure of the tropical rains, which fall in Abyssinia, & which have the same origin as those of Palestine.* Pic. Bib.)

α *(In the year of the Hejira 444, a famine took place in Egypt on account of a deficiency in the increase of the Nile, which at the same time extended over Syria, and even to Baghdad.* Pic. Bib.)

β Heb., *all wherein (corn) was.*

γ *(Egypt was a granary where, from the earliest times, all people felt sure of finding a plenteous store of corn.* Pic Bib.)

Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

XLII.] A.M. 3618. B.C. 1823. EGYPT. *The first journey of Joseph's brethren into Egypt.* [52

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?" 2 And he said, "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

3 And Joseph's ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befal him." 5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.[r]

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed[δ] down themselves before him *with* their faces to the earth.[ε] 7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly[ζ] unto them; and he said unto them, "Whence come ye?"

And they said, "From the land of Canaan to buy food."

8 And Joseph knew his brethren, but they knew not him.[η] 9 And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye *are* spies;[θ] to see the nakedness of the land ye are come."

10 And they said unto him, "Nay, my lord, but to buy food are thy servants come. 11 We *are* all one man's sons;[ι] we *are* true *men*, thy servants are no spies."

12 And he said unto them, "Nay, but to see the nakedness of the land ye are come."

13 And they said, "Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not."

14 And Joseph said unto them, "That *is it* that I spake unto you, saying, 'Ye *are* spies:' 15 hereby ye shall be proved: by the life[κ] of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16 Send one of you, and let him fetch your brother, and ye shall be kept[λ] in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies."

17 And he put[μ] them all together into ward three days.

18 And Joseph said unto them the third day, "This do, and live; *for* I fear God:[ν] 19 if ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: 20 but bring your youngest brother unto me; so shall your words be verified,[ξ] and ye shall not die."

And they did so.

21 And they said[ο] one to another, "We *are* verily guilty[s] concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come[t] upon us."

22 And Reuben[u] answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child;' and ye would not hear? therefore, behold, also his blood is required."[v]

23 And they knew not that Joseph understood *them;* for he spake[π] unto them by an interpreter.[ρ] 24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks[σ] with corn, and to restore every man's money into his sack, and to give them provision for the

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r Ac. 7, 11.

δ *(Fulfilling Joseph's dreams,* ch. 37, 7.)

ε *(Either throwing themselves at the feet, or with the knees bent, the Orientals bring their forehead to the ground, and before resuming an erect position, either kiss the earth, or the feet or border of the garment of the king or prince, before whom they are allowed to appear.* Kitto's *Bib. Cyc.)*

ζ Heb., *hard things with them.*

η *(Probably Joseph expected to see his brethren, and had formed a deliberate plan of action.)*

θ *(Sent by the tribes to which ye belong to find out if the land is defenceless or not.)*

ι *(It is not likely that* one family *would make a hostile attempt upon a whole kingdom.* Clarke.)

κ *(Swearing by the life of a superior or respected person, or by that of the person addressed, is a common conversational oath in different parts of Asia.* Pic. Bib. *But it may be regarded as only a solemn protestation.* Ch. 43, 3. *Hannah protested* "by the soul" *of Eli, and Abner by the soul of Saul.* 1 Sa. 1, 26, and 17, 55.)

λ Heb., *bound.*

μ Heb., *gathered.*

ν *(I am a worshipper of the true God, and ye have nothing to fear.* Clarke.)

ξ *(Joseph wished to ascertain if his brethren were still the evil men they once appeared likely to become.)*

ο *(The true cure for unrest, whenever a man loses his serenity, is to look for that defect in himself which the outward annoyance was best calculated to expose, and, by exposing, to lead to rectify.* Evening Thoughts.)

s Job 36, 8, 9. Ho. 5, 15.

t Pr. 21, 13. Mat. 7, 2.

u Ch. 37, 21.

v Ch. 9, 5. 1 Ki. 2, 32. 2 Chr. 24, 22. Ps. 9, 12. Lu. 11, 50, 51.

π Heb., *an interpreter* was *between them.*

ρ *(We have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians could understand each other in a general way, though there are also proofs that there was a considerable difference in their dialects.* Clarke.)

σ (בֵּלֵיהֶם keleyhem, *their vessels; probably large woollen bags, or baskets lined with leather, which, as Chardin says, are still used through all Asia.* Clarke.)

way: and thus did he unto them.
26 And they laded their asses[ς] with the corn, and departed thence.

27 And as one of them opened his sack[τ] to give his ass provender in the inn,[υ] he espied his money! for, behold, it *was* in his sack's mouth.
28 And he said unto his brethren, "My money is restored; and, lo, *it is* even in my sack:"

And their heart failed[φ] *them*, and they were afraid, saying one to another, "What *is* this *that* God hath done unto us?"

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying, 30 "The man, *who is* the lord of the land, spake roughly[χ] to us, and took us for spies of the country.
31 And we said unto him, 'We *are* true *men;* we are no spies:
32 we *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.'
33 And the man, the lord of the country, said unto us, 'Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:
34 and bring your youngest brother[ω] unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.'"

35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.[α]
36 And Jacob their father said unto them, "Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me."
37 And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again."
38 And he said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befal him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."[β]

XLIII.] A.M. 3619. B.C. 1822. EGYPT. *The second journey of Joseph's brethren into Egypt.* [53

AND the famine *was* sore in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."
3 And Judah spake unto him, saying, "The man did solemnly protest[γ] unto us, saying, 'Ye shall not see my face, except your brother *be* with you.'
4 If thou wilt send our brother with us, we will go down and buy thee food:
5 but if thou wilt not send *him*, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother *be* with you.'"

6 And Israel said, "Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?"
7 And they said, "The man asked[δ] us straitly of our state, and of our kindred, saying, 'Is your father yet alive? have ye *another* brother?' and we told him according to the tenor[ε] of these words: could we certainly know[ζ] that he would say, 'Bring your brother down?'"
8 And Judah said unto Israel his father, "Send the lad[η] with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.
9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:
10 for except we had lingered, surely now we had returned this second time."[θ]

ς *(The ass is frequently represented on the Egyptian monuments with panniers on its back.)*

τ (שַׂק sak; *probably only a small sack or bag, in which each had reserved a sufficiency of corn for his ass during the journey.* Clarke.)

υ *(The place at which they stopped to bait or rest themselves & their asses. There were no such places of entertainment at that time in the desert, nor are there any at the present day.* Clarke.)

φ Heb., *went forth.*

χ Heb., *with us hard things.*

ω *(Joseph appears to have apprehended that his brethren had sacrificed to their jealousy Benjamin also, their father's only remaining favourite.* Kitto.)

α *(The money of each returned into his own bag seemed beyond a casualty, & therefore they were afraid.* De Sola.)

β *(Nothing can be more tender and picturesque than the words of the venerable patriarch. Full of affection for his loved Rachel, he cannot think of parting with Benjamin, the only remaining pledge of that love, now Joseph, as he supposes, is no more. We seem to behold the gray-headed venerable father pleading with his sons, the beloved Benjamin standing by his side, impatient sorrow in their countenance, and in his, all the bleeding anxiety of paternal love. It will be difficult to find in any author, ancient or modern, a more exquisite picture.* Dodd.)

γ Heb., *protesting protested.*

δ Heb., *asking asked us.*

ε Heb., *mouth.*

ζ Heb., *knowing could we know.*

η *(In the original not* יֶלֶד yeled, *lad, but* נַעַר naar, *youth, or young man.* 1 Sa. 30, 17. 1 Chr. 12, 8. Is. 65, 20. *They are however used indefinitely.* See Ch. 4, 13. 1 Ki. 12, 8. Ex. 2, 6.)

θ Or, *twice by this.*

11 And their father Israel said unto them, "If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm,[ι] and a little honey, spices,[κ] and myrrh,[λ] nuts,[μ] and almonds:[ν] 12 and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: 13 take also your brother, and arise, go again unto the man: 14 and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be[ξ] bereaved *of my children*, I am bereaved."

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring *these* men home, and slay,[ο] and make ready;[π] for *these* men shall dine[ρ] with me at noon."

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid,[ς] because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek[τ] occasion against us, and fall upon us, and take us for bondmen, and our asses."

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, 20 and said, "O sir,[υ] we[φ] came indeed down at the first time to buy food: 21 and it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks."

23 And he said, "Peace[χ] *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money."[ψ] And he brought Simeon out unto them.[ω]

24 And the man brought the men into Joseph's house, and gave[α] *them* water, and they washed their feet; and he gave their asses provender. 25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. 27 And he asked them of *their* welfare,[β] and said, "*Is* your father well,[γ] the old man of whom ye spake? *Is* he yet alive?"

28 And they answered, "Thy servant our father *is* in good health, he *is* yet alive." And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, "*Is* this your younger brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son."

30 And Joseph made haste; for his bowels[δ] did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. 31 And he washed his face, and went out, and refrained himself, and said, "Set on bread."[ε] 32 And they set on for him by himself,[ζ] and for them by themselves, and for the Egyptians,[η] which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

ι (צֳרִי tzeri. See Ch. 37, 25.)

κ (See Ch. 37, 25. נְכֹאת necoth. *This gum has always been highly esteemed in eastern countries.)*

λ (See Ch. 37, 25. *Ladanum consists of resin and volatile oil, and is highly fragrant, and stimulant as a medicine.)*

μ (בָּטְנִים botnim; *pistachio nuts; the kernel, which is of a green colour, covered with a red film, is soft, oily, and very agreeable to the taste, having very much resemblance to the sweet almond in flavour.* Pic. Bib.)

ν (שְׁקֵדִים shekedim. *The almond tree grows abundantly in Palestine.)*

ξ Or, *And I, as I have been, &c.*

ο Heb., *kill a killing.* 1 Sa. 25, 11. *(This expression is exactly the same as is used by the Arabs on the same occasion.)*

π *(The animal food which was eaten in Egypt was principally beef and goose; also the ibex, herons, ducks, &c., and fish of many kinds.)*

ρ Heb., *eat. (Meat was either spitted and turned by hand over a fire of charcoal in a pan, or boiled in cadrons, placed on tripods over a fire of faggots.)*

ς *(A natural picture of the conduct of men, from the country in Asia, when taken into the house of a superior.* Pic. Bib.)

τ Heb., *roll himself upon us.* Job 30, 14.

υ *(Pardon me, my lord.* Gesenius ap. De Sola.)

φ Heb., *coming down we came down.*

χ *(This salutation was intended to allay their distress of mind.* De Sola.)

ψ Heb., *your money came to me.*

ω *(Who had probably enjoyed good treatment, thus assuring them that nothing was imputed to them on account of the money, and that the whole business would terminate happily.* De Sola.)

α *(The ewers and basons for this purpose are represented on the monuments.)* Ch. 18, 4, and 24, 32.)

β Heb., *peace.* Ch. 37, 14.

γ Heb., *Is there peace to your father?*

δ *(Often put by the Hebrew writers for the internal parts generally, the inner man, and so also for "heart," as we use that term.* 1 Ki. 3, 26. Job 30, 27. Ps. 25, 6 mar., and 40, 8 mar. Pr. 12, 10 mar. Is. 16, 11. Je. 31, 20.)

ε *(The monuments shew that at dinner small and low circular tables were used, standing on a single pillar, with a dilated base; sometimes one of these was appropriated to each guest.)*

ζ *(Joseph keeps strictly to Egyptian custom, which prohibited the priests and rulers from joining the rest of the company.)*

η *(The Egyptians would not eat with strangers, nor have any social intercourse with the people of another country.* Philippson.)

[33] And they sat[θ] before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. [34] And he took *and sent* messes[ι] unto them from before him: but Benjamin's mess was five[κ] times so much as any of their's. And they drank, and were merry[λ] with him.

XLIV. A.M. 3619. B.C. 1822. EGYPT. *Joseph tests the truthfulness of his brethren.* [54

AND he commanded the steward[μ] of his house, saying, "Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. [2] And put my cup, the silver[ν] cup, in the sack's mouth of the youngest, and his corn[ξ] money."

And he did according to the word that Joseph had spoken.

[3] As soon as the morning was light, the men were sent away, they and their asses.

[4] *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? [5] *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth?[ο] ye have done evil in so doing.'"

[6] And he overtook them, and he spake unto them these same words.

[7] And they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: [8] behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how[π] then should we steal out of thy lord's house silver or gold? [9] With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

[10] And he said, "Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless."

[11] Then they speedily took down every man his sack to the ground, and opened every man his sack. [12] And he searched, *and* began at the eldest,[ρ] and left at the youngest: and the cup was found in Benjamin's sack.

[13] Then they rent their clothes, and laded every man his ass, and returned to the city.

[14] And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

[15] And Joseph said unto them, "What deed *is* this that ye have done? wot ye not that such[ς] a man as I can certainly divine?"

[16] And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity[τ] of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup[υ] is found."

[17] And he said, "God forbid[w] that I should do so: *but* the man in whose hand the cup is found,[φ] he shall be my servant; and as for you, get you up in peace unto your father."

[18] Then Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak[χ] a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. [19] My lord asked his servants, saying, 'Have ye a father, or a brother?' [20] And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.' [21] And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' [22] And we said unto my lord, 'The lad cannot leave his father: for *if* he should

θ *(The custom of reclining at meals was unknown in ancient Egypt; they sat on chairs, the forms of which were very various and elegant.)*

ι *(Delicacies.)*

κ *(Five times as a mark of distinction; a similar usage prevails among the Persians & Hindoos.)*

λ Heb., *drank largely.* See Hag. 1, 6. Jno. 2, 10.

μ Heb., him *that* was *over his house.*

ν *(In general the Egyptians drank out of brazen cups.* Havernick.)

ξ *(The money being also restored would lead to the conclusion that the same agency which had put the one, had put the other.)*

ο Or, *maketh trial? (Not that Joseph practised any kind of divination, but as the whole transaction was merely intended to deceive his brethren for a short time, he might as well affect divination by his cup, as he affected to believe they had stolen it.* Clarke.)

π *(If we subjected ourselves to the inconvenience,—if we possessed the honesty,—to carry back money put into our sacks by mistake from the land of Canaan, how should we be guilty of so serious a depredation as to steal your master's cup?* Lindenthal.)

ρ *(To prevent any possibility of suspecting his knowledge of the affair.* Rashi ap. De Sola.)

ς *(An Egyptian of high rank, initiated in the sacred mysteries.)*

τ *(No words can more strongly mark confusion and perturbation of mind.)*

υ *(In this matter Joseph's brethren redeem their character, and Judah nobly discharges his duty, shewing the deepest regard for his aged father's feelings, & entreating for the liberation of Benjamin at the price of his own liberty.)*

w Pr. 17, 15.

φ *(The sacred cup is a symbol of the Nile, into whose waters a golden and silver patera were annually thrown.* Pliny. *This cup is also described as a prophetic one, imparting knowledge of the future.*
We can only explain this by supposing a very particular acquaintance with Egypt on the part of the writer. Havernick.)

χ *(In the whole of literature we know of nothing more simple, natural, true and impressive; nor, while passages of this kind stand in the Pentateuch, can we even understand what is meant by terming the collection of writings "The Hebrew national epic," or regarding it as an aggregation of historical legends. If here we have not history, we can in no case be sure that history is before us.* Kitto's *Bib. Cyc.)*

leave his father, *his father* would die.' [23]And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'[τ] [24]And it came to pass when we came up unto thy servant my father, we told him the words of my lord. [25]And our father said, 'Go again, *and* buy us a little food.' [26]And we said, 'We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.' [27]And thy servant my father said unto us, 'Ye know that my wife bare me two *sons:* [28]and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: [29]and if ye take this also from me, and mischief befal him, ye shall bring down my gray hairs with sorrow to the grave.'[υ] [30]Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life; [31]it shall come to pass, when he seeth that the lad *is* not *with us*, that he will die:[φ] and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. [32]For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.' [33]Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.[χ] [34]For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father."[ψ]

τ *(It was necessary that Judah should remind the Egyptian lord, that it was by his express command their father had been compelled to consent to the departure of Benjamin.* Ibid.)

υ *(He depicts most forcibly the love of their father for his youngest son, and the reluctance and despondency with which he had suffered Benjamin to depart.* Raphall.)

φ *(Judah is fearful of giving offence by stating plainly that the death which threatened their father might be considered as caused by the Egyptian's unjust and unfounded suspicions.* Ibid.)

χ *(Whatever sufferings may betide me, I will firmly endure them, if by so doing I can ransom my brother.* Ibid.)

ψ Heb., *find my father.* Ex. 18, 8. Job 31, 29. Ps. 116, 3, and 119, 143.

XLV. A.M. 3619. B.C. 1822. EGYPT. *Joseph makes himself known to his brethren.* [55

THEN Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me."[ω]

And there stood no man with him, while Joseph made himself known unto his brethren. [2]And he wept[α] aloud: and the Egyptians and the house of Pharaoh heard.

[3]And Joseph said unto his brethren, "I *am* Joseph; doth my father yet live?"

And his brethren could not answer him; for they were troubled[β] at his presence.

[4]And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I *am* Joseph your brother, whom ye sold into Egypt. [5]Now therefore be not grieved,[γ] nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.[χ] [6]For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing[δ] nor harvest. [7]And God sent me before you to preserve you a posterity[ε] in the earth, and to save your lives by a great deliverance. [8]So now *it was* not you *that* sent me hither, but God: and He hath made me a father[ζ] to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. [9]Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God[η] hath made me lord of all Egypt: come down unto me, tarry not: [10]and thou shalt dwell in the land of Goshen,[θ] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: [11]and there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.' [12]And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth[ι] that speaketh unto you. [13]And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

α Heb., *gave forth his voice in weeping.* Nu. 14, 1.

β Or, *terrified.*

γ Heb., *neither let there be anger in your eyes.*

χ He sent a man before them even Joseph, who was sold for a servant. Ps. 105, 17.

δ *(Ploughing,* or, *seed-time. Derived either from the Latin,* aro, *or the Anglo-Saxon,* erian. Cotton.)

ε Heb., *to put for you a remnant.*

ζ *(Such is usually the designation which, throughout the East, the people give to the Grand Vizier.)* Ch. 41, 43. Ju. 17, 10. Job 29, 16.

η *(That his father might not think he had purchased his elevation at the expense of his faith.)*

θ *(In Lower Egypt, on the east side of the Pelusiac branch of the Nile. This district, in ancient times, abundantly supplied the advantages of a wide space and good pasture ground. Being a frontier province, it was exposed to invasion from Assyria, and it was from this part of Egypt that the Shepherd Kings had recently been expelled, and it was at this time unoccupied by the Egyptians.)*

ι *(Referring to his now speaking without the intervention of an interpreter.)*

ω *(The beauties of this chapter are so striking, that it would be an indignity to the reader's judgment to point them out. All who can read and feel must be sensible of them, as there is perhaps nothing in sacred or profane history more highly wrought up, more interesting, or affecting.* Dodd.)

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked[κ] with him.

16 And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come:" and it pleased[λ] Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18 and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat[μ] of the land. 19 Now thou art commanded, this do ye; take you wagons[ν] out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard[ξ] not your stuff; for the good of all the land of Egypt *is* your's."

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment[ο] of Pharaoh,[π] and gave them provision for the way. 22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.[ρ] 23 And to his father he sent after this *manner;* ten asses laden[ς] with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 24 So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way."

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 26 and told him, saying, "Joseph *is* yet alive, and he *is* governor over all the land of Egypt."

And Jacob's[τ] heart fainted,[υ] for he believed them not. 27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons[ν] which Joseph had sent to carry him, the spirit of Jacob their father revived: 28 and Israel said, "*It is* enough; Joseph my son *is* yet alive: I will go and see him before I die."

κ (*Their hesitation and humility soon give way before the kindliness of his manner, until at length they speak to him freely and in a manner becoming their near affinity.* Raphall.)

λ Heb., *was good in the eyes of Pharaoh.* Ch. 41, 37.

μ (*The best,* ch. 27, 28. Nu. 18, 12, 29. *No soil is better than the irrigated soil of the desert.* Wilkinson.)

ν (*Wheel carriages of some kind. They do not seem to have been in use among the Egyptians.*)

ξ Heb., *let not your eye spare,* &c.

ο Heb., *mouth.* Nu. 3, 16.

π (*This royal command was necessary to authorise the carrying wagons out of Egypt, which was strictly prohibited* (Rashbam), *probably to prevent the too rapid exportation of the corn.* Kimchi ap. Raphall.)

ρ (*It is still the custom in the East to make presents of raiment to those whom it is designed to honour.*)

ς Heb., *carrying.*

τ Heb., *his.*

υ (The disciples) believed not for joy and wondered...Lu. 24, 41.

ν (*Since none but a person highly interested in his comfort, and possessed of great influence and authority, could have sent them.* Raphall.)

XLVI. [A.M. 3619. B.C. 1822. EGYPT. *Israel with his family goes down into Egypt.* 56]

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices[φ] unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob."

And he said, "Here *am* I."

3 And He said, "I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:[χ] 4 I will go down with thee into Egypt; and I will also surely bring thee up[ψ] *again:* and Joseph shall put his hand upon thine eyes."[ω]

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh[α] had sent to carry him. 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob,[ε] and all his seed with him: 7 his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. 9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon; Jemuel,[β] and Jamin, and Ohad, and

φ (*Probably with a view of inquiring of God at this consecrated place as to the propriety of this journey.*)

χ (*Forming one united body in a higher stage of civilization than their present nomade habits admitted.*)

ψ (*In numbers sufficient to expel the Canaanites.*)

ω (*Close thy dying eyes.*)

α (*This is repeatedly named in order to prove that it was not only with the monarch's consent & permission, but by his special invitation, that the children of Israel immigrated into Egypt.* Philippson ap. Raphall.)

ε A Syrian ready to perish was my father; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous. De. 26, 5. Jos. 24, 4. Ps. 105, 23. Is. 52, 4.

β Or, *Nemuel.* Nu. 26, 12.

Jachin,[γ] and Zohar,[δ] and Shaul the son of a Canaanitish[ε] woman.

11 And the sons of Levi; Gershon,[ζ] Kohath, and Merari.

12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 And the sons of Issachar; Tola, and Phuvah,[η] and Job,[η] and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel. 15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.[θ]

16 And the sons of Gad; Ziphion,[ι] and Haggi, Shuni, and Ezbon,[κ] Eri, and Arodi,[λ] and Areli.

17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. 18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest[μ] of On bare unto him.

21 And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,[ν] and Rosh, Muppim,[ξ] and Huppim,[ο] and Ard. 22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; Hushim.[π]

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. 25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins,[ρ] besides Jacob's sons' wives, all the souls *were* threescore and six; 27 and the sons of Joseph, which were born[σ] him in Egypt, *were* two souls: all[ς] the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.[τ]

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, "Now let me die, since I have seen thy face, because thou *art* yet alive."

31 And Joseph said unto his brethren, and unto his father's house, "I will go up, and shew Pharaoh, and say unto him, 'My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; 32 and the men *are* shepherds, for their trade hath been to feed cattle;[υ] and they have brought their flocks, and their herds, and all that they have.' 33 And it shall come to pass, when Pharaoh shall call you, and shall say, 'What *is* your occupation?' 34 that ye shall say, 'Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers:'[φ] that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians."[χ]

XLVII.] A.M. 3619. B.C. 1822. EGYPT. [57

Kind reception by Pharaoh of Israel and his family.

THEN Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan;

γ Or, *Jarib.*
δ Or, *Zerah.* 1 Chr. 4, 24.
ε *(According to Aben Ezra, Simeon and Judah were the only ones among Jacob's sons who married Canaanitish women.* Raphall.)
ζ Or, *Gershom.*
η Or, *Pua*, and *Jashub.* Nu. 26, 24.
θ *(Thirty-two in all, Jacob himself being the thirty-third.)*
ι *Zephon.* Nu. 26, 15.
κ Or, *Ozni.* Nu. 26, 16.
λ Or, *Arod.*
μ Or, *prince.*
ν *Ahiram.* Nu. 26, 38.
ξ *Shupham.* Nu. 26, 39; & *Shuppim.* 1 Chr. 7, 12.
ο *Hupham.* Nu. 26, 42.
π *Shuham.* Nu. 26, 39.
ρ Heb., *thigh.*
(Descendants of
Leah 32
Zilpah..... 16
Rachel..... 11
Bilhah..... 7
— 66
If to this number —66, who were strictly his descendants, we add his sons' wives, amounting to 9, for Simeon's and Judah's were dead, & Joseph's was already in Egypt, there is a perfect harmony with the statement of Stephen, Then sent Joseph and called his father Jacob and all his kindred, three score and fifteen souls. Ac. 7, 14. *Stephen follows the Septuagint. The same variation exists* Ex. 1, 5.)
σ *(The existence of the Israelitish nation is closely connected with that of the family in Canaan. On taking possession of the land of Canaan, such only of the grandsons of Jacob as were born previous to going to Egypt were considered as founders of families.* Raphall.)
ς *Joseph and his two sons and Jacob himself make up the number— 70. Thy fathers went down into Egypt with three score and ten persons..... De. 10, 22.*
τ *(For the reason mentioned above this genealogy became a document of the utmost importance to the future generations. But notwithstanding its importance, several differences exist between this table and that prepared under the eye of Moses, at the second enumeration of the people,* Nu. 26, *and also that in* 1 Chr., *but these differences, though offering same difficulty, are by no means irreconcilable, for spelling often varies; many individuals had two names, and some families became extinct.* Raphall.)
υ Heb., *they are men of cattle.*
φ *(It was evidently the intention of Joseph to keep his father's family separate & distinct from the Egyptians, and in the avocation to which alone they had been accustomed.* Raphall.)
χ *(The Egyptians detested the very sight of a shepherd, from a remembrance of the injuries which they had recently sustained from the pastoral kings, for when the sons of Jacob stood before Pharaoh, these oppressors had only evacuated the country about 36 years.* Cory.)

and, behold, they *are* in the land of Goshen."

[2] And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

[3] And Pharaoh said unto his brethren, "What *is* your occupation?"

And they said unto Pharaoh, "Thy servants *are* shepherds, both we, *and* also our fathers."—[4] They said moreover unto Pharaoh, "For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

[5] And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee: [6] the land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell;[ψ] in the land of Goshen let them dwell:[ω] and if thou knowest *any* men of activity among them, then make them rulers over my cattle."[α]

[7] And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed[β] Pharaoh.

[8] And Pharaoh said unto Jacob, "How old[γ] *art* thou?"[δ]

[9] And Jacob said unto Pharaoh, "The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

[10] And Jacob blessed Pharaoh, and went out from before Pharaoh.

[11] And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses,[ε] as Pharaoh had commanded. [12] And Joseph nourished his father, and his brethren, and all his father's household, with bread, according[ζ] to *their* families.

A.M. 3619. B.C. 1822. EGYPT. [58
Joseph appoints one-fifth of the produce of the land, for the service of the crown, securing by law four-fifths for the people.

[13] AND *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. [14] And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought:[θ] and Joseph brought the money into Pharaoh's house. [15] And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, "Give us bread: for why should we die in thy presence? for the money faileth."

[16] And Joseph said, "Give your cattle;[ι] and I will give you for your cattle, if money fail."

[17] And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed[κ] them with bread for all their cattle for that year.

[18] When that year was ended, they came unto him the second year,[λ] and said unto him, "We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: [19] wherefore, shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants[μ] unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate."

[20] And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. [21] And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.[ν] [22] Only the land of the priests[ξ]

ψ *(I give thee full power to fix upon any place throughout my kingdom as their place of abode; but if thou art of opinion that Goshen is the best place for them, there let them dwell.)*

ω *(The land of Goshen must not only have been overflowed by the Nile and rendered fit for pasturage, but it was the best of the land also, because it was that part of Egypt which was subjected to fertilizing rains, from its proximity to the Red Sea and the Mediterranean.* Townsend.)

α *(Pharaoh had flocks; so likewise had the Egyptians generally. Their aversion, then, was not to rearers of cattle as such, but to the nomade shepherds, whose lawless, wandering habits were distasteful to them.)*

β *(The salutation or blessing (the* salaam*) still customary in the East, had its stated form; and when addressed to a king consisted in a wish for his long life.* 1 Ki. 1, 31. Da. 2, 4, and 6, 7. Tuch ap. Raphall.)

γ *(Jacob, exhausted by the vicissitudes of his agitated career, perhaps appeared extremely aged.)*

δ Heb., *how many* are *the days of the years of thy life?*

ε *(The land whose chief city is Rameses.)*

ζ Or, *as a little child is nourished.* Heb., *according to the little ones.*

θ *(Five years had passed, during which all private stores had become exhausted.)*

ι *(This was the wisest measure that could be adopted, both for the preservation of the people and of the cattle also.* Clarke.)

κ Heb., *led them.*

λ *(The second year after the Egyptians had been obliged to come to terms with Joseph, and the seventh and last of the famine, they proposed to sell themselves and their lands for food and seed corn, as they knew that the years of famine were ended, and that their fields which had so long lain fallow would again require seed and tillage.* Nachmanides ap. Raphall.)

μ *(Vassals, still expecting to hold their fields under Pharaoh.)*

ν *(Assembled the rural population into the towns in which the granaries were situated.* Raphall. *"This explains how it came that ancient Egypt contained so great a number of towns. According to Herodotus, the valley of the Nile contained* 20,000 *towns and cities, so that the country people did not live scattered, but the whole population was concentrated."* Von Bohlen ap. Raphall.)

ξ Or, *princes.*

bought he not ;[a] for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them : wherefore they sold not their lands.[o]

23 Then Joseph said unto the people, "Behold, I have bought[π] you this day and your land for Pharaoh : lo, *here is* seed for you, and ye shall sow the land. 24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

25 And they said, "Thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants."

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth[ρ] *part ;* except the land of the priests[ς] only, *which* became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly. 28 And Jacob lived in the land of Egypt[σ] seventeen years : so the whole age of Jacob was an hundred forty and seven years.[τ]

29 And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh,[υ] and deal kindly and truly with me ; bury me not, I pray thee, in Egypt : 30 but I will lie with my fathers,[φ] and thou shalt carry me out of Egypt, and bury me in their burying-place."

And he said, "I will do as thou hast said."

31 And he said, "Swear unto me."

And he sware unto him.

And Israel bowed himself upon the bed's head.[χ]

XLVIII.] A.M. 3635. B.C. 1806. GOSHEN. [59

Jacob prophetically appoints Ephraim and Manasseh to form two tribes of the children of Israel.

AND it came to pass after these things, that *one* told Joseph, "Behold, thy father *is* sick :"[ν] and he took with him his two sons,[ξ] Manasseh and Ephraim.

2 And *one* told Jacob, and said, "Behold, thy son Joseph cometh unto thee :" and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, "God Almighty appeared unto me at Luz[υ] in the land of Canaan, and blessed me, 4 and said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee *for* an everlasting possession.' 5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine ;[φ] as Reuben and Simeon, they shall be mine.[χ] 6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren[ψ] in their inheritance. 7 And as for me, when I came from Padan, Rachel died[ω] by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath : and I buried her there in the way of Ephrath ;" the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, "Who *are* these ?"

9 And Joseph said unto his father, "They *are* my sons, whom God hath given me in this *place*."

And he said, "Bring them, I pray thee, unto me, and I will bless them."

10 Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him ; and he kissed them, and embraced them. 11 And Israel said unto Joseph, "I had not thought to see thy face : and, lo, God hath shewed me also thy seed."

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[a] Touching any of the priests & Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. Ezr. 7, 24.

[o] *(They professed to hold them from the Divinities, at whose altars they ministered.)*

[π] *(I have bought such portion of your labour as the cultivation of the lands renders necessary.* Nach.)

[ρ] *(They were to remain in occupation of the lands of which Pharaoh had become the sovereign proprietor, and to pay him as yearly rent one-fifth, in lieu of all other charges and imposts.)*

[ς] Or, *princes.* Ve. 22.

[σ] *(Did not return to Canaan as he had intended to do,* ch. 45, 28, *&* 47, 4.)

[τ] Heb., *the days of the years of his life,* see ve. 9.

[υ] See ch. 24, 2.

[φ] 2 Sa. 19, 37.

[χ] By faith Jacob, when he was a dying.....worshipped, (leaning) upon the top of his staff. Heb. 11, 21. *St. Paul follows the* Sept., *who, instead of* מִטָּה, bed, *read* מַטֶּה, staff. *(There is nothing in the narrative rendering it necessary to regard the word as signifying* bed *in this place, though such is the meaning put upon it by the Masoretic points.)*

[ν] *(The conclusion of the preceding chapter implies that Jacob was aged and infirm, and that his death was evidently approaching in the ordinary course of nature. This chapter commences with an announcement of his last sickness.)*

[ξ] *(Now more than 20 years of age, having been born two years before the famine.)*

[υ] Ch. 28, 13, 19.

[φ] *(Joseph, from his new connections and duties, was, as it were, lost to his father. To make up for this loss, the sons of Joseph were adopted by Jacob.* Tuch.) The children of Joseph were two tribes, Ephraim and Manasseh. Jos. 14, 4.

[χ] *(The share in the divine promises, to which their adoption entitled them, was a motive sufficiently strong to make them renounce their Egyptian privileges.* Raphall.*)*

[ψ] *(Pronouncing that there was not to be a distinct tribe of Joseph.)*

[ω] *(Her dying suddenly prevented her having more children, who would have been entitled to their share in the inheritance.* Philippson.)

[12] And Joseph brought them out from between his knees,[α] and he bowed himself with his face to the earth. [13] And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

[14] And Israel stretched[β] out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn. [15] And he blessed Joseph, and said, "God, before Whom my fathers Abraham and Isaac did walk, the God Which fed me all my life long unto this day, [16] the Angel[γ] Which redeemed me from all evil, bless the lads; and let my name[δ] be named on them, and the name of my fathers Abraham and Isaac; and let them grow[ε] into a multitude in the midst of the earth."

[17] And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him:[ζ] and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. [18] And Joseph said unto his father, "Not so, my father: for this *is* the firstborn; put thy right[η] hand upon his head."

[19] And his father refused, and said, "I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly his younger brother shall be greater[θ] than he, and his seed shall become a multitude[ι] of nations." [20] And he blessed them that day, saying, "In thee shall Israel bless, saying,[κ] 'God make thee as Ephraim and as Manasseh:'" and he set Ephraim before Manasseh. [21] And Israel said unto Joseph, "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. [22] Moreover[λ] I have given to thee one portion[b] above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."[μ]

α *(Where Jacob had symbolically placed them).*

β *(Notwithstanding the precaution Joseph took, Jacob designedly shifted his hands, so as to confer the greater honour on the younger son.* Philippson.) See Ile. 11, 21.

γ *(No created angel, but the same Divine Being Who appeared to the patriarch.)*

δ (That is, *character. Let them imitate the pious example of their ancestors.* Am. 9, 12. Ac. 15, 17.)

ε Heb., *as fishes do increase.* See Nu. 26, 34, 37.

ζ *(Was evil in his eyes.* Ch. 28, 8.)

η *(The right hand was considered the more honourable.)* 1 Ki. 2, 19. 1Ps. 45, 9, and 110, 1, 5.

θ *(Ephraim was numerically greater,* Nu. 1, 33, & 2, 19. *The* ten thousands of Ephraim, & the thousands of Manasseh, De. 33, 17. *This tribe bore the standard,* Nu. 2, 21, *and filled a prominent place in Jewish history.* See also Re. 7, 6, 8.)

ι Heb., *fulness.*

κ Ru. 4, 11, 12. *(These words still form the benediction with which every parent in Israel blesses his child.* Raphall.)

λ *The birthright was Joseph's.* 1 Chr. 5, 2.

b Shechem.....a parcel of ground which Jacob bought of the sons of Hamor... Jos. 24, 32; (this) Jacob gave unto his son Joseph. Jno. 4, 5.

μ *(Perhaps Jacob had to recover it, after purchase, by force of arms.)*

σ (Or, *in the course of time.)*

XLIX.] A.M. 3635. B.C. 1806. GOSHEN. *Jacob predicts the future fortunes of his twelve sons. Hedins.* [60

AND Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you *that* which shall befal you in the last days.[σ] [2] Gather yourselves together, and hear, ye sons[ν] of Jacob; and hearken unto Israel your father. [3] Reuben, thou *art* my firstborn[ξ], my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: [4] unstable as water, thou[ο] shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it:* he went[π] up to my couch. [5] Simeon and Levi *are* brethren; instruments[ρ] of cruelty *are in* their habitations. [6] O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged[ς] down a wall. [7] Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide[α] them in Jacob, and scatter them in Israel. [8] Judah, thou *art he* whom thy brethren shall praise:[τ] thy hand *shall be* in the neck of thine enemies: thy father's children shall bow[b] down before thee. [9] Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?[c] [10] The sceptre[φ] shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him *shall* the gathering[χ] of the people *be.* [11] Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: [12] his eyes *shall be* red with wine, and his teeth white with milk.[ψ] [13] Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.[d] [14] Issachar *is* a strong ass

ν *(The characteristic peculiarity of the founder of each tribe was to find its reflection in his posterity.* Havernick.)

ξ *(The privileges of primogeniture are pourtrayed,* ve. 3; *their forfeiture & its cause are pronounced,* ve. 4. Tuch.)

ο Heb., *do not thou excel.* 1 Chr. 5, 1. Ch. 35, 22. De. 27, 20. 1 Co. 5, 1.

π Or, *my couch is gone.*

ρ Or, *their swords are weapons of violence.* Ch. 34, 25.

ς Or, *houghed oxen.*

α Jos. 19, 1, and 21, 5–7. 1 Chr. 4, 24, 39.

τ *(From the few traits of his character which the history has preserved to us* (Ch. 37, 27; 43, 9; 44, 34; 46, 28; and even 38, 26), *we may judge that Judah may have secured the good opinion of his father and his brethren, but what is said of Judah is unquestionably typical and prophetic of Him who was to spring out of Judah.)*

b 1 Chr. 5, 2.

c 1Ps. 72, 8. Mi. 6, 17.

φ *(The function of the chosen nation, as the means by which Jehovah recalled mankind to a knowledge of Himself, was to continue till the fulness of time, when* God sent forth His Son. Gal. 4, 4. He. 1, 2. De. 18, 15.)

χ *(To Him shall be the obedience of the people.)* Is. 66, 23. Ps. 65, 2. Jno. 13, 22. Ro. 5, 18.

ψ *(The abundance here intimated foreshadowing the blessings of the Messiah's reign.)*

d Jos. 19, 10. 11.

couching down between two burdens:[α]
15 and he saw that rest *was* good, and
the land that *it was* pleasant; and
bowed his shoulder to bear, and be-
came a servant unto tribute. 16 Dan[β]
shall judge his people, as one of the
tribes of Israel. 17 Dan shall be a ser-
pent by the way, an adder[γ] in the path,
that biteth the horse heels, so that his
rider shall fall backward. 18 I have
waited for Thy salvation, O LORD![δ]
19 Gad,[ε] a troop shall overcome him:
but he shall overcome at the last.
20 Out of Asher[ζ] his bread *shall be*
fat, and he shall yield royal dainties.
21 Naphtali[η] *is* a hind let loose: he
giveth goodly words. 22 Joseph *is* a
fruitful[θ] bough, *even* a fruitful bough
by a well; *whose* branches[ι] run over
the wall: 23 the archers have sorely
grieved him, and shot *at him*, and
hated him: 24 but his bow abode in
strength, and the arms of his hands
were made strong by the hands of
the mighty *God* of Jacob; (from
thence is the Shepherd, the Stone[ϰ] of
Israel:) 25 *even* by the God of thy
father, who shall help thee; and by
the Almighty, who shall bless thee
with blessings of heaven above,[κ] bless-
ings of the deep that lieth under,[λ]
blessings of the breasts, and of the
womb:[λ] 26 the blessings of thy father
have prevailed above the blessings of
thy progenitors[μ] unto the utmost
bound of the everlasting hills:[ν] they
shall be on the head of Joseph, and
on the crown of the head of him
that was separate from his brethren.
27 Benjamin shall ravin *as* a wolf:[ξ]
in the morning he shall devour the
prey, and at night he shall divide
the spoil."

28 All these *are* the twelve tribes[ο]
of Israel: and this *is it* that their
father spake unto them, and blessed
them; every one according to his
blessing he blessed[π] them. 29 And he
charged them, and said unto them,
"I am to be gathered unto my people:
bury me with my fathers in the cave
that *is* in the field of Ephron the
Hittite, 30 in the cave that *is* in the
field of Machpelah, which *is* before
Mamre, in the land of Canaan, which
Abraham bought with the field of
Ephron the Hittite for a possession[ρ]
of a buryingplace. 31 There they
buried Abraham and Sarah his wife;
there they buried Isaac and Rebekah
his wife; and there I buried Leah.[ς]
32 The purchase of the field and of
the cave that *is* therein *was* from the
children of Heth."

33 And when Jacob had made an
end of commanding his sons, he
gathered up his feet into the bed,
and yielded up the ghost, and was
gathered unto his people. [L.] 1 And
Joseph fell upon his father's face,
and wept upon him, and kissed him.

A.M. 3689. B.C. 1752. EGYPT. [61
Joseph carries his father to Canaan for burial. Death of Joseph.

2 AND Joseph commanded his ser-
vants the physicians to embalm[τ] his
father: and the physicians embalmed
Israel. 3 And forty days were ful-
filled for him; for so are fulfilled the
days of those which are embalmed:
and the Egyptians mourned[υ] for him
threescore and ten days.

4 And when the days of his mourn-
ing were past, Joseph spake unto the
house[ϕ] of Pharaoh, saying, "If now
I have found grace in your eyes,
speak, I pray you, in the ears of
Pharaoh, saying, 5 My father made
me swear, saying, 'Lo, I die: in
my grave which I have digged for
me in the land of Canaan, there shalt
thou bury me.'
"Now therefore let me go up, I
pray thee, and bury my father, and
I will come again."
6 And Pharaoh said, "Go up, and
bury thy father, according as he
made thee swear."

7 And Joseph went up to bury his
father: and with him went up all

α (*Devoted to agriculture and quiet. Two stalls,* Gesenius, De Wette, Maurer.)

β (*Shall have equal portion with his brethren, the sons of Leah.*)

γ Heb., *an arrow-snake. (Shall gain his conquests more by stratagem than by volour.)* Jn. 18, 27.

δ (*A pious ejaculation to Him who in all dangers had proved his deliverer.*)

ε De. 33, 20. 1 Chr. 5, 18, 22, and 12, 8.

ζ (*Implying the great fertility of his lot.* Clarke.) De. 33, 24. Jos. 19, 24.

η (*Naphtali is a spreading oak, producing beautiful branches,* Bochart. *Fruitful as to his descendants, and fruitful as to his soil.*) See 1 Chr. 12, 40.

θ (*Upon Joseph, as a consequence of his moral worth, descend blessings for this life as well as for that which is to come.*)

ι Heb., *daughters.*

ϰ Is. 28, 16.

κ (*A good climate and temperature, with fertilizing dews and rains.*)

λ (*An ample supply of water, and abundance in the products of the earth; & a large posterity.*)

μ (*In the spirit he sees the divine promises already fulfilled, while his ancestors were obliged to rest content with the assured hope of their fulfilment.* Philippson.)

ν (That is, *inexpressibly.*)

ξ (*The wolf is continually on the prowl with an unsated appetite.*) See Jud. xix. and xx.

ο (That is, *that Jacob's benediction was not merely personal, but related to the future fortunes of the tribes of Israel.* Philippson.)

π (*Laid down the plan for the future children of Israel; they were to form one body politic, and be ranked into one host, of which Judah was to take the lead,* ve. 8.)

ρ (*The patriarch enters fully into the particulars of the purchase, lest, through the long absence of the sons of Jacob from Canaan, their title to the possession might have to be maintained.* Raphall.)

ς (*A declaration that the property was vested in Jacob, and not in his elder brother Esau.* Nachmanides.)

τ (*They prepare the body first with cedar oil and various other substances more than thirty days (according to another reading, forty); then after they have added myrrh and cinnamon and other drugs, which have not only the power of preserving the body for a long time, but also of imparting to it a pleasant odour, they commit it to the relatives of the deceased,* Diod. Sic., i., 91. *Herodotus says seventy, but perhaps he includes the thirty days of mourning.*)

υ Heb., *wept.*

ϕ (*As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act prudently in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house,* i. e., *the priesthood.* Havernick.)

the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8 and all[x] the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. 9 And[ω] there went up with him both chariots and horsemen: and it was a very great company. 10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation:[d] and he made a mourning for his father seven days. 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This *is* a grievous mourning to the Egyptians:"[β] wherefore the name of it was called Abel-mizraim,[γ] which *is* beyond[δ] Jordan.

12 And his sons did unto him according as he commanded them: 13 for his sons[ε] carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."[ζ]

16 And they sent[η] a messenger unto Joseph, saying, "Thy father did command[θ] before he died, saying, 17 'So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil:' and now, we pray thee, forgive the trespass of the servants of the God of thy father."

And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, "Behold, we *be* thy servants."

19 And Joseph said unto them, "Fear not: for *am* I in the place of God?[c] 20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.[ι] 21 Now therefore fear ye not: I will nourish you, and your little ones."

And he comforted them, and spake kindly unto[κ] them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 23 And Joseph saw Ephraim's children of the third[λ] *generation:* the children also of Machir the son of Manasseh were brought[μ] up upon Joseph's knees.

24 And Joseph said unto his brethren, "I die: and God will surely visit you, and bring[ν] you out of this land unto the land[ξ] which He sware to Abraham, to Isaac, and to Jacob." 25 And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."[b]

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin[ο] in Egypt.

χ *(All capable of enduring the fatigue.)*

ω *(Shewing the great state and high honour, in and with which the funeral of Jacob was performed.* Philippson.)

d 1 Sa. 31, 13. 2 Sa. 1, 17. Job 2, 12. Ec. 12, 5. Je. 9, 17. Ac. 8, 2.)

β *(These tokens of sorrow prevented any jealousy on the part of the Canaanites.* Townsend.)

γ That is, *The mourning of the Egyptians.*

δ *(The clause was added (like the conclusion of* Deut. *and some other passages) when the* Pentateuch *was formed into one volume.)*

ε *(As the Egyptians could take no part in the burial, it not being in agreement with their usages, they returned to their own land, the Israelites alone went on to Machpelah.)*

ζ *(Seventeen years of continued friendly intercourse had not removed from their hearts that dread of consequences which always haunts a guilty conscience.* Raphall.)

η Heb., *charged.*

θ *(According to the Talmud* (tr. Yebamoth, fol. 63), *they invented this message; Jacob, who knew Joseph better, never suspected him, and left no injunction of the kind.* Raphall.)

c To Me belongeth vengeance and recompense ...De. 32, 35, and 39. 2 Ki. 5, 7. Job 34, 29.

ι *(As God had honoured him by making him vicegerent in the dispensations of His providence towards so many people, it was impossible he should be displeased with the means by which this was brought about.* Clarke.)

κ Heb., *to their hearts.* Ch. 34, 3.

λ *(Perhaps only Shuthelah, or at most, Eran.* Nu. 26, 35, 36.) Job lived 140 years, and saw his sons and his sons' sons, even four generations. Job 42, 16.

μ Heb., *borne.*

ν *(The family of Jacob, having once been permitted to take up their abode in Egypt, were no longer free to quit the country.* Raphall.)

ξ *(The typical land, the land given by covenant, the land which represents the Rest that remains for the people of God.* Clarke).

b Ex. 13, 19. Jos. 24, 32. Ac. 7, 16. He. 11, 22.

o *(A wooden case, chosen doubtless for the ease with which it might be transported. There might be two or three cases one within another.)*

THE

SECOND BOOK OF MOSES,

CALLED

EXODUS.

THE second of the Five Books of Moses we call Exodus—a title first given to the Book by the Greek Translators from the leading event described in it, namely, the *departure* (ἔξοδος) of the children of Israel out of Egypt. In the Hebrew canon, it is styled ואלה שמות *(vëëlleh shemoth)* from its initial words, and sometimes for shortness, *shemoth*. By the Jews it is divided into eleven *parshioth* or larger divisions, and twenty-nine *sedarim* or smaller divisions. The Book transports us from the land of Goshen, through the wilderness, to Horeb; and embraces a period of 145 years, that is, from the death of Joseph to the erection of the tabernacle. Its object is evidently to describe the triumph of Israel's God over His enemies, and the promulgation of the law to the chosen people. The succession of miracles, peculiarly characterized by sublimity and power, which perhaps distinguishes this Book above all others in the Bible, prepares the way for the legal enactments of Sinai. Mighty *deeds* are thus appropriately connected with authoritative *words*. Its contents, whether historic or legislative, are of the greatest importance to us, since they not only reveal to us God's dealings in the past, but form a grand prediction of the more spiritual blessings which we enjoy through Christ our Passover, and furnish us with a lively representation of the course of the Christian to the "better country." Although presenting to our attention so much that is miraculous, there is no portion of the Bible on which modern discovery and research have thrown more light. The subjects on which the Book treats may be divided into three parts. I. *Historical;* including an account of the matters which preceded the departure out of Egypt, i.—xii. 36; the departure itself, xii. 37—xiv; and the events immediately succeeding that event, xv.—xviii. II. *Legislative*, xix.—xxxiv. III. *Descriptive;* setting forth the erection of the tabernacle, xxxv.—xl.

I.] A.M. 3730. B.C. 1711. [62
THE LAND OF GOSHEN.
The tyranny of the Egyptians over the Israelites gives occasion for their deliverance.

NOW these *are* the names of the children of Israel, which came into Egypt;[a] every man and his household came with Jacob. [2] Reuben, Simeon, Levi, and Judah, [3] Issachar, Zebulun, and Benjamin, [4] Dan, and Naphtali, Gad, and Asher. [5] And all the souls that came out of the loins[a] of Jacob were seventy[b] souls:[β] for Joseph was in Egypt *already*.

[6] And Joseph died,[c] and all his brethren, and all that generation.[γ]

[7] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty;[d] and the land was filled with them.[δ]

[8] Now there arose[ε] up a new[ζ] king over Egypt, which knew[η] not Joseph. [9] And he said unto his people, "Behold, the people of the children of Israel *are* more and mightier than we:[θ] [10] come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land."

[11] Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom[ι] and Raamses.[κ] [12] But the more they afflicted them, the more they multi-

a Ge. 46, 6.
a Heb., *thighs.*
b Ge. 46, 26. Thy fathers went down....with seventy persons... De. 10, 22.
β (In Ac. 7, 14, *the number is seventy-five, agreeing with the Septuagint, which includes five members of the family of Joseph not reckoned in the Hebrew.)*
c Ge. 50, 26. Ac. 7, 15.
γ (Fifty-four years after the death of Jacob.)
d Ge. 46, 3. De. 26, 5. Ps. 105, 24. Ac. 7, 17.
δ (This continued for twenty-three years more, in all ninety-four years from Jacob's first coming into Egypt. Lightfoot.)
ε (Forty years before the birth of Moses. During this long residence in Egypt God had not held any visible intercourse with the Israelites. Pretyman.)
ζ (Probably Rameses I., or some founder of a new dynasty.)
η (Did not regard the services Joseph had rendered to the nation. Maurer.)
θ (More prolific and healthier. Warburton.)
ι (The Patumos of Herodotus.)
κ ("Son of the sun," so called after its founder. It seems to have been a central point in the land of Goshen. See ch. 12, 37. Nu. 33, 3.)

plied and grew. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour: 14 and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:[λ] 16 and he said, "When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools;[μ] if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live."

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.[ε]

18 And the king of Egypt called for the midwives, and said unto them, "Why have ye done this thing, and have saved the men children alive?"

19 And the midwives said unto Pharaoh, "Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them."[ν]

20 Therefore God dealt well with the midwives:[ƒ] and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that He made them houses.[ξ]

22 And Pharaoh charged all his people, saying, "Every son that is born ye shall cast[ο] into the river, and every daughter ye shall save alive."

II.] A.M. 3752. B.C. 1689. EGYPT. [63

God's preparation of Moses for the deliverance of the Israelites, sixty-three years after the death of Joseph.

AND there went a man[π] of the house of Levi, and took *to wife* a daughter[ρ] of Levi. 2 And the woman conceived, and bare a son:[σ] and when she saw him that he *was a* goodly *child*,[θ] she hid[g] him three months.[τ] 3 And when she could not longer hide him, she took for him an ark of bulrushes,[α] and daubed it with slime[β] and with pitch,[γ] and put the child therein; and she laid *it* in the flags by the river's brink. 4 And his sister[δ] stood afar off, to wit[ε] what would be done to him.

5 And the daughter[ζ] of Pharaoh came down to wash[η] *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This *is one* of the Hebrews' children."

7 Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

8 And Pharaoh's daughter said to her, "Go."

And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give *thee* thy wages."

And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son.[κ] And she called his name Moses:[ι] and she said, "Because I drew him out of the water."

11 And it came to pass in those days, when Moses was grown,[ο] that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

λ *(Named for their honour, as* Ma. 14, 9.)

μ *(Inspect the bathing tub.* Maurer, De Wette. *Gesenius makes the word "a midwife's stool" in his last edition.)*

ε Pr. 16, 6. Ps. 118, 6. Ec. 8, 12. Mat. 10, 28. Ac. 5, 29.

ν *(This is true of all persons much engaged in outdoor work. Lightfoot understands them to say, "Since they are not in travail as the Egyptian women, it could be nothing but the immediate hand of God with them.")*

ƒ Ps. 111, 10. Pr. 11, 18. Is. 3, 10. He. 6, 10.

ξ *(Increased their families.* Rosenmüller & Maurer. *Married them into the congregation of Israel* Lightfoot.) 1 Sa. 2, 35. 2 Sa. 7, 11, 27, 29. 1 Ki. 11, 38. Ps. 37, 3.

ο See ch. 7, 20.

π *(Amram.* Ch. 6, 20. Nu. 26, 59. 1 Chr. 23, 14.)

ρ *(Jochebed, when she was seventy-eight years old.* Ch. 6, 20. Nu. 26, 59.)

σ *(Not her first-born son, which was Aaron.)*

θ *(Much of the present history is cited in* Acts vii. *and* He. xi. *often in the very words of the Septuagint.)*

g He. 11, 23. Ac. 7, 20.

τ *(Believing that he would be preserved for some special instrument of God's glory.* Lightfoot.)

α *(Papyrus.)* Job 8, 11. Is. 18, 2; 35, 7. *(It is of the tribe of sedges.)*

β חֵמָר chemer, *bitumen*, Ge. 11, 3.)

γ זֶפֶת zepheth, *pix, resin obtained from the pine.)*

δ *(Miriam,* Nu. 26, 59.)

ε *(To know, from the Saxon* "witan." Ge. 39, S. 2 Co. 8, 1. Cotton.)

ζ *(Called by Abulfaragius, Thermuthis.)*

η *(An Egyptian bathing scene, a lady with four female servants, is depicted on one of the tombs at Thebes.* Pic. Bib. *Washing, not of the person, but of their clothes, was an employment which even kings' daughters did not consider beneath them in primitive times.* See Homer, *Od.*, vi., 90, &c. Clarke.)

κ Behold what manner of love the Father hath bestowed upon us... 1 Jno. 3, 1.

ι That is, *Drawn out. (Josephus derives it from the Egyptian, and explains it by "he that is saved from the water."* Gesenius.)

ο When he was full forty years old...Ac. 7, 23.

[13] And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, "Wherefore smitest thou thy fellow?"[p]

[14] And he said, "Who made thee a prince[κ] and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?"

And Moses feared, and said, "Surely this thing is known."[q]

[15] Now when Pharaoh heard this thing, he sought to slay Moses.[λ] But Moses fled from the face of Pharaoh, and dwelt in the land of Midian:[μ] and he sat down by a well.[r]

[16] Now the priest[ν] of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock. [17] And the shepherds came and drove them[ξ] away: but Moses stood up and helped them, and watered their flock.

[18] And when they came to Reuel[π] their father, he said, "How *is it that* ye are come so soon to day?"

[19] And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock."

[20] And he said unto his daughters, "And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread."

[21] And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. [22] And she bare *him* a son, and he called his name Gershom:[ρ] for he said, "I have been a stranger in a strange land."[ς]

A.M. 3832. B.C. 1609. MOUNT HOREB (in Midian, near the eastern arm of the Red sea). [64

The call of Moses.

[23] AND it came to pass in process[τ] of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.[s]

[24] And God heard their groaning,[α] and God remembered His covenant with Abraham, with Isaac, and with Jacob. [25] And God looked[ι] upon the children of Israel, and God had respect unto *them*.[β]

III.] [1] Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.[γ]

[2] And the Angel of the LORD appeared unto him in a flame[δ] of fire out of the midst of a bush:[ε] and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. [3] And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt."

[4] And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses."

And he said, "Here *am* I."

[5] And He said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground."[υ] [6] Moreover He said, "I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

And Moses hid[ν] his face; for he was afraid to look upon God.

[7] And the LORD said, "I have surely seen the affliction of My people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;[w] [8] and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;[x] unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. [9] Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also

p (He) would have set them at one again, saying, Sirs, ye are brethren. Ac. 7, 26.

κ Heb., *a man, a prince.* Ge. 13, 8.

q He supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. Ac. 7, 25.

λ *(The voluntary killing a person was according to the laws of Egypt certain death to the aggressor.* Diodorus, l. i., p. 70.)

μ *(The son of Cush.* See Nu. 12, 1. Ha. 3, 7.)

r Ge. 24, 11; and 29, 2.

ν Or *prince*, as Ge. 41, 45.

ξ *(Drove their flocks away, and profiting by the young women's labour, watered their own cattle.* Clarke.)

π Nu. 10, 29, *called also Jethro* or *Jether.* Ch. 3, 1; 4, 18; 18, 1, &c. *(He was probably the father of Hobab or Jethro.* Ch. 3, 1. Ju. 4, 11.)

ρ That is, *a stranger here.*

ς ...He begat two sons. Ac. 7, 29. ...The name of the other was Eliezer, 'my God is an help,' *(because)* the Lord said.....all the men are dead that sought thy life. Ch. 4, 19. *(He was born just as Moses was setting out for Egypt.* Ch. 4, 20.)

τ *(Forty years after the escape of Moses from Egypt.* Ac. 7, 30. *Moses was now nearly fourscore.* Ch. 7, 7.)

s The Egyptians vexed us and our fathers, and when we cried unto the Lord He heard our voice. Nu. 20, 15, 16. De. 26, 7. Ps. 12, 5.

α *(God seldom removes the punishment of sin till its bitterness has been felt.)*

ι Ch. 4, 31. Job 33, 27, 28.

β Heb., *knew. (The transposition of one letter makes the Hebrew conformable to the Greek,—"And He was made known unto them."* Kennicott.)

γ *(The northern end of a lofty ridge of mountains in Arabia Petræa. Water is abundant, and in the valleys great fruitfulness.* Ch. 18, 5; & 1 Ki. 19, 8.)

δ *(The Lord appeared somewhat similarly to Abraham.* Ge. 15, 17. De. 33, 16. Is. 63, 9. Ac. 7, 30.

ε (Lit., *a bramble,* or *thorn bush.*)

υ (So) the Captain of the Lord's host said unto Joshua. Jos. 5, 16.

ν (So) Elijah wrapped his face in his mantle... 1 Ki. 19, 13.

w The Egyptians made their lives bitter with hard bondage.....all the service wherein they made them serve *was* with rigour. Ch. 1, 14.

x .....A land of brooks of water, of fountains and depths, that spring out of valleys and hills—a land of wheat, and barley, and vines, and fig-trees, and pomegranates...De. 8, 7, 8.

seen the oppression wherewith the Egyptians oppress them. [10] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."[y]

[11] And Moses said unto God, "Who *am*[a] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

[12] And He said, "Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."[ζ]

[13] And Moses said unto God, "Behold, *when* I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you;' and they shall say to me, 'What *is* His name?' what shall I say unto them?"[η]

[14] And God said unto Moses, "I AM THAT I AM:"[θ] and He said, "Thus shalt thou say unto the children of Israel, 'I AM[ι] hath sent me unto you.'" [15] And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, 'The LORD[κ] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:' this *is* My name for ever, and this *is* My memorial unto all generations. [16] Go, and gather the elders of Israel together, and say unto them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, "I have surely visited[λ] you, and *seen* that which is done to you in Egypt: [17] and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey."' [18] And they shall hearken to thy voice:[b] and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, 'The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.' [19] And I am sure that the king of Egypt will not[c] let you go, no, not by a mighty[μ] hand. [20] And I will stretch out My hand, and smite[d] Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go.[e] [21] And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:[f] [22] but every woman shall borrow[ν] of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil[ξ] the Egyptians."[ο]

IV.] A.M. 3832. B.C. 1609. MOUNT HOREB. *Moses is endowed with miraculous powers.* [65

AND Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, 'The LORD hath not appeared unto thee.'"

[2] And the LORD said unto him, "What *is* that in thine hand?"

And he said, "A rod."[π]

[3] And He said, "Cast it on the ground."

And he cast it on the ground, and it became a serpent; and Moses fled from before it.

[4] And the LORD said unto Moses, "Put forth thine hand, and take it by the tail."[ρ]—And he put forth his hand, and caught it, and it became a rod in his hand:—[5] "That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."—[6] And the LORD said furthermore unto him, "Put now thine hand into thy bosom."

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y I brought thee up out of the land of Egypt and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam. Mi. 6, 4.

a (Jeremiah) said, Ah, Lord God! Behold I cannot speak; for I am a child. Je. 1, 6. Ch. 6, 12. 1 Sa. 18, 18. 2 Co. 2, 16; and 3, 5.

ζ *(Though this was posterior to the egress of the Israelites from Egypt it still had much of the significancy and effect of a token.* Chalmers.)

η *(The Israelites having been long without any revelation and their minds being degraded by their bondage they could have no distinct notion of the Divine Being.* Clarke.)

θ *(The Hebrew may be read in the future tense, 'I will be whom I will be.' So Aberbanel, Dathe, Rosen., Baum. Equivalent to it is the phrase—'Which was and is and is to come.'* Re. 1, 8. He. 13, 8.)

ι *(Perhaps rather, 'He who will be,'* or, *'Who is.'* Comp. Jno. 3, 19, and 8, 58.)

κ (Lit., *Jehovah the God of your fathers.*)

λ *(In fulfilment of My promise to Jacob.* Ge. 46, 4.)

b .....The people believed and... they bowed their heads and worshipped. Ch. 4, 31.

c Pharaoh said, Who is the LORD (*Jehovah*) that I should obey His voice to let Israel go? I know not the LORD (*Jehovah*), neither will I let Israel go. Ch. 5, 2; and 7, 4.

μ Or, *but by a strong hand.*

d For thou knewest that they dealt proudly against them. Ne. 9, 10. De. 6, 22. Ps. 105, 27. Ac. 7, 36.

e Ch. 12, 31.

f Ge. 15, 14. Ch. 11, 2; and 12, 36.

ν *(The* שָׁאַל *means 'to ask, beg, pray for.' It occurs* Ps. 122, 6, *'Pray for the peace of Jerusalem;' where it is obvious it cannot mean 'borrow.' Hence the objection so often made, that the Israelites borrowed what was never repaid is groundless. They asked and received them as presents.* Kennicott and Dathe.)

ξ *(The original word is used* 1 Sa. 30, 22, *to signify the recovery of property that had been taken away by violence. So here the Israelites recovered a part of their property—their wages, of which they had been unjustly deprived by the Egyptians.* Clarke.)

ο Or, *Egypt.* Job 27, 17. Pr. 13, 22. Eze. 39, 10.

π (מַטֶּה matteh, *a staff, probably his shepherd's crook.*)....passeth under the rod. Le. 27, 32.

ρ *(To meddle with the serpent's (emblem of the devil) head belonged not to Moses but to Christ who spake to him.* Lightfoot.)

And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous[σ] as snow.

7 And He said, "Put thine hand into thy bosom again."—And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.—8 "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.[τ] 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall[υ] become blood[φ] upon the dry *land.*"

10 And Moses said unto the LORD, "O my Lord, I *am* not eloquent,[χ] neither heretofore,[ψ] nor since Thou hast spoken unto Thy servant: but I *am* slow of speech, and of a slow tongue."[γ]

11 And the LORD said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

13 And he said, "O my Lord, send,[η] I pray Thee, by the hand *of him whom* Thou wilt send."[ω]

14 And the anger of the LORD was kindled[α] against Moses, and He said, "*Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou[β] shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God. 17 And thou shalt take this[γ] rod in thine hand, wherewith thou shalt do signs."

A.M. 3832. B.C. 1609. EGYPT. [66
Moses and Aaron declare their message to the people.

18 AND Moses went and returned to Jethro[δ] his father in law, and said unto him, "Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive."[ε]

And Jethro said to Moses, "Go in peace."

19 And the LORD said unto Moses in Midian, "Go, return into Egypt: for all the men are dead which sought thy life."

20 And Moses took his wife and his sons, and set them upon an ass,[ζ] and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the LORD said unto Moses, "When thou goest to return unto Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith the LORD, 'Israel *is* My son, *even* My firstborn:[ι] 23 and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.'"

24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.[η]

25 Then Zipporah took a sharp stone,[θ] and cut off the foreskin of her son, and cast[ι] *it* at his feet, and said, "Surely a bloody husband *art* thou to me."[κ] 26 So He let him go: then she said, "A bloody husband *thou art*, because of the circumcision."[λ]

σ *The* lepra vulgaris, *a scaly disease of the skin generally affecting the knees and elbows, but sometimes extending over the whole body.)* Nu. 12, 10. 2 Ki. 5, 27.

τ *(Setting forth the power of Jehovah both over the Serpent and over sin.)*

υ Heb., *shall be and shall be.*

φ *(Prodigies of this nature were always looked upon as very fearful.)*

χ Heb., *a man of words.*

ψ Heb., *since yesterday, nor since the third day.*

γ Ch. 6, 12.

η (So) Jonah rose up to flee from the presence of the Lord... Jon. 1, 3.

ω Or, *shouldest. (alluding perhaps to the Shiloh.)* Ge. 49, 10.

α *(In compassion to human weakness He condescended to assure him of farther assistance.* Bryant.) See ve. 27.

β *(He was as a Divinity to suggest and another was to declare his purpose, but the first suggestion was to come from God.* Bryant.)

γ *(Rod denotes support and assistance, also rule, authority, & dominion.)* Ch. 4, 20; and 7, 15. Ps. 23, 4; and 110, 2. Is. 11, 1. Je. 48, 17; 51, 19. He. 1, 8.

δ Heb., *Jether.*

ε *(The great work of deliverance was not to be effected by human means; for if Moses fled away at first without hopes, what new expectations could be produced after the lapse of forty years.* Bryant.) Comp. Mat. 1. 20.

ζ *(Moses would not leave them behind him for fear he and they should never meet again.* Lightfoot.)

ι See Ho. 11, 1. Mat. 2, 15.

η *(On account of his having neglected the circumcision of his child (either Gershom or Eliezer)* Maurer.)

θ Or, *knife.* Jos. 5, 2, 3. *(Of flint: such were anciently used.)*

ι Heb., *made it touch.*

κ *(There seems to have been some hesitation on the part of Zipporah, but the alternative was death or obedience.* Bryant.)

λ *(It is difficult to decide to whom these words were addressed.)*

[i] See ve. 14.

[μ] (*The lawgiver and the priest were the first persons whom God empowered to work miracles.* Pretyman.)

[ν] (*Mohammed, although he professed himself a divine ambassador, did not dare to propose to himself to feign a miracle.*)

[ξ] (*If we set aside supernatural assistance, Moses & Aaron stand unsupported, without one requisite towards the completion of their purpose.* Bryant.)

[φ] (*Jehovah, the God.*)

[χ] (*Who is "Jehovah."*)

[o] (*In this first application to Pharaoh we observe that proper respectful submission which is due from subjects to their sovereign.* Dodd.)

[π] (*Hinder, from the Saxon* lettan.)

[ρ] (נֹגְשִׂים nogesim, *exactors or oppressors. It is a different word from that in* ch. 1, 11.)

[σ] (שֹׁטְרִים shoterim, *the writers. This is highly characteristic of the state of things in Egypt.* Pic. Bib.)

[τ] (*The people whom Moses wished to collect were thus separated more than ever.*)

[υ] (*Reckoning, from the Saxon* telan. Ve. 18. 1 Sa. 18, 27. 1 Ch. 9, 28. Cotton.)

[φ] (*The bricks of the first pyramid at Dashoor are of fine clay from the Nile mingled with chopped straw. The intermixture gives the bricks an astonishing durability.* Pic. Bib.)

[χ] Heb., *Let the work be heavy upon the men.*

[ψ] (*Urged them.* Dathe, De Wette.)

[ω] Heb., *a matter of a day in his day.*

[α] (*Bastinadoed. Men and boys were laid flat upon the ground, and frequently held by the hands and feet while the chastisement was administered.* Wilkinson.)

[β] (*On a painting in a tomb at Thebes some labourers are employed in transporting the clay in vessels, some in intermingling it with straw; others are taking the bricks out of the mould and placing them in rows.* Pic. Bib.)

27 And the LORD said to Aaron, "Go into the wilderness to meet Moses."[i]

And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs[μ] which He had commanded him.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 and Aaron spake all the words which the LORD had spoken unto Moses, and did[ν] the signs in the sight of the people. 31 And the people believed:[ξ] and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.

V.] A.M. 3832. B.C. 1609 (the close of the year). EGYPT. [67

Moses and Aaron deliver their message to Pharaoh. Its immediate consequences.

AND afterward Moses and Aaron went in, and told Pharaoh, "Thus saith the LORD God[φ] of Israel, 'Let My people go, that they may hold a feast unto Me in the wilderness.'"

2 And Pharaoh said, "Who *is* the LORD,[χ] that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go."

3 And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest He fall upon us with pestilence, or with the sword."[o]

4 And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, let[π] the people from their works? get you unto your burdens."

5 And Pharaoh said, "Behold, the people of the land now *are* many, and ye make them rest from their burdens." — 6 And Pharaoh commanded the same day the taskmasters[ρ] of the people, and their officers,[σ] saying, 7 "Ye shall no more give the people straw to make brick, as heretofore: let them go,[τ] and gather straw for themselves. 8 And the tale[υ] of the bricks,[φ] which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, 'Let us go *and* sacrifice to our God.' 9 Let there more work be laid upon the men,[χ] that they may labour therein; and let them not regard vain words."

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, "Thus saith Pharaoh, 'I will not give you straw.' 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished."

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted[ψ] *them*, saying, "Fulfil your works, *your* daily tasks,[ω] as when there was straw."

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten,[α] *and* demanded, "Wherefore have ye not fulfilled your task in making bricks both yesterday and to-day, as heretofore?"

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, "Wherefore dealest thou thus with thy servants? 16 There is no straw given unto thy servants, and they say to us, 'Make brick:' and, behold, thy servants *are* beaten; but the fault *is* in thine own people."

17 But he said, "Ye *are* idle, *ye are* idle: therefore ye say, 'Let us go *and* do sacrifice to the LORD.' 18 Go therefore now, *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks."[β]

19 And the officers of the children of Israel did see *that* they *were* in

evil *case*, after it was said, "Ye shall not minish[γ] *ought* from your bricks of your daily task."[δ]

[20] And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh; [21] and they said unto them, "The LORD look upon you, and judge; because ye have made our savour to be abhorred[ε] in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."[ζ]

[22] And Moses returned unto the LORD, and said, "Lord, wherefore hast Thou *so* evil entreated this people? why *is* it *that* Thou hast sent me? [23] For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered[η] Thy people at all."

VI.] [1] Then the LORD said unto Moses, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive[ι] them out of his land."

A.M. 3832. B.C. 1609. EGYPT. [68
God encourages Moses by a renewal of His promise. His backwardness.

[2] AND God spake unto Moses, and said unto him, "I *am* the LORD:[θ] [3] and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by My name JEHOVAH was I not known[κ] to them. [4] And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. [5] And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant. [6] Wherefore say unto the children of Israel, 'I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem[λ] you with a stretched out arm, and with great judgments: [7] and I will take[μ] you to Me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. [8] And I will bring you in unto the land, concerning the which I did swear[ν] to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.'"

[9] AND Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish[ξ] of spirit, and for cruel bondage.

[10] And the LORD spake unto Moses, saying, [11] "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land."

[12] And Moses spake before the LORD, saying, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised[ο] lips?"

[13] And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

[14] These *be* the heads of their fathers' houses:[π] The sons of Reuben[ρ] the firstborn of Israel; Hanoch, and Pallu, Hezron and Carmi: these *be* the families of Reuben. [15] And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

[16] And these *are* the names of the sons of Levi[σ] according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years. [17] The sons of Gershon;[τ] Libni, and Shimi, according

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γ (*Lessen or impair, from the Latin* minuo. Cotton.)

δ (*This was enough to make the people detest the name of Moses.*)

ε Heb., *to stink.* Ge. 34, 30. 1 Sa. 13, 4, and 27, 12. 2 Sa. 10, 6. 1 Ch. 19, 6.

ζ (*God suffered His people to be in this perplexity and distress that they might wish for deliverance, and be ready to obey.* Bryant.)

η Heb., *delivering Thou hast not delivered.*

ι Pharaoh said, Rise up, and get you forth from among my people, both ye and the children of Israel, and go serve the Lord, as ye have said ...and bless me also. Ch. 12, 31.

θ Or, JEHOVAH.

κ (*It is plain from* Ge. 2, 4; 4, 1; 9, 26; 15, 2; 22, 14; 27, 7; 28, 20, *that the name Jehovah was well known to the people of God from the first. The meaning therefore is, that God had never yet given any signal proof that He was the One true God, the only self-existent & eternal Being. See* ch. 14, 2; 15, 3, 11; and 18, 11. *Hengstenberg makes the word the regular future of the verb,* הָוָה havah, *to be, and meaning properly The Existing, lit., 'He will exist.'*

λ What one nation in the earth is like Thy people Israel, whom God went to redeem to be His own people, to make Thee a name of greatness and terribleness....1 Chr. 17, 21.

μ ..... Establish thee to-day for a people unto Himself, & that He may be to thee a God..... De. 29, 13.

ν Heb., *lift up my hand.* See Ge. 14, 22. De. 32, 40. Eze. 20, 5. (*The Hebraism is retained in the margin,* Nu. 14, 30. Ne. 9, 15.)

ξ Heb., *shortness,* or, *straitness.*

ο (*I have not a ready utterance.* Maurer. Ve. 30. Ch. 4, 10. *The word is used to imply anything impure, useless, dangerous, or defective.* Pic. Bib.) Le. 26, 41. Je. 6, 10.

π (*The thread of the narrative is here broken off and resumed,* ve. 29. Geddes and Boothroyd *include* ve. 13—27 *in a parenthesis).*

ρ Ge. 46, 9. 1 Chr. 5, 3.

σ Ge. 46, 11. Nu. 3, 17. 1 Chr. 6, 1, 16. (*Levi was forty-three years old,* see Ge. 29, 34, *when he came into Egypt, and lived in it ninety-four years. He lived the longest of all Jacob's sons.*)

τ 1 Chr. 6, 17, and 23, 7.

to their families. 18 And the sons of Kohath;[o] Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years. 19 And the sons of Merari;[p] Mahali and Mushi: these *are* the families of Levi according to their generations.[o]

20 And Amram took him Jochebed his father's sister to wife;[π] and she bare him Aaron and Moses:[ρ] and the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; Korah,[σ] and Nepheg, and Zithri. 22 And the sons of Uzziel;[p] Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab,[q] sister of Naashon, to wife; and she bare him Nadab,[r] and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him[s] Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These[τ] *are* that Aaron and Moses, to whom the LORD said, "Bring out the children of Israel from the land of Egypt according to their armies." 27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt, 29 that the LORD spake unto Moses, saying, "I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee."

30 And Moses said before the LORD, "Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?"

VII.] 1 And the LORD said unto Moses, "See I have made thee a god[υ] to Pharaoh: and Aaron thy brother shall be thy prophet. 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 3 And I will harden[φ] Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, that I may lay My hand upon Egypt, and bring forth Mine armies, *and* My people the children of Israel, out of the land of Egypt by great judgments. 5 And the Egyptians shall know that I *am* the LORD, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them."

6 And Moses and Aaron did as the LORD commanded them, so did they. 7 And Moses *was* fourscore[t] years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

A.M. 3833. B.C. 1608 (beginning of the year). EGYPT. [69

God's second message to Pharaoh. The first plague.

8 AND the LORD spake unto Moses and unto Aaron, 9 saying, "When Pharaoh shall speak unto you, saying, 'Shew a miracle for you:' then thou shalt say unto Aaron, 'Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.'"[χ]

10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise[u] men and the sorcerers:[ψ] now the magicians[v] of Egypt, they also did in like manner with their enchantments. 12 For they cast down every man his rod, and they became[ω] ser-

o Nu. 26, 57. 1 Chr. 6, 2, 18.

p 1 Chr. 6, 19, and 23, 21.

o (Moses inserts the genealogy of Reuben & Simeon because they were of the same mother with Levi.)

π (The Septuagint reads, the daughter of his father's brother.)

ρ (Observe here how the divine promise, Ge. 15, 16, of delivering the Israelites out of Egypt in the fourth generation was verified; for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob. Dodd.)

σ (He who rose up against Moses & Aaron, Nu. 16, 1).

p ...The uncle of Aaron....Le. 10, 4. Nu. 3, 30.

q Of the tribe of Judah. Ru. 4, 19. 1 Chr. 2, 10. Mat. 1, 4.

r Nadab & Abihu died...when they offered strange fire before the Lord...and they had no children. Nu. 3, 4, and 26, 60. Le. 10, 1. 1 Chr. 6, 3, and 24, 1.

s (He) turned My wrath away from the children of Israel, while he was zealous for My sake among them....Nu. 25, 11.

τ (The plain and disinterested manner in which Moses speaks here of his relations, and his impartiality, are striking proofs of his modesty and sincerity. He says nothing of himself while he relates particularly what concerns Aaron. Dodd.)

υ (Like a divine oracle, whose responses were disclosed by His priest or prophet. Bryant.)

φ (This is one of three words translated 'hardened,' and occurs but once. It relates to the unyieldingness of Pharaoh's heart, after his first resistance to truth had begun. It is translated 'stiff-necked.' Ch. 32, 9.)

t Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. De. 34, 7.

χ (Tannin, *translated whale,* Ge. 1, 21, *perhaps a crocodile. Col. C. H. Smith conceives that it is Noja Ilage, the agathodæmon of Ancient Egypt, on whose monuments it is frequently represented.)*

u Ge. 41, 8.

ψ מְכַשְּׁפִים kash-shephim, *those who reveal hidden things.)*

v ...Jannes and Jambres withstood Moses..... 2 Ti. 3, 8.

ω (The serpent charmers have the power of rendering the inflation of the animal so intense, that the serpent becomes rigid, and can be held out horizontally, as if it were a rod. This explains the imposture. Bib. Cyc.)

pents: but Aaron's rod swallowed up their rods.[α]

13 And He hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 And the LORD said unto Moses, "Pharaoh's heart *is* hardened, he refuseth to let the people go.[ω] 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.[β] 16 And thou shalt say unto him, 'The LORD God of the Hebrews hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness: and, behold, hitherto thou wouldest not hear. 17 Thus saith the LORD, In this thou shalt know that I *am* the LORD:[χ] behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river,[γ] and they shall be turned to blood. 18 And the fish[δ] that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.'"

19 And the LORD spake unto Moses, "Say unto Aaron, 'Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools[ε] of water, that they may become blood;[ζ] and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.'"

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters[γ] that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood. 21 And the fish that *was* in the river died;[η] and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened,[θ] neither did he hearken unto them, as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also. 24 And all the Egyptians digged round about the river for water[ι] to drink; for they could not drink of the water of the river. 25 And seven days were fulfilled, after that the LORD had smitten the river.

VIII.] A.M. 3833. B.C. 1608. EGYPT. [70
The second, third, and fourth plagues, consequent on Pharaoh's refusal of the fourth, fifth, and sixth messages of God to him.

AND the LORD spake unto Moses, "Go unto Pharaoh, and say unto him, Thus saith the LORD, 'Let My people go, that they may serve Me. 2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:[κ] 3 and the river shall bring forth frogs abundantly, which shall go up and come[λ] into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:[μ] 4 and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.'" 5 And the LORD spake unto Moses, "Say unto Aaron, 'Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.'"

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did[ν] so with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses

α *(Devoured the living animals.)*

ω Through deceit they refuse to know Me, saith the LORD. Je. 9, 6.

β *(The judgments which follow are all remarkably pointed in respect to the idolatry of Egypt.)*

χ *(In a later age the Lord said)* When I shall make the land of Egypt desolate, & the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD. Eze. 32, 15.

γ *(The Egyptians honoured the Nile with a religious reverence.)*

δ *(The fish were in some degree esteemed sacred.* Bryant.)

ε Heb., *gathering of their waters.*

ζ *(Bryant refers to* Porphyry, Macrob., and Juv. *for proof that there was nothing which the Egyptians abhorred more than blood.)*

η He turned their waters into blood, and slew their fish. Ps. 105, 29.

θ *(The word* הֶחֱזִק *here used occurs in these chapters eleven times. In eight it is applied to God;* ch. 4, 26; 7, 13; 9, 12; 10, 20, 27; 11, 10; 14, 48; *and three times to relate the fact only—here,* 8, 19, and 9, 35. *It is used to denote a complete or final action, as in* 2 Ki. 14, 5; Pr. 23, 11; Eze. 3, 9; *and it refers to the sinner being left to the consequence of his continued sin.* Townsend.)

ι *(On this water the magicians might exercise their juggling tricks.)*

κ *(The Nile contains an amazing abundance of these animals. Whether the frog among the Egyptians was an object of reverence or of abhorrence is uncertain.)*

λ *(Foregoing their natural habits of confining themselves to the waters and moist soil.* Pic. Bib.)

μ Or, *dough.*

ν *(In like manner, but by mere human artifice and imposture.)*

and Aaron, and said, "Intreat[z] the LORD, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD."

[9] And Moses said unto Pharaoh, "Glory[ξ] over me: when[o] shall I intreat for thee, and for thy servants, and for thy people, to destroy[π] the frogs from thee and thy houses, *that* they may remain in the river only?"

[10] And he said, "To-morrow."[ρ]

And he said, "*Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.[σ] [11] And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

[12] And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which He had brought against Pharaoh.

[13] And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. [14] And they gathered them together upon heaps: and the land stank.[τ] [15] But when Pharaoh saw that there was respite,[a] he hardened[υ] his heart, and hearkened not unto them; as the LORD had said.

[16] And the LORD said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the land, that it may become lice[φ] throughout all the land of Egypt.'"

[17] And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice[χ] in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

[18] And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. [19] Then the magicians said unto Pharaoh, "This *is* the finger[ψ] of God:" and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

[20] And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh[ω] forth to the water; and say unto him, Thus saith the LORD, 'Let My people go, that they may serve Me. [21] Else, if thou wilt not let My people go, behold, I will send swarms[α] *of flies*[β] upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*. [22] And I will sever in that day the land of Goshen, in which My people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth. [23] And I will put a division[γ] between My people and thy people: to-morrow[δ] shall this sign be.'"

[24] And the LORD did so; and there came a grievous[ε] swarm *of flies*[ζ] into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted[θ] by reason of the swarm *of flies*.[b]

[25] And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land."

[26] And Moses said, "It is not meet so to do; for we shall sacrifice the abomination[ι] of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? [27] We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as He shall command us."

[28] And Pharaoh said, "I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me."

[29] And Moses said, "Behold, I go

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z *(So)* Jeroboam (1 Ki. 13, 6) and Simon (Ac. 8, 24.

ξ (Or, "*Have* this *honour over me, &c.*" Maurer. *But De Wette & others translate, "Fix a time for me."*)

o Or, *against when.*

π Heb., *to cut off.*

ρ Or. *Against to-morrow.*

σ *(And that consequently he might no longer trust in his magicians, or in his false gods.* Clarke.)

τ *(The leaving them to rot in the land was a continual proof that such a plague had taken place.* Clarke.)

a Ec. 8, 11.

υ *(The word here translated "harden" is* הִכְבֵּד, *& denotes to be burdensome to the conscience. It occurs also at* ve. 32; 9, 34; also 10. 1; 7, 14; 9, 7; *and relates to that action of the mind in which resistance begins, but not where it ends.* Townsend.)

φ *(The priests are shaved both as to their heads and bodies every third day, to prevent any louse or any other detestable object being found upon them.* Herod. ap. Bryant.)

χ *(The Septuagint translates* כִּנִּם kinnim, *gnats, but it is more likely the* φθειρες *of the Greeks and* pediculi *of the Romans. See* Bochart, iii., p. 448.)

ψ *(A great admission, or it may mean, "Moses is not the author of this because he gave no warning of it.")*

ω *(Perhaps a season of customary adoration of the Nile.* Bryant.)

α Or, *a mixture of* noisome beasts, &c.

β *(The same, according to Bochart, as was styled by the Romans* musca canina, *and by the Greeks* κυνομυια, *"the dog fly." So* Dathe, De Wette, Rosenmüller.)

γ Heb., *a redemption.*

δ Or, *by to-morrow.*

ε *(For the painfulness of their stings as well as of their bite.)*

ζ *(De Wette and Rosenmüller, with the Septuagint, render it "the dog fly, in great numbers.")*

θ Or, *destroyed.*

b He sent divers sorts of flies which devoured them. Ps. 78, 45, and 105, 31.

ι *(Herodotus says that the Egyptians esteemed it profanation to sacrifice any kind of cattle, except swine, bulls, clean calves and geese; and that heifers, rams, and goats were held sacred either in one province or another.* ii., 41, 43, 45.)

out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully[c] any more in not letting the people go to sacrifice to the LORD."

[30] And Moses went out from Pharaoh, and intreated the LORD. [31] And the LORD did according to the word of Moses; and He removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

[32] And Pharaoh hardened[d] his heart at this time also, neither would he let the people go.

[c] Ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, "Pray for us unto the LORD." ...Je. 42, 20.

[d] Despisest thou the riches of His goodness & forbearance & long-suffering; not knowing that the goodness of God leadeth thee to repentance? Ro. 2, 4.

IX.] A.M. 3833. B.C. 1608. EGYPT. [71

Pharaoh rejects the seventh, eighth, and ninth messages of God to him. The fifth, sixth, and seventh plagues follow.

THEN the LORD said unto Moses, "Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, 'Let My people go, that they may serve Me. [2] For if thou refuse to let *them* go, and wilt hold them still, [3] behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.[κ] [4] And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.'" [5] And the LORD appointed a set time, saying, "To-morrow the LORD shall do this thing in the land."

[6] And the LORD did that thing on the morrow,[λ] and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.[μ]

[7] And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

[8] And the LORD said unto Moses and unto Aaron, "Take to you handfuls of ashes of the furnace,[ν] and let Moses sprinkle[ξ] it toward the heaven in the sight of Pharaoh. [9] And it shall become small dust in all the land of Egypt, and shall be a boil[ο] breaking forth *with* blains[π] upon man, and upon beast, throughout all the land of Egypt."

[10] And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast. [11] And the magicians could not stand before Moses because of the boils;[ρ] for the boil[ε] was upon the magicians, and upon all the Egyptians.

[12] And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

[13] And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, 'Let My people go, that they may serve Me. [14] For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like Me in all the earth. [15] For now I will stretch[σ] out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. [16] And in very deed for this *cause* have I raised[τ] thee up, for to shew *in* thee My power; and that My name may be declared throughout all the earth. [17] As yet[υ] exaltest thou thyself against My people, that thou wilt not let them go? [18] Behold, to morrow about this time I will cause it to rain[φ] a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. [19] Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall

[κ] *(A disease in cattle. It is of undetermined etymology. The term "mortality" would be nearest in sense to the original, as no particular disorder is specified by the Hebrew word.* Clarke.)

[λ] *(This judgment, so precisely foretold and so early carried into execution, must have had a great effect upon the Egyptians.)*

[μ] *(This exemption would render the Israelites more ready to quit a people from whom they were in so salutary a manner distinguished.)*

[ν] *(The type of the slavery which the Israelites experienced in Egypt.)* De. 4, 20. 1 Ki. 8, 51. Is. 48, 20.

[ξ] *(As the priests scattered the ashes of their victims.)*

[ο] ...The boich of Egypt....De. 28, 27, & 7, 15. *(An inflamed swelling ending in an ulcer.)* Le. 13, 18, 20. 2 Ki. 20, 7. Job 2, 7.

[π] *(Pimples or pustules.)*

[ρ] *(The plagues of the Apocalypse for the most part refer to those of Egypt.* H. G.)

[ε] ...There fell a noisome and grievous sore upon the men which had the mark of the beast...Re. 16, 2.

[σ] (Lit., *For now should I have stretched out My hand, and smitten thee and thy people, that thou mightest be cut off from the earth.)*

[τ] Heb., *made thee stand*.....Raised thee up...Ro. 9, 17. (That is, *raised you to your present greatness.)*

[υ] *(Even at this time he might have submitted, and thus have prevented his own destruction.* Clarke.)

[φ] *(A circumstance of all others most incredible to an Egyptian.)*

be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.'"[χ]

[20] He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: [21] and he that regarded[ψ] not the word of the LORD left his servants and his cattle in the field.

[22] And the LORD said unto Moses, "Stretch forth thine hand toward heaven, that there may be hail[f] in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."

[23] And Moses stretched forth his rod toward heaven: and the LORD[g] sent thunder and hail, and the fire[ω] ran along upon the ground; and the LORD rained hail[h] upon the land of Egypt. [24] So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. [25] And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb[i] of the field, and brake every tree of the field. [26] Only in the land of Goshen, where the children of Israel *were*, was there no hail.[k]

[27] And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked. [28] Intreat the LORD (for *it is* enough) that there be no *more* mighty thunderings[α] and hail; and I will let you go, and ye shall stay no longer."

[29] And Moses said unto him, "As soon as I am gone out of the city, I will spread[l] abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth[m] *is* the LORD's. [30] But as for thee and thy servants, I know that ye will not yet fear the LORD God."[n]

[31] And the flax and the barley was smitten: for the barley[γ] *was* in the ear, and the flax[δ] *was* bolled.[ε] [32] But the wheat and the rie[ζ] were not smitten: for they *were* not grown[η] up.

[33] And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

[34] And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. [35] And the heart of Pharaoh was hardened, neither would he let the children of Israel[θ] go; as the LORD had spoken by Moses.[ι]

X.] A.M. 3833. B.C. 1608. EGYPT. [72
The eighth and ninth plagues, consequent on Pharaoh's refusal of God's tenth and eleventh messages.

AND the LORD said unto Moses, "Go in unto Pharaoh: for I have hardened[κ] his heart, and the heart of his servants, that I might shew these My signs before him: [2] and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them; that ye may know how that I *am* the LORD."

[3] And Moses and Aaron came in unto Pharaoh, and said unto him, "Thus saith the LORD God of the Hebrews, 'How long wilt thou refuse to humble[ο] thyself before Me? let My people go, that they may serve Me. [4] Else, if thou refuse to let My people go, behold, to morrow will I bring the locusts[λ] into thy coast: [5] and they shall cover the face[μ] of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which

χ *(The Egyptians never associate the idea of destructive force with thunder and lightning.* Pic. Bib.)

ψ Heb., *set not his heart unto.* Ch. 7, 23.

f The seventh angel poured out his vial.....and there fell upon men a great hail out of heaven, every stone about the weight of a talent...Re. 16, 17, 21.

g The LORD shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. Is. 30, 30. Ez. 38, 22.

ω *)Of all the elements, the Egyptians shewed the greatest reverence to fire and to water.)*

h He gave up their cattle also to the hail, and their flocks to hot thunderbolts (or, *great hailstones.)* Ps. 78, 48.

i He smote their vines also and their fig trees; and brake the trees of their coast. Ps. 105, 33.

k My people shall dwell in a peaceable habitation, & in sure dwellings, & in quiet resting places. Is. 32, 18.

α Heb., *voices of God.* Ps. 29, 3, 4.

l 1 Ki. 8, 22, 38. Ps. 143, 6. Is. 1, 15. 1 Ti. 2, 8.

m Ps. 24, 1. 1 Co. 10, 26, 28.

n Is. 26, 10.

β *(This agrees exactly with the state of the crops in Egypt at the present day, at the time of the year indicated—February.* Pic. Bib. See Ru. 1, 22, and 2, 23.)

γ *(Instead of the juice of the grape, the Egyptians made a liquor called by Herodotus* οινος κριθινος, *barley wine, undoubtedly a kind of beer.* Bryant.)

δ *(From which the "fine linen" was manufactured.* Pr. 7, 16. Ez. 27, 7. *The* linum usitatissimum.) Is. 42, 3. Mat. 12, 20.

ε *(Was in blossom.* Gesenius. *"To bell" means "to grow in buds or flowers."* Johnson.)

ζ *(Spelt.* Gesenius, Lee, *and most commentators.)*

η Heb., *hidden*, or, *dark. (Wheat ripens in March, and harvest is over in April.* Hasselquist, p. 453.)

θ *(Though all that was done was fitted to soften his heart.)*

ι Heb., *by the hand of Moses.* Ch. 4, 13.

κ *(Whatever difficulty there lies in this assertion, lies also in the daily course of God's providence, in which this hardening process is going on in the case of the prosperous · ungodly man.* Alford.)

ο 1 Ki. 21, 29. 2 Chr. 7, 14, and 34, 27. Ja. 4, 10. 1 Pe. 5, 6.

λ ארבה arbeh, *Niebuhr says, "is the name at Bagdad for the locust of passage." This migratory locust comes in vast swarms.* F. B.)

μ Heb., *eye.* Ve. 15.

(It is hard to conceive how widely the mischief extends, when a cloud of these insects comes upon a country. Though it were a paradise before, it soon is rendered a desert. They devour to the very root and bark. Bryant.)

groweth for you out of the field:[n]
6 and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day."

7 And Pharaoh's servants said unto him, "How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?"[ξ]

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve the LORD your God: *but* who[o] *are* they that shall go?"

9 And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast[p] unto the LORD."

10 And he said unto them, "Let the LORD be so with you, as I will let you go, and your little ones;[π] look *to it;* for evil *is* before you.[ρ]
11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire."

And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left."

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east[σ] wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous[q] *were they;* before them there were no such locusts as they, neither after them shall be such. 15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.[r]

16 Then Pharaoh called[τ] for Moses and Aaron in haste; and he said, "I have sinned[s] against the LORD your God, and against you. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat[t] the LORD your God, that He may take away from me this death only."

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast[υ] them into the Red sea;[φ] there remained not one locust in all the coasts of Egypt. 20 But the LORD hardened Pharaoh's heart, so that he would[χ] not let the children of Israel go.

21 And the LORD said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness[ψ] *which* may be felt."

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23 they saw[ω] not one another, neither rose any from his place for three days: but all the children of Israel had light[α] in their dwellings.

24 And Pharaoh called unto Moses, and said, "Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you."

25 And Moses said, "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 26 Our cattle also

(The purpose of God was to carry on these judgments in a series, and by degrees to cut off all hopes & every resource upon which the Egyptians depended. Bryant.)

[o] Heb., *who, and who, &c.*

[p] Ch. 5, 1.

[π] (That is, "*If Jehovah no more help you than I will help you, this condition will have no help at all:*" *as if he had said, I will not let you go with the children as ye ask.* Rosenmüller and Maurer.)

[ρ] *(See what evil ye contemplate.* Rosenmüller.)

[σ] *(They came therefore from Arabia, having crossed the Red sea.)*

[q] He spake, and the locusts came ...and that without number. Ps. 105, 34. Joel 2, 2.

[n] *(The Apocalyptic locusts were commanded that they should not hurt the grass of the earth, &c., but only those men which have not the seal of God in their foreheads.* Re. 9, 4.

[r] Did eat up all the herbs in their land, and devoured the fruit of their ground. Ps. 105, 35.

[τ] Heb., *hastened to call.*

[s] Ch. 9, 27.

[t] (Jeroboam) said, "Intreat now the face of the LORD thy God, & pray for me that my hand may be restored again."... 1 Ki. 13, 6.

[υ] Heb., *fastened.*

[φ] *(They were now filled, and not so easily buoyed up in the air; hence they were all lost in the gulph,* Bryant, *but their removal was not the less miraculous,* H.G.)

[χ] *(What a series of softening and hardening, of sinning and repenting.* Clarke.)

[ψ] Heb., *that* one *may feel darkness.*

[ω] *(Under the name of Osiris, the Egyptians worshipped the sun, & esteemed themselves as his descendants.)*

[α] *(Lightfoot conjectures, from a comparison of* ch. 12, 48; Jos. 5, 9; and Ps. 105, 28, *that during these three days there was a general circumcising of the people.)*

shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither."[β]

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God's twelfth message to Pharaoh. The last plague is threatened.

[27] BUT the LORD hardened Pharaoh's heart, and he would not let them go.

[28] And Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die."

[29] And Moses said, "Thou hast spoken well, I will see thy face again no more."[ν]

XI.] [1] And the LORD said unto Moses, "Yet will I bring one plague *more* upon Pharaoh, and upon Egypt: afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.[γ] [2] Speak now in the ears of the people, and let every man borrow[δ] of his neighbour, and every woman of her neighbour, jewels[ε] of silver, and jewels of gold."

[3] And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great[ζ] in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.)

[4] And Moses said, "Thus saith the LORD, 'About midnight will I go out into the midst of Egypt: [5] and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill;[η] and all the firstborn of beasts.[η] [6] And there shall be a great cry[θ] throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. [7] But against any of the children of Israel shall not a dog move his tongue,[ω] against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. [8] And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out,[χ] and all the people that follow[ι] thee: and after that I will go out.'"

And he went out from Pharaoh in a great anger.[κ]

[9] And the LORD said unto Moses, "Pharaoh shall[λ] not hearken unto you; that My wonders may be multiplied in the land of Egypt."

[10] And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

XII.] A.M. 3833. B.C. 1608. EGYPT. [74
The institution of the Passover.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, [2] "This month[μ] *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. [3] Speak[ν] ye unto all the congregation of Israel, saying, 'In the tenth *day* of this month they shall take to them every man a lamb,[ξ] according to the house of *their* fathers, a lamb for an house: [4] and if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. [5] Your lamb shall be without blemish,[ο] a male of the first year:[π] ye shall take *it* out from the sheep, or from the goats: [6] and ye shall keep it up until the fourteenth day of the same month:[ρ] and the whole assembly of the congregation of Israel shall kill it in the evening.[ρ] [7] And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. [8] And they

β *(What kind and what number of sacrifices God should require to be sacrificed even Moses himself could not as yet tell.* Clarke.)

ν By faith he forsook Egypt, not fearing the wrath of the king.....He. 11, 27.

γ (That is, *He shall not dismiss a part of you only, retaining your children and cattle, but shall dismiss all of you, and all belonging to you.* Rosenmüller.)

δ Lit., "*ask.*"

ε *(Articles or goods, coin, plate, and raiment.)*

ζ Mordecai was great in the king's house, & his fame went out throughout all the provinces.....Es. 9, 4.

η *(In many parts of the East, hand mills, worked by women, are still in use.)*

θ *(The sacred animals included.)*

ω *(No nation was so much addicted to tears and lamentations as the Egyptians, but this sorrow was to be from the heart, real, exuberant, and universal.)*

χ Jos. 10, 21.

ι The Egyptians were urgent upon the people, that they might send them out of the land in haste....Ch. 12, 33.

κ Heb., *that is at thy feet. So* Ju. 4, 10, and 8, 5. 1 Ki. 20, 10. 2 Ki. 3, 9.

κ Heb., *heat of anger.*

λ *(Pharaoh will not hearken unto you; and because he would not, God hardened his heart—left him to his own obstinacy.* Clarke.)

μ *(Abib, a part of March & April.* Ch. 13, 4, and 34, 18; De. 16, 1. *Previously to this the year began with Tisri (part of September and October), when the world was prepared for the first Adam.*

ν *(This rite was instituted before the judgment took place, was observed upon the spot, and is continued to this day.)*

ξ Or, *kid.*

ο *(To the latent meaning and allusion of which we have reason to think Moses himself was a stranger.* Bryant.) Le. 22, 19. Mal. 1, 8, 14. He. 9, 14.

π Heb., *son of a year.* Le. 23, 12.

ρ Le. 23, 5. Nu. 9, 3, and 28, 16. De. 16, 1.

ρ Heb., *between the two evenings.* Ch. 16, 12. (That is, *between sunset and twilight.* Maurer.)

shall eat the flesh in that night, roast[σ] with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. [9] Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance[τ] thereof. [10] And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. [11] And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand;[υ] and ye shall eat it in haste: it *is* the LORD'S passover. [12] For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods[φ] of Egypt I will execute judgment: I *am* the LORD. [13] And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy[χ] *you*, when I smite the land of Egypt. [14] And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever. [15] Seven[ψ] days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.[ζ] [16] And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man[ψ] must eat, that only may be done of you. [17] And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever.[α] [18] In the first[ω] *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. [19] Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. [20] Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.'"[α]

[21] Then Moses called for all the elders of Israel, and said unto them, "Draw out and take you a lamb[β] according to your families, and kill the passover. [22] And ye shall take a bunch of hyssop,[γ] and dip *it* in the blood that *is* in the bason, and strike[δ] the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. [23] For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite[ε] *you*. [24] And ye shall observe this thing for an ordinance to thee and to thy sons for ever. [25] And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service. [26] And it shall come to pass, when your children shall say unto you, 'What mean ye by this service?' [27] that ye shall say, 'It *is* the sacrifice of the LORD'S passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered[δ] our houses.'"

And the people bowed the head and worshipped.

[28] And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

(It was the ordinary custom of the Jews to boil their flesh.)

(Lit., *the inwards.*)

(As sojourners and pilgrims, who were setting out upon their passage through a wilderness, to a place of bliss called Canaan, where their toil and travel were to end.)

(Derived according to Buxtorf, Legh, and others from a root, "he passed over," or leaped over, and so Magee, Atonement, vol. i., Notes.)

β Or, *princes.* Ch. 21, 6, and 22, 28. Ps. 82, 1, 6. Jno. 10, 34, 35. *(The text is preferable. See* Nu. 33, 4.)

γ Heb., *for a destruction.* Le. 23, 4, 5. 2 Ki. 23, 21.

δ Ch. 13, 6, 7; & 23, 15; & 34, 18, 25. Nu. 28, 17. De. 16, 3, 8. 1 Co. 5, 7.

ε .....Because he brought not the offering of the LORD in His appointed season, that man shall bear his sin. Nu. 9, 13. Ge. 17, 14.

ζ Heb., *soul.*

η The man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people...Nu. 9, 13.

θ *(Necessity sometimes transferred the passover to the next month, but never further.* Nu. 9, 11. 2 Ch. 30, 2.)

ι *(Leaven, i. e., corrupt dough is invariably used in Scripture to denote evil.* H. G.)

α *(In after times, bullocks sodden were broken into pieces, and parted among the people for their sustenance in passover week.* De. 16, 2. 2 Chr. 35, 7—9, 13. *It was this passover bullock which the Jews reserved themselves to the eating of.* Ma. 14, 12. Lu. 22, 7. Lightfoot.)

β Or, *kid.*

γ *(The Capparis spinosa* (Royle), *called Azuf by the Arabs, exists in all the required localities: Egypt, Sinai, and Jerusalem.* Le. 19, 4. Nu. 10, 6, 18. Jno. 19, 22, &c. *It also grows on old walls,* 1 Ki. 4, 38. *Detergent qualities are ascribed to it, and it also supplies a stick.* Kitto.)

δ Through faith (Moses) kept the passover and the sprinkling of blood, lest He that destroyed the firstborn should touch them. He. 11, 28.

ε Come not near any man upon whom is the mark...Ez. 9, 6.

δ *(The bondage & affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness.* Clarke.)

A.M. 3833. B.C. 1608. EGYPT. [75
The infliction of the last plague. The Israelites are thrust out by the Egyptians.

29 AND it came to pass, that at midnight the LORD smote[c] all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon;[ε] and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry[ζ] in Egypt; for *there was* not a house where *there was* not one dead.

31 And he called[η] for Moses and Aaron by night, and said, "Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also."

33 And the Egyptians were urgent[d] upon the people, that they might send them out of the land in haste; for they said, "We *be* all dead *men*."

34 And the people took their dough before it was leavened,[θ] their kneadingtroughs[ι] being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 and the LORD gave the people favour in the sight of the Egyptians, so that they lent[κ] unto them *such things as they required*. And they spoiled[e] the Egyptians.

37 And the children of Israel journeyed from Rameses[λ] to Succoth,[μ] about six hundred thousand on foot *that were* men, beside children.[ν] 38 And a mixed[ξ] multitude went up also with them; and flocks, and herds, *even* very much cattle. 39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel,[ο] who dwelt in Egypt, *was* four[f] hundred and thirty years. 41 And it came to pass at the end[g] of the four hundred and thirty[h] years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. 42 It *is* a night[π] to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, "This *is* the ordinance of the passover: There shall no stranger eat thereof: 44 but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and an hired servant shall not eat thereof. 46 In one house shall it be eaten: thou shall not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the congregation of Israel shall keep it.[ρ] 48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One[i] law shall be to him that is homeborn, and unto the stranger that sojourneth among you."[j]

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. 51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.[σ]

c ...Smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham. Ps. 78, 51.

ε Heb., *house of the pit.*

ζ *(The scene of horror & distress must have been dreadful.)*

η *(Sent the message here mentioned.* Clarke.)

d Egypt was glad when they departed; for the fear of them fell upon them. Ps. 105, 38.

θ *(Kneaded only in haste, wrapping it up in the leathern bag in which the Arabs carry their bread.)*

ι Or, *dough.* Ch. 8, 3. *(They were perhaps small wooden dishes, such as the modern Arabs knead their cakes in.* Rosenmüller.)

κ *(Gave.)*....Solomon gave (the queen of Sheba) of his royal bounty.....1 Ki. 10, 13.

e He brought them forth also with silver and gold.....Ps. 105, 37. Ge. 15, 14. Ch. 3, 22.

λ *(Robinson considers that it was situated not far from Heröopolis, but was not identical with it.)*

μ *(This place cannot be identified.)*

ν *(It has been conjectured that this would give a total, exclusive of the "mixed multitude," of two millions four hundred thousands.)*

ξ Heb., *a great mixture.* Nu. 11, 4.

ο *(The Samaritan reads, "of the children of Israel* AND OF THEIR FATHERS; *who dwelt in* THE LAND OF CANAAN AND IN THE LAND *of Egypt," &c., and the reading is supported by the Septuagint. The words thus supplied are necessary to the truth of the assertion, for the Israelites dwelt in Egypt only two hundred and fifteen years.)*

f They shall afflict them four hundred years.) .....Ge. 15, 13. Ac. 7, 6.

g In the fourth generation they shall come hither again. Ge. 15, 16.

h ...The Law was four hundred and thirty years after (the covenant with Abraham). Ga. 3, 17.

π Heb., *a night of observations.*

ρ Heb., *do it.*

i One law and one manner shall be for you...Nu. 15, 15, and 9, 14.

j There is neither Jew nor Greek, there is neither bond nor free... for ye are all one in Christ Jesus. Ga. 3, 28.

σ *(Troops, armies, hosts. From a Hebrew word signifying to assemble. Hence Jehovah Sabooth, the Lord of Hosts.* Clarke.)

XIII.] A.M. 3833. B.C. 1608. EGYPT. *The sanctification of the firstborn.* [76

AND the LORD spake unto Moses, saying, [2] "Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* Mine."[k]

[3] And Moses said unto the people, "Remember this day, in which ye came out from Egypt, out of the house of bondage;[υ] for by strength of hand the LORD brought you out from this *place:* there shall no leavened bread be eaten. [4] This day came ye out in the month Abib. [5] And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. [6] Seven days thou shalt eat unleavened[l] bread, and in the seventh day *shall be* a feast to the LORD. [7] Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. [8] And thou shalt shew thy son in that day, saying, '*This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.' [9] And it shall be for a sign[φ] unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. [10] Thou shalt therefore keep this ordinance in his season from year to year. [11] And it shall be when the LORD shall bring thee into the land of the Canaanites, as He sware unto thee and to thy fathers, and shall give it thee, [12] that thou shalt set apart[χ] unto the LORD all that openeth the matrix, and every firstling[m] that cometh of a beast which thou hast; the males *shall be* the LORD's. [13] And every firstling of an ass thou shalt redeem with a lamb;[ψ] and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. [14] And it shall be when thy son asketh thee in time to come,[ω] saying, 'What is this?' that thou shalt say unto him, 'By strength of hand the LORD brought us out from Egypt, from the house of bondage: [15] and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.' [16] And it shall be for a token[α] upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt."

A.M. 3833. B.C. 1608. BAAL-ZEPHON. *God conducts the people to the Red sea.* [77

[17] AND it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said,[β] "Lest peradventure the people repent when they see war, and they return to Egypt:" [18] but God led the people about,[γ] *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed[δ] out of the land of Egypt.

[19] And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you."[n]

[20] And they took their journey from Succoth, and encamped in Etham,[ε] in the edge of the wilderness. [21] And the LORD went before them by day in a pillar of a cloud,[ο] to lead them

k As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the LORD. Lu. 2, 23.

υ Heb., *servants.*

(Inculcating the necessity of sincerity, as opposed to). This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. Mat. 15, 8. Is. 29, 13.

(This direction, verses 9 and 16, *gave rise to the phylacteries, and this is one of the passages which the Jews write upon them to the present day. They are slips of parchment containing the following four portions of the Law,*— Ex. 13, 2—10; 13, 11—16; De. 6, 4—9; and 11, 13—21. *These covered with leather they tied to the forehead, and to the hand or arm.* Clarke.)

ι Heb., *cause to pass over* (or, *before.*)

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God; thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. De. 15, 19. Ezc. 44, 30.

ψ Or, *kid.*

ω Heb., *to-morrow.*

α *(In process of time the spirit of this law was lost in the letter, and when the word was not in their mouth, nor the law in their heart, they had their phylacteries on their heads and on their hands.* Clarke. See Mat. 23, 5.)

β *(He knew their refractory spirit, and that the proximity of this country to Egypt would lead them on the first difficulty to return.* Bryant. Nu. 14, 1—4.)

γ *(The regular route was towards Gaza.)*

δ Or, *by five in a rank. (Firm, active, eager, brave.* Gesenius. *Girt about the loins, prepared for battle.* Rosenmüller.)

n ...They buried (them) in Shechem, in a parcel of ground which Jacob bought... Jos. 24, 32. Ge. 50, 25. Ac. 7, 16.

ε *(The modern Adjrild, about twelve miles north west of Suez.)*

ο He spread a cloud for a covering...Ps. 105, 39.....Thou leddest them in the day by a cloudy pillar.....Ne. 9, 12. Is. 4, 5.

the way; and by night in a pillar of fire,[p] to give them light; to go by day and night: [22] He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

XIV.] [1] And the LORD spake unto Moses, saying, [2] "Speak unto the children of Israel, that they turn[ζ] and encamp before Pi-hahiroth, between Migdol[η] and the sea, over against Baal-zephon: before it shall ye encamp by the sea. [3] For Pharaoh will say of the children of Israel, 'They *are* entangled in the land, the wilderness hath shut them in.' [4] And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD."[θ]

And they did so.

A.M. 3833. B.C. 1608. THE RED SEA. *Pharaoh pursues the Israelites. His overthrow.* [78

[5] AND it was told the king of Egypt that the people fled:[ι] and the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from serving us?"

[6] And he made ready his chariot, and took his people with him: [7] and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.[κ]

[8] And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the childen of Israel went out with an high hand. [9] But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen,[λ] and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

[10] And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried[μ] out unto the LORD. [11] And they said unto Moses, "Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? [12] *Is* not this the word that we did tell thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness."

[13] And Moses said unto the people, "Fear[q] ye not, stand still, and see the salvation of the LORD, which He will shew to you to-day: for the Egyptians whom ye have seen to-day,[ν] ye shall see them again no more for ever. [14] The LORD shall fight for you, and ye shall hold your peace."[r]

[15] And the LORD said unto Moses, "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward: [16] but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. [17] And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get Me honour[ξ] upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. [18] And the Egyptians shall know that I *am* the LORD, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen."

[19] And the Angel[s] of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: [20] and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light

p .....In fire by night to shew you by what way ye should go... De. 1, 33.

ζ (*Out of the way into a defile, through which there was no outlet.*) Nu. 33, 7.

η (*The last town on the Egyptian frontier.* Je. 44, 1, and 46, 14. Eze. 29, 10, and 30, 6.)

θ (*And that the miracle by which I purposed to obtain reverence for My own great name may be most signal and impressive.*)

ι (*Not gone for a few days merely, ...but that they designed never to return home any more.* Shuckford.)

κ (*With fifty thousand horse and two hundred thousand foot.* Josephus, *Ant.*, ii., c. 15.)

λ (*The Greeks were unskilled in cavalry till long after the times of the Trojan war.* Div. Leg., book iv., l. 9.)

μ (*As the people had been witnesses to the repeated interposition of Jehovah in their favour, & knew by whose direction their leader proceeded, they shewed a shameful diffidence, and betrayed that rebellious spirit which marked their character throughout.* Bryant.)

q 2 Chr. 20, 15, 17. Is. 41, 10, 13, 14.

ν Or, *for whereas ye have seen the Egyptians to-day, &c.*

r In returning & rest shall ye be saved: in quietness and in confidence shall be your strength... Is. 30, 15.

ξ (*Manifest His power by punishing the Egyptians, and making use of their perfidy and baseness to cure His people of their prejudices, & to break off all connections with Egypt.* Bryant.)

s When we cried unto the LORD, He heard our voice, and sent an Angel...Nu. 20, 16...The Angel of His presence....Is. 63, 9.

See Is. 8, 14. 2 Co. 4, 3.

by night *to these:*[t] so that the one came not near the other all the night.

[21] And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry[o] *land*, and the waters were divided. [22] And the children of Israel went[π] into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.

[23] And the Egyptians pursued,[ρ] and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. [24] And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, [25] and took off their chariot wheels, that they drave[σ] them heavily: so that the Egyptians said, "Let[τ] us flee from the face of Israel; for the LORD fighteth for them against the Egyptians."

[26] And the LORD said unto Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."[υ]

[27] And Moses stretched forth his hand over the sea, and the sea returned[φ] to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. [28] And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. [29] But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

[30] Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.[χ] [31] And Israel saw that great work[ψ] which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.

XV.] A.M. 3833. B.C. 1608. THE RED SEA. [79

Moses and the Israelites join in a song of thanksgiving for their deliverance.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying,—

"I will sing unto the LORD, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.
[2] The LORD *is* my strength and song, and He is become my salvation:
He *is* my God, and I will prepare Him an habitation;
My father's God, and I will exalt Him.[u]
[3] The LORD *is* a man of war:[v] the LORD *is* His name.
[4] Pharaoh's chariots and his host hath He cast into the sea:
His chosen captains also are drowned in the Red sea.
[5] The depths have covered them: they sank into the bottom as a stone.
[6] Thy right hand, O LORD, is become glorious[w] in power:
Thy right hand, O LORD, hath dashed in pieces the enemy.
[7] And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee:
Thou sentest forth Thy wrath, *which* consumed them as stubble.
[8] And with the blast of Thy nostrils the waters were gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.[x]
"[9] The enemy said, 'I will pursue, I will overtake,

t (Every circumstance is enumerated to demonstrate the miraculous character of this event, and to preclude any attempt to account for it on natural grounds.)

π (But for the interposition of Almighty power, the wind which divided the waters must have continued to blow in order to keep them divided; but how could the Israelites make way through the opened passage in the face of a wind strong enough to produce such an effect? Pic. Bib.)

ρ (Being night, they might perhaps not at all suspect they were off the shore. Shuckford.)

σ Or, *made them to go heavily.*

τ (The Egyptians began now at day-break (four o'clock, Calmet) *to see where they were, and endeavoured to get back to shore.* Shuckford.)

υ (A north or north west wind would have had the only proper direction to have driven back the tide, if that had been what was done in this matter. Shuckford. *But the only winds which blow with violence in March and April are the* kamsins, *which blow sometimes from the east, sometimes from the south, and sometimes from the west, but never from the north or north east.* Pic. Bib.)

φ (The natural operation alone of any wind could not have produced this result.....The wind being made to come at the moment, and to blow as long as it was wanted, and to cease at the critical time, when its cessation involved the Egyptian host in destruction. Pic. Bib.)

χ (And by their spoils the Israelites were probably furnished with considerable riches, especially clothing & arms. Clarke.)

ψ Heb., *hand.*

u O LORD, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth. Is. 25, 1,

v .....The LORD strong & mighty, the LORD mighty in battle. Ps. 24, 8. Re. 19, 11.

w That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name. Is. 63, 12.

x Ps. 78, 13. Ha. 3, 10.

I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy[α] them.'
10 Thou didst blow with Thy wind, the sea covered them:
They sank as lead in the mighty waters.

"11 Who *is* like unto Thee, O LORD, among the gods?[β]
Who *is* like Thee, glorious in holiness, fearful *in* praises, doing wonders?[γ]
12 Thou stretchedst out Thy right hand, the earth swallowed them.
13 Thou in Thy mercy hast led forth the people *which* Thou hast redeemed:[ζ]
Thou hast guided *them* in Thy strength unto Thy holy habitation.[α]
14 The people shall hear, *and* be afraid:
Sorrow shall take hold on the inhabitants of Palestina.
15 Then the dukes of Edom[γ] shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt[b] away.
16 Fear and dread shall fall upon them;
By the greatness of Thine arm they shall be *as* still as a stone;
Till Thy people pass over, O LORD,
Till the people pass over,[δ] *which* Thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of Thine inheritance,
In the place, O LORD, *which* Thou hast made for Thee to dwell in,
In the sanctuary, O LORD, *which* Thy hands have established.[ε]
18 The LORD shall reign for ever and ever."

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women[ε] went out after[ζ] her with timbrels and with dances.

21 And Miriam answered them, "Sing ye to the LORD, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

A.M. 3833. B.C. 1608 (at the beginning of the year). WILDERNESS OF SHUR. *Progress of the Israelites. Manna sent from heaven.* [80

22 SO Moses brought Israel from the Red sea, and they went out into the wilderness of Shur;[η] and they went three days in the wilderness, and found no water. 23 And when they came to Marah,[θ] they could not drink of the waters of Marah,[ι] for they *were* bitter: therefore the name of it was called Marah.[κ]

21 And the people murmured against Moses, saying, "What shall we drink?"

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance,[λ] and there he proved them, 26 and said, "If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee."

27 And they came to Elim,[μ] where *were* twelve[ν] wells of water, and threescore and ten palm trees: and they encamped there by the waters.

XVI. 1 And they took their journey from Elim, and all the congregation of the children[ξ] of Israel

α Or, *repossess them.*

β Or, *mighty ones.*

γ Forasmuch as there is none like unto Thee, O LORD: Thou art great, and Thy name is great in might. Je. 10, 6.

ζ ..... Led them through the deep as an horse in the wilderness, that they should not stumble. Is. 63, 13. Je. 2, 6.

α ...He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased. Ps. 78, 54.

γ *(Probably this event took place while Hadar ruled.* Ge. 36, 39.)

b ...Your terror is fallen upon us, and all the inhabitants of the land faint because of you, for we have heard how the LORD dried up the water of the Red sea for you..... Jos. 2, 9, 10, and 5, 1.

δ *(The desert and Jordan, in order to be brought into the promised land.)*

ε *(The whole of this transaction shadowed out the Redemption wrought by the Lord Jesus.* Clarke.)

ε ....The women came out...singing and dancing ....with tabrets, with joy, & with instruments of music. 1 Sa. 18, 6, and 10, 5. Ju. 11, 34, and 21, 21. 2 Sa. 6, 16.

ζ *(Miriam led the dance; the women imitated her steps.)*

η *(Called the wilderness of Etham.* Nu. 33, 8. *At, or not far below, Ayun Musa, the fountains of Moses.* Kitto.)

θ *(The present Wady Amarah, thirty-six miles distant from Ayun Musa.* Pic. Bib.)

ι *(The fountain Hawarah is situated in a rocky valley, two or three miles in diameter. The taste of the water answers to that of the water of the present text.* Pic. Bib.)

κ That is, *Bitterness,* Ru. 1, 20. *(Miriam & Mary are from the same root.)*

λ *(A decree whereafter God would deal with them according to their walking, that if they would diligently hearken to His words, He would keep them free from diseases, as He healed those brackish waters.* Lightfoot.)

μ *(This station is usually identified with the Wady Gharendel, about eight or nine miles south by east of Hawarah.* Pic. Bib.)

ν *(Of the twelve wells one only remains, the water of which is hardly drinkable, and eight or ten stunted palm trees are scattered along the road.* Kitto.)

ξ ...And encamped by the Red sea. Nu. 33, 10. That is, *did not pursue their course to Sinai by the upper road.* Pic. Bib.)

(The great plain which, beginning at El Markhah, extends with greater or less breadth almost to the extremity of the peninsula. Pic. Bib.)

came unto the wilderness of Sin,[o] which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

[2] And the whole congregation of the children of Israel murmured[d] against Moses and Aaron in the wilderness: [3] and the children of Israel said unto them, "Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; [e] for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

[4] Then said the LORD unto Moses, "Behold, I will rain bread[f] from heaven for you; and the people shall go out and gather a certain rate every day,[π] that I may prove them, whether they will walk in My law, or no. [5] And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily."

[6] And Moses and Aaron said unto all the children of Israel, "At even, then ye shall know that the LORD[ρ] hath brought you out from the land of Egypt: [7] and in the morning, then ye shall see the glory[g] of the LORD; for that He heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?" [8] And Moses said, "*This shall be,* when the LORD shall give you in the evening flesh[σ] to eat, and in the morning bread[τ] to the full; for that the LORD heareth your murmurings which ye murmur against Him: and what *are* we? your murmurings *are* not against us, but against the LORD."

[9] And Moses spake unto Aaron, "Say unto all the congregation of the children of Israel, 'Come near before the LORD: for He hath heard your murmurings.'"[υ]

[10] And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold the glory of the LORD appeared in the cloud.[σ]

[11] And the LORD spake unto Moses, saying, [12] "I have heard the murmurings of the children of Israel: speak unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.'"

[13] And it came to pass, that at even the quails[h] came up, and covered the camp: and in the morning the dew lay round about the host. [14] And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground. [15] And when the children of Israel saw *it,* they said one to another, "It *is*[φ] manna;"[i] for they wist not what it *was.*

And Moses said unto them, "This *is* the bread which the LORD hath given you to eat. [16] This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer[χ] for every[ψ] man, *according to* the number of your persons;[ω] take ye every man for *them* which *are* in his tents."

[17] And the children of Israel did so, and gathered, some more, some less. [18] And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.[α]

[19] And Moses said, "Let no man leave of it till the morning."[k]

[20] Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank:[β] and Moses was wroth with them. [21] And they gathered it every morning, every

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[c] Ch. 15, 24. Ps. 106, 25. 1 Co. 10, 10.

[d] Nu. 11, 4, 5.

[e] (And gave) them of the corn of heaven. Man did eat angels' food...Ps. 78, 24, 25. I am the living bread which came down from heaven. Jno. 6, 51.

[f] Heb., *the portion of a day in his day.* Pr. 30, 8. Mat. 6, 11.

[g] *(Since Moses, instead of taking the shortest course to Canaan, brings the people through one barren wild into another, it is plain that he was not the chief agent, but was directed throughout by the God of Israel.)*

[ρ] ...The brightness of His glory and the express image of His person.....He. 1, 3...The glory of the LORD shall be revealed, and all flesh shall see it together... Is. 40, 5.

[σ] *(The quails, which are remarkable for their migratory habits, but nothing but the fiat of the Almighty could have sent them thither at an appointed time.* Pic. Bib.)

[τ] *(The manna,* ve. 4.)

[υ] *(God saw it necessary to give them in the fall of the manna a daily proof of His divine interposition.* Clarke.)

[σ] *(So,* the glory of the LORD shone round about the shepherds. Lu. 2, 9. H. G.)

[h] He rained flesh ...upon them as dust, & feathered fowls like as the sand of the sea. Ps. 78, 28. *(They pass along the Syrian desert into Arabia, forming, especially in the spring season, innumerable flocks; they alight exhausted with fatigue, and are then easily caught.* Kitto's *Cyc.)*

[φ] Or, *what is this?* *(So Gesenius, Rosenmüller, and others.)* Or, *it is a portion.*

[i] ...The bread of God is He which cometh down from heaven, & giveth life unto the world. Jno. 6, 33.

[χ] *(About three English quarts.* Kitto's *Cyc.)*

[ψ] Heb., *by the poll;* or, *head.*

[ω] Heb., *souls.*

[α] *(Because his gathering was in proportion to the number of persons for whom he had to provide.* Clarke.) 2 Co. 8, 15.

[k] Give us day by day (or, *for the day*) our daily bread. Lu. 11, 3.

[β] *(God is continually rendering disobedience and sin irksome to the transgressor.* Clarke.)

man according to his eating:[γ] and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered[δ] twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, "This *is that* which the LORD hath said, 'To-morrow *is* the rest of the holy sabbath unto the LORD:' bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, "Eat that to-day; for to-day *is* a sabbath[ζ] unto the LORD: to-day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none."

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.[ε]

28 And the LORD said unto Moses, "How long refuse ye to keep my commandments and my laws? 29 See, for that the LORD hath given you the sabbath,[ζ] therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander[η] seed, white; and the taste of it *was* like wafers *made* with honey.

32 And Moses said, "This *is* the thing which the LORD commandeth, 'Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.'"

33 And Moses said unto Aaron, "Take a pot,[ι] and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations."

34 As the LORD commanded Moses, so Aaron laid[θ] it up before the Testimony,[ι] to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited;[m] they did eat manna, until they came unto the borders of the land of Canaan.[n]

36 Now an omer *is* the tenth *part* of an ephah.

XVII.

A.M. 3833. B.C. 1608. REPHIDIM (probably the Wady Feiran). *Water is miraculously provided.* [81

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys,[κ] according to the commandment of the LORD, and pitched in Rephidim:[λ] and *there was* no water for the people to drink. 2 Wherefore the people did chide with Moses, and said, "Give us water that we may drink."

And Moses said unto them, "Why chide ye with me? wherefore do ye tempt[μ] the LORD?"

3 And the people thirsted there for water; and the people murmured against Moses, and said, "Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"[ν]

4 And Moses cried unto the LORD, saying, "What shall I do unto this people? they be almost ready to stone me."[ξ]

5 And the LORD said unto Moses, "Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb;[ο] and

γ *(Moses directed them to give to each other; they that had more than their measure to make up what was wanting to them that had less, that all might have their full quantity and no more.* Shuckford.)

δ *(This general observance of the sabbath seems to imply that it was well known before this period.)*

ζ Ch. 20, 8—11, and 31, 13, 14. Ne. 13, 15. Is. 58, 13. Je. 17, 21. Jno. 5, 10.

ε *(Had it been a natural production it would have fallen on the sabbath, as at other times.)*

ζ *(The law of the sabbath was enacted from the beginning,* Ge. 2, 3, *and from that time became of divine obligation upon all mankind, and therefore the children of Israel observed this day before the law was given on Mount Sinai.)*

η *(A kind of spice common in the east. The seeds are globular, about the size of a peppercorn, and of a greyish colour.* Kitto's *Cyc.* Nu. 11, 7, 8.)

ι .....The golden pot that had manna....He. 9, 4.

θ *(Subsequently, when the ark was constructed.)*

ι *(The tables of the covenant.* See Ex. 25, 16, 21, and 40, 29. Nu. 17, 10. De. 10, 5. 1 Ki. 8, 9.

m Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. Jno. 6, 49.

n ...The manna ceased on the morrow after they had eaten of the old corn of the land. Jos. 5, 12.

κ *(Making two short halts at Dophkah and at Alush.* Nu. 33, 12, 13.

λ *(The Wady Feiran.)*

μ *(Provoke His anger by doubting His power & goodness.)*

ν *(The conduct of the Israelites on this and other occasions shews that their leaving Egypt was altogether supernatural.)*

ξ *(Their progress from the region of drought to that of water was cut off by the Amalekites, who occupied the outskirts of the watered region at Wady Feiran.* Kitto.)

ο *(The northern end of the Sinaitic range of mountains. It rises immediately from the plain that formed the head quarters of the Israelites.)*

thou shalt smite the rock, and there shall come water out of it, that the people may drink."

And Moses did so in the sight of the elders[π] of Israel. 7 And he called the name of the place Massah,[ρ] and Meribah,[σ] because of the chiding of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us, or not?"

8 Then came Amalek,[τ] and fought with Israel in Rephidim.

9 And Moses said unto Joshua,[υ] "Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand."

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur[φ] went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua[χ] discomfited Amalek[ψ] and his people with the edge of the sword.

14 And the LORD said unto Moses, "Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek[ω] from under heaven."

15 And Moses built an altar, and called the name of it Jehovah-nissi:[א] 16 for he said, "Because[ב] the LORD[ג] hath sworn[ד] *that* the LORD *will have* war with Amalek from generation to generation."

XVIII.] A.M. 3833. B.C. 1608. REPHIDIM. [82
The visit of Jethro to Moses.

WHEN Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt; 2 then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,[β] 3 and her two sons; of which the name of the one *was* Gershom;[γ] for he said, "I have been an alien in a strange land:" 4 and the name of the other *was* Eliezer;[δ] "for the God of my father," *said he*, "*was* mine help, and delivered me from the sword of Pharaoh."

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: 6 and he said[ε] unto Moses, "I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her."

7 And Moses went[ρ] out to meet his father in law, and did obeisance, and kissed[ϱ] him; and they asked each other of *their* welfare;[ϛ] and they came into the tent. 8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail[η] that had come[θ] upon them by the way, and *how* the LORD delivered[ι] them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. 10 And Jethro said, "Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *He was* above them."[ϰ]

(*The supply of water was obtained at some distance from Rephidim, and not in sight of the congregation.*)

That is, *tentation.*

That is, *chiding* or *strife (because Amalek strove for it).*

(*The valley was occupied by this people.*)

(*Called Ιησους, Jesus.* Ac. 7, 45. He. 4, 8.)

Hur son of Caleb, son of Hezron, son of Pharez, son of Judah. 1 Chr. 2, 19.

(*This is the first place in which Joshua is mentioned. He was at first called Oshea,* Nu. 13, 16. *He was an eminent type of our Saviour.*)

Nu. 24, 20. De. 25, 19. 1 Sa. 15, 3, 7. & 30, 1, 17. 2 Sa. 8, 12. Ezr. 9, 14.

That is, *the Lord my banner,* See Ju. 6, 24.

Or, *because the hand (of Amalek) is against the throne of the Lord, therefore &c.*

Heb., *the hand upon the throne of the Lord.*

(*Perhaps by the throne of the Lord is meant Horeb, from which flowed the water for which Amalek fought. In any case the rendering in the text is inadmissible, for Shuckford says, "In all the Old Testament, though the expression of God's having sworn occurs almost thirty times, yet it is not once expressed in words like what we here meet with."*)

β (*His confidence in God having become stronger, and feeling that their presence might interfere with the due discharge of his great duty.*)

γ That is, *a stranger here.* I am a stranger and sojourner, as all my fathers were. Ps. 39, 12.

δ That is, *my God is an help.*

ε (*By a messenger.*)

ρ Ge. 14, 17; 18, 2; 19, 1. 1 Ki. 2, 19.

ϱ Ge. 29, 13, and 33, 4.

ϛ Heb., *peace.* Ge. 43, 27. 2 Sa. 11, 7.

η (*Labour, derived from the French.*)

θ Heb., *found them.* Ge. 44, 34. Nu. 20, 14.

ι Saved them from the hand of him that hated them and redeemed them from the hand of the enemy. Ps. 106, 10.

ϰ (*Jethro was now convinced that Jehovah was the One True God.*)

[12] And Jethro, Moses' father in law, took[κ] a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before[s] God.

[13] And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

[14] And when Moses' father in law saw all that he did to the people, he said, "What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?"

[15] And Moses said unto his father in law, "Because the people come unto me to enquire of God: [16] when they have a matter, they come unto me; and I judge between one[λ] and another, and I do make *them* know the statutes[μ] of God, and His laws."

[17] And Moses' father in law said unto him, "The thing that thou doest *is* not good. [18] Thou wilt surely wear[ν] away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone. [19] Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring[ι] the causes unto God: [20] and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. [21] Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: [22] and let them judge the people at all seasons:[ϰ] and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

[23] If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place[σ] in peace."

[24] So Moses hearkened to the voice of his father in law, and did all that he had said.

[25] And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.[ξ] [26] And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

[27] And Moses let his father in law depart; and he[ο] went his way into his own land.

XIX.] A.M. 3833. B.C. 1608. Wilderness of Sinai (a wild mountainous region in Arabia Petræa). *The descent of Jehovah.* [83

IN the third[π] month, when the children of Israel were gone forth out of the land of Egypt, the same day came[ρ] they *into* the wilderness of Sinai.[σ] [2] For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.[τ]

[3] And Moses went up unto God,[υ] and the Lord called unto him out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; [4] ye have seen what I did unto the Egyptians,[υ] and *how* I bare you on eagles'[w] wings, and brought you unto Myself. [5] Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth *is* Mine: [6] and ye shall be unto Me a kingdom of priests, and an holy nation.[x] These *are* the words which

κ (*The Law being not yet given, nor Aaron consecrated, these patriarchal usages were still in force.*)

s ...Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto...De. 12, 7. 1 Chr. 29, 22. 1 Co. 10, 18; 21, 31.

λ Heb., *a man and his fellow.*

μ (That is, *gave judgment, if any man had a controversy, as* 2 Sa. 15, 2, *the cause of a manservant or a maidservant.* Job 31, 13, &c. *The Law being not yet given.*)

ν Heb., *fading, thou wilt fade* (i.e., *had fallen into a way that would be full of fatigue to himself and would not give a due despatch to public business.* Shuckford.)

ι Moses brought (the cause of the daughters of Zelophehad) before the Lord. Nu. 27, 5.

ϰ And the cause which (they) knew not (they) searched out. Job 29, 16.

σ (That is, *return home, having had their business settled.*)

ξ (*The text evidently suggests that Moses instituted these officers at first not by divine appointment, but by Jethro's direction. He afterwards, with the concurrence of the people re-instituted them.* De. 1, 9, 10.)

ο (*Jethro, Reuel, or Raguel returned, but Hobab his son seems to have remained, or he came after Jethro had got back*

π (*Sivan, middle of May.*)

ρ Ch. 17, 1, 8. (*They stayed here eleven months and five days).*

σ (*In a plain now called er-Rahah, about two miles long and varying in breadth from one-third to two-thirds of a mile.*)

τ (*Jebel Safsafeh, the northern end of a ridge of lofty granitic rocks*)

υ .....The Angel which spake unto him in the Mount Sina..... Ac. 7, 38.

υ The great temptations which thine eyes have seen, the signs, and those great miracles. De. 29, 3.

w De. 32, 11. Is. 63, 9. Re. 12, 14.

x Ye (Christians) are a chosen generation, a royal priesthood, an holy nation, a peculiar people. ...1 Pe. 2, 9.

thou shalt speak unto the children of Israel."

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, "All that the LORD hath spoken we will do."

And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, "Lo, I come unto thee in a thick cloud,[y] that the people may hear when I speak with thee, and believe thee for ever."

And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, "Go unto the people, and sanctify[φ] them to-day and to-morrow, and let them wash[χ] their clothes, 11 and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying, 'Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:[z] 13 there shall not an hand touch it,[ψ] but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live:' when the trumpet[ω] soundeth long, they shall come up to the mount."

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 15 And he said unto the people, "Be ready against the third day: come not at *your* wives."[a]

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.[b]

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.[c] 18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.[a]

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. 21 And the LORD said unto Moses, "Go down, charge[β] the people,[γ] lest they break through unto the LORD to gaze, and many of them perish. 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them."

23 And Moses said unto the LORD, "The people cannot come up to mount Sinai: for Thou chargedst us, saying, 'Set bounds[δ] about the mount, and sanctify it.'"

24 And the LORD said unto him, "Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest He break forth upon them."

25 So Moses went down unto the people, and spake unto them.

XX. A.M. 3833. B.C. 1608. MOUNT SINAI. *The delivery of the Decalogue.* [84

AND God spake[d] all these words, saying, 2 "I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.[e]

3 Thou shalt have no other gods[e] before Me.

4 Thou shalt not make unto thee any graven[f] image, or any likeness

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φ He made darkness His secret place, His pavilion round about Him were dark waters and thick clouds of the skies. Ps. 18, 11, and 97, 2.

χ *(Consecrate, separate, set apart to serve Me.)*

ψ *(This may suggest the necessity of inuring the soul with virtuous habits before it passes into eternity, where habits are not altered but improved, the passions becoming ten thousand times more furious, and every virtue immeasurably heightened & increased.)*

ω If so much as a beast touch the mountain, it shall be stoned or thrust through with a dart. He. 12, 20.

z (זָר zo, *him, the man who should presume to touch the mountain, he should be considered as accursed, not to be touched for fear of conveying defilement.* Clarke.)

ω Or, *cornet.*

a ...That ye may give yourselves to fasting and prayer. 2 Co. 7, 5.

b ...The mountain burned with fire unto the midst of heaven, with darkness, clouds, & thick darkness. De. 4, 11.

c ...Ye came near and stood under the mountain... De. 4, 10.

a *(The whole was calculated to produce a proper reverence and fear, and make the people more ready to receive the Law, and to obey it when delivered.* Bryant.)

β Heb., *contest.*

γ *(Next to the hill pitched the elders or the seventy heads of the chief families, called the "house of Jacob," ver. 3; next behind them the main body of the people, these are called "the children of Israel;" outside lay the mixed multitude.* Lightfoot.)

δ *(Perhaps two thousand cubits—half a mile.* Jos. 3, 4.)

d .....Out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more...De. 5, 22.

e Heb., *servants.*

e 2 Ki. 17, 35. Je. 25, 6, and 35, 15.

f De. 27, 15. Ps. 115, 4, 8. Is. 44, 9. Je. 10, 3. Ac. 17, 29.

of any thing that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: 5 thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous[g] God, visiting[h] the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate Me; 6 and shewing mercy[i] unto thousands of them that love Me, and keep My commandments.

7 Thou shalt not take[k] the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

8 Remember the sabbath[l] day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: 11 for *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested[ζ] the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour[m] thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.[η]

14 Thou shalt not commit adultery.[n]

15 Thou shalt not steal.[o]

16 Thou shalt not bear false[p] witness against thy neighbour.

17 Thou shalt not covet[q] thy neighbour's house, thou shalt not covet thy neighbour's wife,[r] nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's."

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. 19 And they said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die."[s]

20 And Moses said unto the people, "Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not."

21 And the people stood afar off, and Moses drew near unto the thick darkness[t] where God *was*.

A.M. 3833. B.C. 1608. MOUNT SINAI. [S5
Laws political, respecting worship, slavery, and homicide.

22 AND the LORD said unto Moses, "Thus thou shalt say unto the children of Israel, 'Ye have seen that I have talked[u] with you from heaven. 23 Ye shall not make with Me gods[v] of silver, neither shall ye make unto you gods of gold. 24 An altar of earth[θ] thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My name I will come unto thee, and I will bless[w] thee. 25 And if thou wilt make Me an altar of stone,[x] thou shalt not build it of hewn[ι] stone: for if thou lift up thy tool upon it, thou hast polluted it. 26 Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.'

XXI.] 1 Now these *are* the judgments which thou shalt set before them.—2 If thou buy an Hebrew servant,[κ] six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself,[λ] he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master have given him a wife,[μ] and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5 And if the servant shall plainly[ν] say, 'I love my master, my wife, and my children; I will not go out free:' 6 then his mas-

g Ch. 34, 14. Jos. 24, 19. Na. 1, 2.

h Job 5, 4. Is. 14, 20, 21. Je. 32, 18.

i Ch. 34, 7. De. 7, 9. Ps. 89, 34. Ro. 11, 28.

k Ch. 23, 1. Le. 19, 12. De. 5, 11. Ps. 15, 4. Mi. 6, 11. Mat. 5, 33.

l Ch. 31, 13, 14. De. 5, 12, Eze. 20, 12. Ne. 13, 16.

ζ (The weekly rest of the Sabbath is appointed to allow a pause, in this life's transient and merely ancillary interests, for a contemplation of its general design & end. Adderley.)

m Ch. 23, 26. De. 5, 16. Mat. 15, 4. Lu. 18, 20. Eph. 6, 2.

η (Better, thou shalt do no murder. De. 5, 17. Mat. 5, 21. Ro. 13, 9. 1 Jno. 3, 15.)

n Le. 20, 10. De. 5, 18. Pr. 6, 32. Mat. 5, 28.

o Le. 19, 11. De. 5, 19. Mat. 19, 18. Ro. 13, 9. 1 Th. 4, 6.

p Ch. 23, 1. De. 19, 16. Mat. 19, 18.

q De. 5, 21. Mi. 2, 2. Ha. 2, 9. Lu. 12, 15. Ac. 20, 33. Ro. 7, 7, and 13, 9. Eph. 5, 3, 5. He. 13, 5.

r Job 31, 9. Pr. 6, 29. Je. 5, 8. Mat. 5, 28.

s Go thou near and hear all that the LORD our God shall say, and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do it. De. 5, 27, and 18, 16. Ga. 3, 19, 20. He. 12, 19.

t Clouds & darkness are round about Him...Ps. 97, 2, and 18, 11. Ch. 19, 16. De. 5, 5. 1 Ki. 8, 12.

u De. 4, 36. Ne. 9, 13.

v 1 Sa. 5, 4, 5. 2 Ki. 17, 33. Eze. 20, 39, and 43, 8. Da. 5, 4, 23. Zep. 1, 5. 2 Co. 6, 14.

θ (A return to patriarchal simplicity. So Naaman. See 2 Ki. 5, 17.)

w Where two or three are gathered together in My name, there am I in the midst of them. Mat. 18, 20.

x De. 27, 5. Jos. 8, 31.

ι Heb., *build them with hewing (a restriction operating to the exclusion of sculptured figures.)*

κ (A Hebrew might lose his liberty, 1, by poverty, Le. 25, 39; *2, a father might sell,* v. 7; *3, by debts,* 2 Ki. 4, 1; *4, for theft; 5, taken prisoner, sold by Gentiles to Jews,* De. 15, 12. Je. 34, 14. Calmet. *Thus no man could finally injure himself by any foolish act.* Clarke.)

λ Heb., *with his body.*

μ (A Canaanitish wife served for ever.)

ν Heb., *saying shall say.*

ter shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore[ξ] his ear through with an awl; and he shall serve him for ever.

7 And if a man sell[o] his daughter to be a maidservant, she shall not go out as the menservants do. 8 If she please[π] not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. 9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.[ρ] 10 If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish.[σ] 11 And if he do not these three unto her, then shall she go out free without money.

12 He that smiteth a man, so that he die,[υ] shall be surely put to death. 13 And if a man lie not in wait, but God deliver *him* into his hand;[τ] then I will appoint thee a place whither he shall flee. 14 But if a man come presumptuously[ν] upon his neighbour, to slay him with guile; thou shalt take him from Mine altar, that he may die.

15 And he that smiteth[φ] his father, or his mother, shall be surely put to death.

16 And he that stealeth[χ] a man, and selleth him, or if he be found in his hand, he shall surely[χ] be put to death.

17 And he that curseth[ψ] his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite another[ω] with a stone, or with *his* fist, and he die not, but keepeth *his* bed: 19 if he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss[ᵃ] of his time, and shall cause *him* to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.[a] 21 Notwithstanding, if he continue a day or two, he shall not be punished:[β] for he *is* his money.[b]

22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*. 23 And if *any* mischief follow, then thou shalt give life for life, 24 eye[γ] for eye, tooth for tooth, hand for hand, foot for foot, 25 burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.[δ]

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.[ε] 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty[c] shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit,[ζ] or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 34 the owner of the pit shall make *it* good, *and* give money unto

ξ *(A significant ceremony and an ancient custom in the east.* Ps. 40, 6.)

o *(This the Jews allowed no man to do but in extreme distress—& only while she was unmarriageable.* Clarke.)

π Heb., *be evil in the eyes of, &c.*

ρ *(In every respect as if she were his daughter.)*

σ *(Shall make no abatement in the privileges of the first wife.* Clarke.)

υ Ge. 9, 6. Le. 24, 17. Nu. 35, 30. Mat. 26, 52.

τ *(Killed accidentally.)* Nu. 35, 11. De. 19, 3. Jos. 20, 2.

ν *(Premeditatedly.)*

φ *(A case that argued peculiar depravity.)*

χ Ge. 37, 28. De. 24, 7. The law is.....made.... for menstealers... 1 Ti. 1, 10.

χ *(Slave captains, negro dealers, and slave owners declared equally culpable.)*

ψ Or, *revileth.* Le. 20, 9. Pr. 20, 20. Mat. 15, 4. Ma. 7, 10.

ω Or, *his neighbour.*

ᵃ Heb., *his ceasing.*

a Heb., *avenged,* Ge. 4, 15, 24. (The magistrate is (he) revenger, to execute wrath upon him that doeth evil. Ro. 13, 4.

β *(Because it might be presumed that the man had died through some other cause.* Clarke.)

b Of the children of the strangers that do sojourn among you, of them shall ye buy...and they shall be your possession. Le. 25, 45.

γ *(This is the natural law of equity, but in many cases proving inconvenient or impossible, particular punishments or even compensations were introduced.* Kitto.) Le. 24, 20. De. 19, 21. Mat. 5, 38.

δ *(Thus self-interest obliged them to be cautious and circumspect.* Clarke.)

ε *(The laws of the twelve tables ordered "that the owner of the beast should pay for what damages he committed, or deliver him to the person injured.")*

c *(The value of the holy shekel was about 2s. 6d.* The chief priests .....covenanted with (Judas) for thirty pieces of silver. Mat. 26, 15.)

ζ *(A well or cistern, in some public place, where there was danger that men or cattle might fall in it.)*

the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide. 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own."[η]

XXII.] A.M. 3833. B.C. 1608. MOUNT SINAI. [86
Laws judicial, concerning personal offences.

"IF a man shall steal an ox, or a sheep,[θ] and kill it, or sell it; he shall restore[d] five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking[e] up, and be smitten that he die, *there shall* no blood *be shed* for him.[ι] 3 If the sun be risen[κ] upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.[λ]

7 If a man shall deliver unto his neighbour money or stuff to keep,[μ] and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.[ν] 9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges;[ξ] *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:* 11 *then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not[ο] make *it* good. 12 And if it be stolen from him, he shall make restitution[ƒ] unto the owner thereof. 13 If it be torn in pieces, *then* let him bring it *for* witness,[π] *and* he shall not make good that which was torn.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good. 15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.[ρ]

16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay[σ] money[τ] according to the dowry[υ] of virgins.

18 Thou shalt not suffer a witch[φ] to live.

19 Whosoever lieth with a beast[χ] shall surely be put to death.

20 He that sacrificeth[ψ] unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 Thou shalt neither vex[ω] a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child.[α] 23 If thou afflict them in any wise, and they cry at all unto Me,[β] I will surely hear their cry; 24 and My wrath shall wax hot, and I will kill you with the sword;

η *(In the case supposed at* ve. 28 *the owner was punished by the total loss of the beast. Zaccheus for false accusation promised to restore fourfold.* Lu. 19, 8.)

θ Or, *goat.*

d .....A thief...if he be found... shall restore sevenfold; he shall give all the substance of his house. Pr. 6, 31. 2 Sa. 12, 6. Le 19, 8.

e If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Mat. 24, 43.

ι *(Because it is done at dead of night...when all creation, except beasts of prey, are at rest.* East ap. Clarke.)

κ *(For then he might be known & taken.* Clarke.)

λ *(A necessary law in countries where great drought prevails.)*

μ *(Whatever goods were thus left in the hands of another person, that person became responsible for them.* Clarke.)

ν *(This oath made before the magistrates, that he knew nothing of them, was considered a full acquittance.* Clarke.)

ξ *(The possessor might have had them by a fair & honest purchase.* Clarke.) De. 25, 1. 2 Chr. 19, 10.

ο *(It was taken for granted that the man was innocent who could by oath appeal to the omniscient God.* Clarke.)

ƒ (Jacob said)... of my hands didst thou require it, whether stolen by day or stolen by night. Ge. 31, 39.

π *(Let him bring a testimony of the torn thing.* Am. 3, 12.)

ρ *(It, the accident, goes with the hire.* Gesenius.)

σ Heb., *weigh.* Ge. 23, 16.

τ *(According to the Targumist, this was fifty shekels of silver.* Ge. 34, 12. De. 22, 29. 1 Sa. 18, 25.)

υ *(These regulations were a powerful curb to disorderly passions.)*

φ *(A magician, who pretended to discover or direct the effects ascribed to the operation of the elements. The sorcery or witchcraft of the Old Testament resolves itself into a trafficking with idols and asking counsel of false deities.* Denham.)

χ Le. 18, 23, and 20, 15.

ψ Nu. 25, 2. De. 13, 1, &c.

ω *(A humane law and the offspring of sound policy.* Clarke.)

α De. 10, 18, and 24, 17. Is. 1, 17. Eze. 22, 7. Ze. 7, 10. Ja. 1, 27.

β *(God reserves the punishment to Himself, and by this strongly shews His abhorrence of the crime.* Clarke.)

and your wives shall be widows, and your children fatherless.

25 If thou lend money to *any of* My people *that is* poor by thee, thou shalt not be to him as an usurer,[γ] neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment[δ] to pledge, thou shalt deliver it unto him by that the sun goeth down: 27 for that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I *am* gracious.

28 Thou shalt not revile the gods,[ε] nor curse the ruler of thy people.

29 Thou shalt not delay *to offer* the first[ζ] of thy ripe[η] fruits, and of thy liquors: the firstborn of thy sons[ι] shalt thou give unto Me. 30 Likewise[κ] shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it Me.

31 And ye shall be holy men unto Me:[λ] neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs."[μ]

XXIII.] A.M. 3833. B.C. 1608. MOUNT SINAI. [87

Laws concerning social duties, feasts, and sacrifices.

"THOU shalt not raise[ν] a false[ν] report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude[θ] to *do* evil; neither shalt thou speak[ι] in a cause to decline[ο] after many to wrest *judgment:* 3 neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.[ρ] 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.[σ]

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise,[τ] and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart[υ] of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 but the seventh *year* thou shalt let it rest and lie still;[φ] that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.[χ]

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be circumspect:[ψ] and make no mention of the name of other gods, neither let it be heard out of thy mouth.[ω]

14 Three times thou shalt keep a feast unto me in the year. 15 Thou shalt keep the feast of unleavened[ξ] bread: (thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty:)[ρ] 16 and the feast of harvest,[ο] the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering,[π] *which is* in the end of the year, when thou hast gathered in thy labours[ρ] out of the field.

17 Three times in the year all thy males shall appear before the Lord GOD.

18 Thou shalt not offer the blood of My sacrifice with leavened bread; neither shall the fat of My sacrifice[ρ] remain until the morning.

γ *(Not that taking interest for the loan of money was in itself sinful and unjust, but that in the case of the Israelites, the borrowing was not with a view to profit, but from poverty.)*

δ *(His "hyhe," a coarse blanket about six yards long, the Arab's substitute for a bed.* Clarke.)

ε Or, *judges*, ve. 8, 9. Ps. 82, 6. *(Make light of magistrates. Cited by St. Paul,* Ac. 23, 5.)

ζ Heb., *thy fulness.*

η Honour the LORD with thy substance and with the first fruits of all thine increase. Pr. 3, 9.

ι Ch. 13, 2, 12, & 34, 19.

κ De. 15, 19.

λ For I the LORD your God am holy. Le. 19, 2, & 22, 8. Eze. 4, 14, and 44, 31.

μ Give not that which is holy to the dogs. Mat. 7, 6.

ν Or, *receive*...He that uttereth a slander is a fool. Pr. 10, 18.

ξ A false witness shall not be unpunished. Pr. 19, 5.

ο *(If any appears to thee innocent, assert his innocence with a fearless mind, & defend him against the multitude.* Rosen.)

π Heb., *answer.*

ρ Ye shall not be afraid of the face of man; for the judgment is God's...De. 1, 17.

σ Love your enemies...do good to them that hate you.. Mat. 5, 44.

τ Or, *wilt thou cease to help him? or, and wouldest cease to leave* thy business for him; *thou shalt surely leave it* to join with him.

υ Heb., *the seeing.*

φ Heb., *soul.*

χ *(The reasons for this ordinance given by Calmet are, to maintain an equality among the people; to inspire them with sentiments of humanity; to accustom them to depend on the Divine Providence; to detach them from earthly things; and to shew them God's dominion over the soil.)*

ψ Or, *olive-trees.*

ω Take heed to thyself, & keep thy soul diligently...De. 4, 9. Ps. 39, 1. Eph. 5, 15. 1 Ti. 4, 16.

ξ Their sorrows shall be multiplied that hasten after another god. Ps. 16, 4.

ρ *(The passover, to commemorate the departure out of Egypt.* Ch. 12, 15. Le. 23, 6.)

ο Every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee. De. 16, 17.

π *(The Feast of Pentecost, called also the Feast of Weeks* (ch. 34, 22) *to commemorate the giving of the law on Mount Sinai fifty days after the passover.)*

ρ *(The Feast of Tabernacles* (15th *Tisri), to commemorate the Israelites' dwelling in tents for forty years.)*

ρ Or, *feast. (The passover.)*

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk."[s]

A.M. 3833. B.C. 1608. MOUNT SINAI. [88
Divers promises on condition of obedience.

20 "BEHOLD, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name *is* in Him. 22 But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.[τ] 23 For Mine Angel shall go before thee, and bring[s] thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and He shall bless[t] thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.[u] 27 I will send My fear[v] before thee, and will destroy[v] all the people to whom thou shalt come, and I will make all thine enemies turn their backs[φ] unto thee. 28 And I will send hornets[χ] before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. 30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land. 31 And I will set thy bounds[w] from the Red sea even unto the sea of the Philistines,[ψ] and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. 32 Thou shalt make no covenant with them, nor with their gods. 33 They shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their gods, it will surely be a snare unto thee."

XXIV.] A.M. 3833. B.C. 1608. MOUNT SINAI. [89
Preparation for the delivery of the ceremonial law.

AND He said unto Moses, "Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.[ω] 2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him."

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, "All the words which the LORD hath said will we do."

4 And Moses wrote[α] all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered burnt offerings,[β] and sacrificed peace[γ] offerings of oxen unto the LORD. 6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant,[x] and read in the audience of the people: and they said, "All that the LORD hath said will we do, and be obedient."[δ]—8 And Moses took the blood, and sprinkled *it* on the people, and said, "Behold the blood

s *(Thou shalt not do anything that may have a tendency to blunt thy moral feelings or teach thee hardness of heart.* Clarke.)

τ Or, *I will afflict them that afflict thee.*

s Thus saith the LORD God, I delivered them into your hand... and I have given you a land for which ye did not labour...Jos. 24, 13.

t Shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto. De. 28, 8.

u Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. Job 5, 26.

v As soon as we heard.....our hearts did melt, neither did there remain any more courage in any man because of you...Jos. 2, 11.

v *(In Cranmer's Bible it is, "I will trouble.")*

φ Heb., *neck.* Ps. 18, 40.

χ *(This rendering is probably correct, for it is said,* "I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. Jos. 24, 12. De. 7, 20. *Ælian relates that the Phaselitæ (a Phœnician people) were actually driven from their locality by such means.* Kitto's *Bib. Cyc.)*

w Solomon reigned over all kingdoms from the river unto the land of the Philistines, & unto the border of Egypt...1 Ki. 4, 21.

ψ *(The Mediterranean.)*

ω *(Three days were occupied with the transactions recorded in* chapters xix.—xxiii. *Moses and Aaron are now sent down to propose the conditions of the covenant to the Israelites,* ve. 3, *after which they were again to come up,* verses 1 and 2.)

α *(Probably he spent some days in writing down the laws & judgments.* Shuckford.)

β *(Sheep & goats.* Le. 1, 10. *These were wholly consumed.)*

γ *(Bullocks or goats.* He. 9, 10. *The blood was poured out, and then the priests and people might feed on the flesh.)*

x ...With water, & scarlet wool, & hyssop.....He. 9, 19, and 13, 20. 1 Pe. 1, 2.

δ *(The people entered into the most solemn engagement to perform what was written in the book.)*

of the covenant, which the LORD hath made with you concerning all these words."

[9] Then went up[e] Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: [10] and they saw the God of Israel:[f] and *there was* under His feet as it were a paved[g] work of a sapphire stone, and as it were the body of heaven in *his* clearness. [11] And upon the nobles of the children of Israel He laid[h] not His hand: also they saw God, and did eat and drink.

[12] And the LORD said unto Moses, "Come up to Me into the mount, and be there:[i] and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

[13] And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.[k] [14] And he said unto the elders, "Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them."

[15] And Moses went up into the mount, and a cloud covered[l] the mount. [16] And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh[m] day He called unto Moses out of the midst of the cloud. [17] And the sight of the glory of the LORD *was* like devouring[n] fire on the top of the mount in the eyes of the children of Israel. [18] And Moses went into the midst of the cloud, and gat him up into the mount:[o] and Moses was in the mount forty days and forty nights.

XXV.] A.M. 3833. B.C. 1608. MOUNT SINAI. [90

Directions as to the ark and other furniture of the tabernacle.

AND the LORD spake unto Moses, saying, [2] "Speak unto the children of Israel, that they bring[p] Me an offering:[p] of every man that giveth it willingly with his heart ye shall take My offering. [3] And this *is* the offering which ye shall take of them; gold, and silver, and brass, [4] and blue, and purple, and scarlet, and fine[q] linen, and goats' *hair*, [5] and rams' skins dyed red,[r] and badgers'[s] skins, and shittim wood, [6] oil for the light,[t] spices for anointing oil, and for sweet incense, [7] onyx stones, and stones to be set in the ephod, and in the breastplate.

[8] And let them make Me a sanctuary; that I may dwell among them.[x] [9] According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

[10] And they shall make an ark[ψ] *of* shittim wood:[ω] two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. [11] And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold[a] round about. [12] And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. [13] And thou shalt make staves *of* shittim wood, and overlay them with gold. [14] And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. [15] The staves shall be in the rings of the ark: they shall not be taken[y] from it.

[16] And thou shalt put into the ark the testimony[β] which I shall give thee.

[17] And thou shalt make a mercy[γ] seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. [18] And thou shalt make two cherubims *of* gold, *of* beaten[δ] work shalt thou make them, in the two ends of the

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Ve. 1. *(Some little way up the mountain.)*

(The Invisible God was manifested through that Divine Person who in after ages was "made flesh.")

(Brick-work of an azure colour.) Eze. 1, 26, & 10, 1. Re. 4, 3.

(He did not slay any of them.) Ne. 13, 21. See ch. 19, 21.

(After having given Aaron and Hur the charge of the people. Ve. 14.)

(Further up the mount; Aaron & the elders, who had come midway, returning to the camp.)

(The glory was probably above the cloud, and it was to the cloud that Moses and Joshua ascended at this time, leaving Aaron & the elders below. Clarke. See Ma. 9, 7, &c.)

(Which was the sabbath. God spake to him, and delivered to him successively during forty days the different statutes and ordinances contained in chapters xxv.—xxxi.)

(Calculated to inspire reverence and godly fear. He. 12, 28, 29.)

(Alone, leaving Joshua in the cloud, who with the elders formed a chain of communication with the camp.)

(The first fast. See ch. 32, 31, comp. with De. 9, 18. Ch. 34, 28.)

Heb., *take for Me.*

Or, *heave offering.*

Or, *silk.* Ge. 41, 42.

(The skins of red rams. Rosenmuller, De Wette, and Maurer.)

(Col. H. Smith thinks that this is not the badger which is not found in South Asia, but an animal of the great ontelope family, of an iron grey colour.)

(The light of the lamps was supplied from pure olive-oil.)

(This was the main end of all, and to this all the particulars are to be referred, & by this they are to be opened. Ainsworth.)

(From the Latin, arca; *any covered chest or coffer.* Cotton.)

(Probably the acacia, the Egyptian thorn of the ancients. It is solid, light, and very beautiful; called "the shittah tree" in Is. 41, 19.)

(A raised rim or edge.)

See 1 Ki. 8, 8.

(The two tables.)

(A propitiatory. He. ix.)

(Carved.)

mercy seat. 19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy[γ] seat shall ye make the cherubims[δ] on the two ends thereof. 20 And the cherubims shall stretch forth *their* wings on high, covering[ζ] the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there I will meet[ε] with thee,[a] and I will commune[b] with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 Thou shalt also make a table *of* shittim wood:[c] two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou shalt overlay it with pure gold, and make thereto a crown[ζ] of gold round about. 25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. 26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. 27 Over against the border shall the rings be for places of the staves to bear the table. 28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them. 29 And thou shalt make the dishes[η] thereof, and spoons[θ] thereof, and covers[ι] thereof, and bowls[κ] thereof, to cover[λ] withal: *of* pure gold shalt thou make them. 30 And thou shalt set upon the table shewbread[d] before Me alway.

31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick[μ] be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. 32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 33 three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. 34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers. 35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. 36 Their knops and their branches shall be of the same: all[ν] of it *shall be* one beaten work *of* pure gold. 37 And thou shalt make the seven lamps[ε] thereof: and they shall light[ξ] the lamps thereof, that they may give light[f] over against it.[o] 38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold. 39 *Of* a talent[π] of pure gold shall he make it, with all these vessels. 40 And look[ρ] that thou make *them* after their pattern, which was shewed thee in the mount."[σ]

XXVI. A.M. 3833. B.C. 1608. Mount Sinai. [91

Directions as to the pillars and hangings of the tabernacle.

"MOREOVER[τ] thou shalt make the tabernacle[υ] *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning[φ] work[χ] shalt thou make them. 2 The length of one curtain *shall be* eight and twenty cubits,[ψ] and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. 3 The five curtains shall be coupled together one to another; and *other* five cur-

γ Or, *of the matter of the mercy-seat.*

δ *(A cherub was an emblematic creature of four heads; viz., the lion, the bull, the eagle, and man. Such were the "living creatures" of* Eze. 1, 5, *but those of John but one face only,* Re. 4, 6. *It is difficult to say what it symbolized.)*

ζ ...Overshadowing the mercy-seat. He. 9, 5. 1 Ki. 8, 7. 1 Chr. 28, 18.

ε *(There will I manifest Myself to thee.* Dathe, Geddes, Rosenmüller.)

a Le. 16, 2.

b Nu. 7, 89. 1 Sa. 4, 4. Ps. 80, 1. Is. 37, 16.

c 1 Ki. 7, 48. He. 9, 2.

ζ *(An ornamental rim.)*

η *(Plates or platters on which the loaves were set, or deep bowls in which they kneaded the bread.)*

θ *(Basons.* Gesenius and Rosenmüller. *Cups or censers; their use being for holding incense.* Pic. Bib.)

ι *(Cups.)*

κ *(Goblets.)*

λ Or, *to pour out withal. (For making libations.* Gesenius and others.)

d Le. 24, 5.

μ *(Lamp-stand or chandelier having one shaft, with six branches proceeding from it, adorned at equal distances with six flowers like lilies, with as many bowls and knops placed alternately. There were seven lamps in all, which were lighted every evening and extinguished every morning.* Clarke.)

ν *(At Rome, at the foot of Mount Palatine, there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews is represented, & on which the several monuments which were carried in the procession are sculptured, and particularly this golden candlestick, the table of the shewbread, and the two silver trumpets.* Clarke.)

ε Ch. 27, 21, and 30, 8. Le. 24, 3, 4. 2 Chr. 13, 11.

ξ Heb., *cause to ascend.*

f Nu. 8, 2.

o Heb., *the face of it.*

π £5075 15*s.* 7*d.*

ρ *(This command is repeatedly given.)* Ch. 26, 30. Nu. 8, 4. 1 Chr. 28, 11, 19. Ac. 7, 44. He. 8, 5.

σ Heb., *which thou wast caused to see.*

τ *(The minuteness of the Mosaic ordinances will not occasion any surprise, when it is considered that every part of them had a typical import.)*

υ *(The tabernacle was to be the dwelling-place of Jehovah, who, as a king in his camp, had His dwelling or pavilion among His people.* Clarke.)

φ Heb., *the work of a cunning workman or embroiderer.*

χ *(Probably formed in the loom; a sort of diaper, in which the figures appear equally perfect on both sides.)*

ψ That is, *sixteen yards twelve inches long, and two yards twelve inches broad.*

tains *shall be* coupled one to another. [4] And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. [5] Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another. [6] And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.[ω]

[7] And thou shalt make curtains *of* goats'[α] *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make. [8] The length of one curtain *shall be* thirty[β] cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure. [9] And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. [10] And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. [11] And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent[γ] together, that it may be one. [12] And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. [13] And a cubit on the one side, and a cubit on the other side of that which remaineth[δ] in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. [14] And thou shalt make a covering for the tent *of* rams'[ε] skins dyed red, and a covering above *of* badgers' skins.[ζ]

[15] And thou shalt make boards[η] for the tabernacle *of* shittim wood standing up. [16] Ten cubits[θ] *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. [17] Two tenons[ι] *shall there be* in one board, set in order one against another:[κ] thus shalt thou make for all the boards of the tabernacle. [18] And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. [19] And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.[λ] [20] And for the second side of the tabernacle on the north side *there shall be* twenty boards:[μ] [21] and their forty sockets *of* silver; two sockets under one board, and two sockets under another board. [22] And for the sides of the tabernacle westward thou shalt make six[ν] boards. [23] And two boards shalt thou make for the corners of the tabernacle in the two sides. [24] And they shall be coupled[ξ] together beneath, and they shall be coupled together above the head of it unto one ring:[ο] thus shall it be for them both; they shall be for the two corners.[π] [25] And they shall[ρ] be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

[26] And thou shalt make bars[σ] *of* shittim wood; five for the boards of the one side of the tabernacle, [27] and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. [28] And the middle bar in the midst[τ] of the boards shall reach from end to end. [29] And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold. [30] And thou shalt rear up the tabernacle according[f] to the fashion thereof which was shewed thee in the mount.

ω (*The curtains were to be coupled together, five and five of a side, by fifty loops,* ve. 5, *and as many golden clasps, so that each might look like one curtain, & the whole make one entire covering. This was the first covering.* Clarke.)

α (*The second covering.*)

β (*Seventeen yards eighteen inches long, by two yards twelve inches broad.*

γ Or, *covering.*

δ Heb., *in the remainder,* or *surplusage.*

ε (*This was the third covering; & what is called badgers' skins was the fourth.*)

ζ (*Both the previous coverings on the flat roof would not hold out rains & weather, wherefore these two additional were made.*

η (*Planks.*)

θ (*Five yards two and a half feet long, two feet seven inches and a half broad.*)

ι Heb., *hands.*

κ (*Parallel with each other.* Gesenius and De Wette.)

λ (*Forty at the south side, forty at the north side, and sixteen at the west, laid as close together as was possible.*)

μ (*In the bases or sockets the planks were set, one plank taking up two bases.*)

ν (*Just the breadth of the house between wall and wall.*)

ξ Heb., *twinned (close-jointed at the foot.)*

ο (*Each was linked to the next at the top with a golden link.*)

π (*These corners knit end and side together, & were the strength of the building.*)

ρ (*Rather, And let there be.*)

σ (*They were carried in staples from one end of the tabernacle to the other.*)

τ (*Through the body of the planks, a hole being bored for the purpose.*)

f Ch. 25, 9, 40, & 27, 8. Ac. 7, 44. He. 8, 5.

31 And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: 32 and thou shalt hang it[σ] upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver. 33 And thou shalt hang up the vail under the taches,[τ] that thou mayest bring in thither within the vail[υ] the ark of the testimony: and the vail shall divide[φ] unto you between the Holy *place* and the Most Holy.

34 And thou shalt put the mercy[φ] seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table[χ] without the vail, and the candlestick[ψ] over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging[ω] for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought[α] with needlework. 37 And thou shalt make for the hanging five[h] pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them."

XXVII.] A.M. 3833. B.C. 1608. MOUNT SINAI. [92

Directions as to the altar, the court of the people, and the lamp.

"AND thou shalt make an altar[β] *of* shittim wood, five cubits long, and five cubits broad:[γ] the altar shall be four-square: and the height thereof *shall be* three cubits; 2 and thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same:[δ] and thou shalt overlay it with brass.[i] 3 And thou shalt make his pans to receive his ashes,[ε] and his shovels,[ζ] and his basons,[η] and his fleshhooks,[θ] and his firepans:[ι] all the vessels thereof thou shalt make *of* brass. 4 And thou shalt make for it a grate of network[κ] *of* brass; and upon the net shalt thou make four brasen rings[λ] in the four corners thereof. 5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.[μ] 6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass. 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. 8 Hollow with boards shalt thou make it: as it was shewed[ν] thee in the mount, so shall they make *it*.

9 And thou shalt make[k] the court[ξ] of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side: 10 and the twenty pillars[ο] thereof and their twenty sockets *shall be of* brass; the hooks[π] of the pillars and their fillets *shall be of* silver. 11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver. 12 And *for* the breadth of the court on the west side *shall be* hangings of fifty[ρ] cubits: their pillars ten, and their sockets ten. 13 And the breadth of the court on the east side eastward *shall be* fifty cubits. 14 The hangings[σ] of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three. 15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three. 16 And for the gate[τ] of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four. 17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass. 18 The length of the court

σ (*Just under the golden clasps that linked the five & five curtains together, so that five curtains lay over the Holy place & five over the Most Holy.*)

τ (*A loop-button or catch.*)

υ (*The pillars stood a yard from each other, & the two outmost stood a yard from the wall. At the top of each pillar was fastened a golden hook, on the top of which the vail hung, five yards broad and five yards high.*)

φ Heb. 9, 8.

φ (*The cover of the ark, called "the propitiatory."*)

χ (*Containing the shewbread.*)

ψ (*On the left, signifying the light of God's law.*)

ω (*This may be called the first vail, as it occupied the entrance to the tabernacle.*)

α (*Woven with various colours.* Gesenius, De Wette, &c.)

h Ch. 36, 38.

β (*The altar of burnt sacrifice in the court of the people, up towards the tabernacle, that the people might stand to behold the sacrifice offered.*) Ch. 38, 1. Eze. 43, 13.

γ (*A strong hollow frame, two yards two feet nine inches long, as many broad, and one yard two feet three inches high.*)

δ (*Of the same piece of which each corner-post was made.*)

i Nu. 16, 39.

ε (*And carry it forth.*)

ζ (*To scrape the ashes together.*)

η (*To take the blood.*)

θ (*To put the burning pieces into the fire.*)

ι (*Censers, in which the priests took burning coals from the altar.*)

κ (*That the ashes might fall through.*)

λ (*Coming through the altar frame & hanging out.*)

μ (*Upon this grate the fire burnt continually and never went out.*)

ν Heb., *He shewed.*

k Ch. 38, 9.

ξ (*An enclosure, open at the top, surrounding the tabernacle, made of posts and hangings. Fifty-eight yards twelve inches long, & two yards two feet nine inches high, of linen well twisted.*)

ο (*Distant from each other five cubits.*)

π (*In each pillar was struck a hook of silver, and a border of silver was wrought about it.*)

ρ (*Five cubits apart, as on the north and south sides.*)

σ (*On either side of the entrance was a piece hung, of eight yards two feet three inches long and the same in height.*)

τ (*Just in the middle of the entrance was a piece, twenty cubits (nearly twelve yards), of the same stuff that the rich curtains were.*)

shall be an hundred cubits, and the breadth fifty[v] every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins[φ] thereof, and all the pins of the court,[χ] *shall be of* brass.

20 And thou shalt command the children of Israel, that they bring thee pure oil olive[ψ] beaten for the light, to cause the lamp to burn[ω] always.

21 In the tabernacle of the congregation[ι] without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever[α] unto their generations on the behalf of the children of Israel."

XXVIII.] A.M. 3833. B.C. 1608. MOUNT SINAI. [93

Directions as to the priestly garments.

"AND take[β] thou unto thee Aaron[m] thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.[γ] 3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom,[n] that they may make Aaron's garments[δ] to consecrate him, that he may minister unto Me in the priest's office. 4 And these[ε] *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office. 5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 And they shall make the ephod[ζ] *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work. 7 It shall have the two shoulderpieces[η] thereof joined at the two edges thereof; and *so* it shall be joined together. 8 And the curious[θ] girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen. 9 And thou shalt take two onyx[ι] stones, and grave on them the names of the children of Israel: 10 six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. 11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches[κ] of gold. 12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.[λ]

13 And thou shalt make ouches[μ] *of* gold; 14 and two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 And thou shalt make the breastplate of judgment with cunning[ν] work: after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and of scarlet, and *of* fine twined linen, shalt thou make it. 16 Foursquare it shall be *being* doubled; a span[ξ] *shall be* the length thereof, and a span *shall be* the breadth thereof. 17 And thou shalt set[ο] in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius,[π] a topaz, and a carbuncle[ρ]: *this shall be* the first row. 18 And the second row *shall be* an emerald,[σ] a sapphire, and a diamond. 19 And the third row a ligure,[τ] an agate, and an amethyst. 20 And the fourth row a beryl,[υ] and an onyx,[φ] and a jasper: they shall be set in

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v Heb., *fifty by fifty.*

φ *(To fasten these hangings, that they might not fly up in the lower end, there were cords fastened to them, and these cords tied to brazen pins, which pins were fastened in the ground.)*

χ *(Into this court the people had entrance, as well as the priests & the Levites.)*

ψ *(Not pressed, that which flows out of itself.)*

ω Heb., *to ascend up.* Le. 24, 2.

ι Ch. 30, 8. 1 Sa. 3, 3. 2 Chr. 13, 11.

α *(Binding in the letter during the Jewish dispensation, and now binding in the spirit. Christ came not to destroy the law, but to fulfil it.* H. G.)

β *(And appoint next to thyself Aaron, &c.* Rosenmüller and others.)

m Nu. 18, 7. He. 5, 1—4.

γ *(Emblematical of that holiness and purity which characterize the divine nature, & the worship which is worthy of Him.)*

n The plowman ...his God doth instruct him to discretion, and doth teach him. Is. 28, 26. Ch. 31, 3, and 35, 30, 31.)

δ *(No wool was to form or enter into the texture of the garments in which they ministered.* Pic. Bib.)

ε *(Next unto his flesh he had a coat wrought in checker work, which reached down to the feet, which were naked. This was girt about him with a needle-wrought girdle of various colours.)*

ζ *(A rich skirt or apron, reaching from the breast to the knees. It was the upmost garment of the high priest, and was formed of fine yarn dyed blue & purple & scarlet, with every thread of which was twisted a thread of gold.)*

η *(They went over the shoulders and fastened behind.)*

θ Or, *embroidered. (This was a piece of the same stuff girding it over the paps.)* Re. 1, 13.

ι *(The beryl.)*

κ *(Settings of gold.)*

λ *(Thus when the priest appeared before the Lord, he bare the charge of all Israel upon his shoulders.* See Ze. 6, 13, 14.)

μ *(Two bosses of gold, to which the gold chains that tied the breastplate to the ephod were made fast.)*

ν *(Of the same materials that the ephod were, viz., threads of various colours, and a thread of gold twisted with each.)*

ξ *(Seven or ten inches.)*

ο Heb., *fill in it fillings of stone.*

π Or, *ruby.*

ρ *(An emerald.* Gesenius, Rosenmüller.)

σ *(A carbuncle.* Rosenmüller, &c.)

τ *(An opal.* De Wette.)

υ *(A chrysolite.* De Wette.)

φ *(Sardonyx.)*

gold in their inclosings.[χ] 21 And the stones[ψ] shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings[ω] of a signet; every one with his name[α] shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold. 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate. 25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward. 27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod. 28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his[ν] heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 And thou shalt put in the breastplate of judgment the Urim[β] and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 And thou shalt make the robe[γ] of the ephod all *of* blue. 32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding[ε] of woven work round about the hole of it, as it were the hole of an habergeon,[ζ] that it be not rent. 33 And *beneath* upon the hem[η] of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof;[θ] and bells of gold between them round about: 34 a golden bell and a pomegranate,[ι] a golden bell[κ] and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.[λ]

36 And thou shalt make a plate[μ] *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD. 37 And thou shalt put it on a blue lace, that it may be upon the mitre;[ν] upon the forefront of the mitre it shall be. 38 And it shall be upon Aaron's forehead, that Aaron may bear[ξ] the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 And thou shalt embroider the coat[ο] of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle[π] *of* needlework.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate[ρ] them, and sanctify them, that they may minister unto Me in the priest's office. 42 And thou shalt make them linen[σ] breeches[σ] to cover their nakedness;[τ] from the loins even unto the thighs they shall

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χ Heb., *fillings.*

ψ *(These, with the metals, purple, & spices, were obtained through the mercantile connections of Egypt with Asia.)*

ω *(Engraving on stones was an art carried to a high pitch of perfection among the ancient Greeks.)*

α *(1st, Reuben, Simeon, Levi; 2nd, Judah, Issachar, Zebulun; 3rd, Dan, Naphtali, Gad; 4th, Asher, Joseph, Benjamin. Sardius, red; topaz, pale green but sometimes yellow; carbuncle, deep red; emerald, green; sapphire, blue; diamond, white; ligure, deep red; agate, various; amethyst, purple; beryl, blueish green; onyx, dark horny; jasper, bright green.*

n Christ is...entered...into heaven itself...He. 9, 24.

β *Lights and perfections. Light and truth,* Gesenius. *Light and judgment,* Baumgarten. *Opinions vary as to what this was. It probably refers to the character of the responses given by Jehovah through the priest when, wearing the breastplate with the names and girded with the ephod, he came to consult God and obtain answers.* Josephus, Parkhurst, & Lightfoot.) Comp. ch. 39, 8, 21, with Le. 8, 8, *where they seem to be used synonymously.* Nu. 27, 21. De. 33, 8. 1 Sa. 28, 6. Ezr. 2, 63. Ne. 7, 65.

γ *(Because the ephod being put over this did gird it.)*

ε *(Edged about with an edging of the same stuff woven in.)*

ζ *(An ancient piece of defensive armour for the neck and breast,)*

η Or, *skirts.*

θ *(It was one entire long garment, woven throughout, but not so long as the under coat.)*

ι *(The* pomum granatum. *The fruit is larger than the golden pippin, & very beautiful in its form.)*

κ *(Alternately.)*

λ *(Intimating that without such announcement his approach would be regarded as an unceremonious & disrespectful intrusion.* Pic. Bib.)

μ צִיץ tsits. Lit., *a flower, & called,* ch. 39, 6, נֵזֶר nezer, *a crown. A gold wreath that went round the forehead.)* See Zec. 14, 20.

ν *(A cap covering half the head, made of linen folded and sewed, with another piece of linen concealing the seams, & terminating above in a golden cup.)*

ξ *(In a vicarious and typical manner.)*

ο *(A robe fastened at the neck, and reaching to the ancles.)*

π *(A sash three fingers broad, wound many times round the body.)*

ρ Heb., *fill their hand.*

σ .....They shall not gird themselves with anything that causeth sweat. Eze. 44, 18.

σ *(Drawers fastened round the loins, descending to the knees.)*

τ Heb., *flesh of their nakedness.*

reach :[φ] 43 and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister[χ] in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him."

XXIX.] A.M. 3833. B.C. 1608. MOUNT SINAI. [94

The consecration, the daily sacrifice, and the altar of incense.

"AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest's office:[ψ] Take one young bullock,[ω] and two rams without blemish, 2 and unleavened[α] bread, and cakes[β] unleavened tempered with oil, and wafers[γ] unleavened anointed with oil: *of* wheaten flour shalt thou make them. 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash[ρ] them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 6 and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil,[δ] and pour *it* upon his head, and anoint him. 8 And thou shalt bring his sons, and put coats upon them. 9 And thou shalt gird them with girdles, Aaron and his sons, and put[ε] the bonnets on them: and the priest's office shall be their's for a perpetual statute:[ζ] and thou shalt consecrate[ζ] Aaron and his sons.[ϝ]

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. 11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation. 12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 13 And thou shalt take all the fat that covereth the inwards, and the caul[η] *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. 14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp:[σ] it *is* a sin offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.[θ] 16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto[ι] his head. 18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour,[κ] an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear[λ] of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments,[λ] and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.[ι]

22 Also thou shalt take of the ram the fat and the rump,[μ] and the fat

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φ Heb., *be.*

χ *(Without these robes no priest might officiate.)*

ψ *(Five observances are necessary to all consecrations of a soul to God—outward dedication,* vc. 4; *outward holiness, inward holiness,* vc. 5 and 6; *the power of the Holy Spirit,* vc. 7; *and the blood of Christ,* vc. 10—17.)

ω ...For the sin offering....Le. 8, 2.

α *(Bread of any sort.)*

β *(Perforated.)*

γ *(An exceeding thin cake.)*

ρ Let us draw near... ...having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. He. 10, 22. Ch. 40, 12. Le. 8, 6.

δ *(Anointing appears to have been used as emblematical of a particular sanctification.* Kitto's *Cyc.)* Ch. 28, 41, and 30, 25. Le. 8, 12; and 10, 7; and 21, 10. Nu. 35, 25. Ps. 133. Is. 61, 1.

ε Heb., *bind.*

ζ ...I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. Nu. 18, 7.

ϝ Heb., *fill the hand of.*

σ ...The law maketh men High Priests which have infirmity; but the word of the oath (Ps.cx.) which was since the law, (maketh) the Son, who is consecrated for evermore. He. 7, 28.

η *It seemeth by anatomy, and the Hebrew doctors, to be the midriff. (The great lobe of the liver; it might be rendered the lobe over the liver:* omentum minus hepaticogastricum. Gesenius. See also Bochart, *Hier.,* vol. i., p. 498.)

σ .....The bodies of these beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. He. 13, 11.

θ Verses 10, 19. *(The phrase, laying on of hands, in that obscure passage,* He. 6, 2, *appears to refer to this ceremony.* H. G.)

ι Or, *upon.*

κ *(Taste or relish, from the French* saveur, *metaphorically, to relish in mind.* Cotton.) Ge. 8, 21.

λ *(Indicating that the powers of the intellect, the energies of the body, & all the actions, should be devoted to God.* Townsend.)

ι .....Almost all things are by the law purged with blood; and without shedding of blood is no remission. He. 9, 22. *(Even the priests themselves.)*

μ *(The word here rendered rump denotes the fat tail of a certain breed of oriental sheep, which is said to weigh from twelve to twenty pounds. It is sometimes laid on a little cart with two wheels, which the sheep drags after it.* Gesenius.)

that covereth the inwards, and the caul *above* the liver, and the two kidneys,[μ] and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration:[ν] [23]and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD: [24]and thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave[ξ] them *for* a wave offering before the LORD. [25]And thou[ο] shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

[26]And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part,[π] [27]And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons: [28]and it shall be Aaron's[ρ] and his sons by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

[29]And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. [30]*And* that son[σ] that is priest in his stead shall put[τ] them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

[31]And thou shalt take the ram of the consecration, and seethe[υ] his flesh in the holy place. [32]And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation. [33]And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify[ν] them: but a stranger shall not eat *thereof*, because they *are* holy. [34]And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.[υ]

[35]And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them. [36]And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse[φ] the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. [37]Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth[χ] the altar shall be holy.

[38]Now this *is that* which thou shalt offer upon the altar: two lambs of the first year day by day continually.[ψ] [39]The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:[w] [40]and with the one lamb a tenth deal[ω] of flour mingled with the fourth part of an hin[α] of beaten[β] oil; and the fourth part of an hin of wine *for* a drink offering. [41]And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering[x] made by fire unto the LORD.

[42]*This shall be* a continual[y] burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet[γ] you, to speak there unto thee. [43]And there I will meet with the children of Israel, and *the tabernacle*[δ] shall be sanctified by My glory.[z] [44]And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to

μ *(Indicating the inward holiness demanded of the worshipper—the sacrifice of the luxury, the incontinence and anger of the soul.* Townsend.)

ν *(Ram of filling up; filled with the offering which he presented to God.)*

ξ Or, *shake to and fro.*

ο *(Moses was now to Aaron and his sons what they were afterwards to the children of Israel.* Clarke.)

π *(Moses on this occasion received them. They afterwards became the portion of the priests.)*

ρ *(Teaching the priests how, with all their heart & all their strength, they should give themselves unto the service of the Lord.* Ainsworth.)

σ Heb., he *of his sons.* Nu. 20, 28.

τ *(To shew that the same obligations devolved on him.)*

υ Le. 8, 31.

ν Le. 10, 17.

υ *(Being a peculiar consecration, in order to qualify a person to offer sacrifice for sin, like that great sacrifice, the paschal lamb, that typified the atonement made by Christ.* Clarke.)

φ *(It is likely that on each day previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c., removed.* Clarke.)

χ *(Whatever was laid on the altar became the Lord's property.* Clarke.) Ch. 30, 29. Mat. 23, 19.

ψ *(These morning and evening daily sacrifices were offered from the time of their settlement in the promised land to the destruction of Jerusalem by the Romans*(Clarke), *with the interruption of the captivity and the desecration of Antiochus.* H.G.)

ν Da. 9, 27, and 12, 11.

ω *(A part or portion. Most understand this as the tenth part of an ephah, which was an omer. The omer contained about three quarts.)*

α *(A hin was the sixth of an ephah, and contained one gallon two pints.)*

β *(According to Rabbi Solomon, it was such an oil as is extracted from olives by pounding them in a mortar.* Gesenius.)

x Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice. Ps. 141, 2. Da. 9, 21.

y By (the little horn) the daily sacrifice was taken away, and the place of His sanctuary was cast down...Da. 8, 11.

γ *(God communes with the prayerful; He sanctifies the souls that seek Him.)*

δ Or, *Israel.*

z Hag. 2, 7. Mal. 3, 1.

Me in the priest's office.[a] 45 And I will dwell among the children of Israel, and will be their God.[b] 46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

XXX.] 1 And thou shalt make an altar to burn incense upon: *of* shittim[e] wood shalt thou make it. 2 A cubit[ζ] *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same. 3 And thou shalt overlay it with pure gold, the top[η] thereof, and the sides[θ] thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4 And two golden rings[ι] shalt thou make to it under the crown of it, by the two corners[κ] thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves *of* shittim wood, and overlay them with gold. 6 And thou shalt put[λ] it before the vail[μ] that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet[ν] incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth[ξ] the lamps at even,[ο] he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange[π] incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement[ρ] upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD."

The annual ransom, the laver, the holy oil, and the perfumes.

11 AND the LORD spake unto Moses, saying, 12 "When thou takest the sum of the children of Israel after their number,[σ] then shall they give every man a ransom for his soul[τ] unto the LORD, when thou numberest them; that there be no plague[c] among them, when *thou* numberest them. 13 This they shall give, every one that passeth among them that are numbered, half a shekel[υ] after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering[d] unto the LORD. 15 The rich shall not give more,[φ] and the poor shall not give less[χ] than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.[e] 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service[ψ] of the tabernacle of the congregation: that it may be a memorial unto the children of Israel before the LORD, to make an atonement for[f] your souls."

17 And the LORD spake unto Moses, saying, 18 "Thou shalt also make a laver[g] *of* brass, and his foot[ω] *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water[α] therein. 19 For Aaron and his sons shall wash their hands and their feet thereat: 20 when they go into the tabernacle of the congregation, they shall wash with water, that they die[h] not; or when they come near[i] to the altar to minister, to burn offering made by fire unto the LORD: 21 so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations."

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a Le. 22, 9, 16.

b Jno. 14, 23.

e *(The acacia, which was plentiful in the desert.)*

ζ *(One foot nine inches.)*

η Heb., *roof.*

θ Heb., *walls.*

ι *(Staples.)*

κ Heb., *ribs.*

λ *(Between the candlestick and the table, fitly teaching that it is the incense of prayer that sanctifies both our spiritual food, signified by the light of the lamps, and our bodily food by the loaves.* Lightfoot.)

μ *(A hanging, like the vail within, of the same dimensions and the same materials, wrought with the needle.)*

ν Heb., *incense of spices.* 1 Sa. 2, 28. 1 Chr. 23, 13. Lu. 1, 9.

ξ Or, *setteth up.* Heb., *causeth to ascend.*

ο Heb., *between the two evens.* Ch. 12, 6.

π .....Nadab and Abihu ... offered strange fire before the Lord, which He commanded them not.....and they died. Le. 10, 1.

ρ *(On the tenth day of the seventh month.)* Le. 16, 18, and 23, 27. He. 9, 7—14.

σ Heb., *them that are to be numbered.*

τ *(His life.)*

c Satan stood up against Israel, and provoked David to number Israel...and God was displeased ....therefore He smote Israel. 1 Chr. 21, 1, 7.

υ *(A shekel is equal to about 2s. 4d. The half shekel was called a bekah.)*

d ...Ye know that ye were not redeemed with corruptible things, as silver & gold, ...but with the precious blood of Christ...1 Pe. 1, 18.

φ Heb., *multiply.*

χ Heb., *diminish.*

e The rich and poor meet together: the LORD is the maker of them all. Pr. 22, 2.

ψ *(It was so used,* see ch. 38, 25, *and was thus ultimately devoted to the use & profit of those who gave it.)*

f They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him. Ps. 49, 7, 8.

g Solomon made ten layers..... 1 Ki. 7, 38.

ω *(Base.)*

α *(That the priests might wash when they went about the service of the tabernacle, and that they might wash some part of the sacrifices.* Lightfoot.)

h Ps. 26, 6.

i He. 10, 22. Ch. 37, 11.

[22] Moreover the LORD spake unto Moses, saying, [23] "Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus[β] two hundred and fifty *shekels*, [24] and of cassia[γ] five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin:[δ] [25] and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary:[ε] it shall be an holy anointing oil. [26] And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, [27] and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, [28] and the altar of burnt offering with all his vessels, and the laver and his foot. [29] And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

[30] And thou shalt anoint Aaron and his sons, and consecrate[κ] them, that *they* may minister unto Me in the priest's office.

[31] And thou shalt speak unto the children of Israel, saying, 'This shall be an holy anointing oil unto Me throughout your generations.' [32] Upon man's flesh[ν] shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you. [33] Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people."

[34] And the LORD said unto Moses, "Take unto thee sweet spices, stacte,[ζ] and onycha,[ε] and galbanum;[ζ] *these*[η] sweet spices with pure frankincense:[θ] of each shall there be a like *weight:* [35] and thou shalt make it a perfume, a confection after the art of the apothecary, tempered[ι] together, pure *and* holy: [36] and thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. [37] And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. [38] Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

XXXI.] A.M. 3833. B.C. 1608. MOUNT SINAI. [96

The appointment of Bezaleel and Aholiab.

AND the LORD spake unto Moses, saying, [2] "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: [3] and I have filled[κ] him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, [4] to devise cunning works, to work in gold, and in silver, and in brass,[λ] [5] and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. [6] And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all[μ] that are wise hearted I have put wisdom, that they may make all that I have commanded thee; [7] the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture[ν] of the tabernacle, [8] and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, [9] and the altar of burnt offering with all his furniture, and the laver and his foot, [10] and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, [11] and the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do."

β .....The sweet cane from a far country (*India*). Ca. 4, 14. Is. 43, 24. Eze. 27, 19. (*The* calamus aromaticus, *which yields the fragrant grass oil of Central India.*)

γ (Kiddah. *Probably not the modern cassia, but some aromatic substance from Asia.*) Eze. 27, 19.

δ (*One gallon two pints.*)

ε Or, *perfumer.*

κ 1 Jno. 2, 20, 27.

γ (*This clearly enough intimates that the Israelites were even thus early in the habit of applying fragrant oils to their persons.* Pic. Bib.)

δ (*The finest kind of myrrh. Some Jewish commentators consider it opobalsam; others, storax.*)

ε (*The* unguis odoriferans, *the shell of a species of muscle, which, when burned, produces a rich scent.* Gesenius, *and so the Jewish interpreters.*)

ζ (*A gum resin, the produce of a species of bubon.*)

η (*Rather, sweet scented galbanum, there being two kinds.* De Wette. *It was the custom both of the Greeks and Egyptians to mix it with the most fragrant substances known.* Kitto's *Cyc. Galbanum in the present day is imported from the Levant. The odour is strong and balsamic, but disagreeable in taste, warm, and bitter.*)

θ (*An article of foreign & distant commerce, known very early, probably of a resinous nature and very fragrant. It cannot at present be indicated with decisiveness the species of tree by which it was afforded.*)

ι Heb., *salted.* Lc. 2, 13. So Rosenmüller, Gesenius, and De Wette.

κ (*God claims as His own—as His gift, the wisdom which He had put into them, whereby they had been enabled to acquire that master skill in the arts which they were now required to exercise in His service.* Kitto.)

λ (*History and experience corroborate the statements of Moses with regard to the early & prior use of gold, silver, and copper, as the word brass should in most cases be rendered.*)

μ (*Seeing the Hebrews had been much employed in the service of the Egyptians, there is no reason to doubt that many of them had been taught the above-mentioned arts.* Pic. Bib.)

ν Heb., *vessels.*

12 And the LORD spake unto Moses, saying, 13 "Speak thou also unto the children of Israel, saying, Verily My sabbaths[ξ] ye shall keep: for it *is* a sign between Me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy[ς] to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout your generations, *for* a perpetual covenant. 17 It *is* a sign between Me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day He rested, and was refreshed."

18 And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written[ι] with the finger[ο] of God.

XXXII.] A.M. 3833. B.C. 1608. WILDERNESS OF SINAI. [97

The Israelites break their covenant with God.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together[π] unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."[ρ]

2 And Aaron said unto them, "Break[σ] off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me."

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. 4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf:[τ] and they said, "These *be* thy gods, O Israel, which brought thee up out of the land of Egypt."

5 And when Aaron saw *it*,[υ] he built an altar before it; and Aaron made proclamation, and said, "To-morrow *is* a feast to the LORD."[φ]

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.[χ]

7 And the LORD said unto Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:[m] 8 they have turned aside quickly out of the way which I commanded them: they have made them a molten calf,[n] and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt."

9 And the LORD said unto Moses, "I have seen this people, and, behold, it *is* a stiffnecked people: 10 now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."[o]

11 And Moses besought the LORD[ψ] his God, and said, "LORD, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12 Wherefore should the Egyptians speak, and say, For mischief[p] did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. 13 Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swear-

ξ *(When the seventh day was originally instituted, nothing more was enjoined to man than that he should esteem the seventh day blessed & sanctified,* Ge. 2, 2. *When the precept was afterwards delivered to the Jews,* Ex. 20, 4, *the seventh day is styled a sabbath, and the idea of rest from labour swallows up every other consideration & engrosses the commandment, rest having now become a relief necessary to fallen man, condemned to eat bread in the sweat of his face. Though the sabbath then, in all its strictness, was a ritual institution—"a sign" between Almighty God and the children of Israel—the outward expression of their submission to His authority, yet it was for the sake of the worshipper himself, that the honour was commanded to be paid.)*

ς Heb., *holiness.*

ι .....The tables (were) the work of God, and the writing (was) the writing of God, graven upon the tables. Ch. 32, 16.

ο *(In mercy, God placed before the eye of man that which by sin had been obliterated from his soul.* Clarke.)

π *(In a tumultuous manner.)*

ρ *(They might have supposed that Moses had perished in the fire, which no doubt still invested the mountain.)*

σ *(It seems probable that Aaron hoped that his requiring this sacrifice would check their impetuosity.)*

τ *(At the time of the departure of the Israelites from Egypt, this may have been the Moloch of their neighbours, for that idol was figured with the head of a calf. A similar divinity belonged to the earliest Indian, Greek, and even Scandinavian mythologies, and therefore it may be conceived that the symbol, enduring even to this day, was at that period generally understood by the multitude, and consequently that it was revived by Jeroboam without popular opposition.* Col. H. Smith.)

υ *(Not the calf, but the general enthusiasm of the people.)*

φ *(Jehovah.)*

χ *(Herodotus,* ii., 60, and iii., 27, *shews that such playing was customary with many religious rites among the Egyptians, especially in connection with the worship of Apis.* F. B.)

m .....Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire. De. 4, 15.

n ...(Jeroboam) took counsel and made two calves of gold, and said, ...Behold thy gods, O Israel, which brought thee up out of the land of Egypt. 1 Ki. 12, 28.

o ...Mightier and greater than they...De. 9, 14.

ψ Heb., *the face of the Lord.*

p ...Because the Lord was not able to bring them into the land which He promised them, and because He hated them..... De. 9, 28.

est by Thine own Self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."[ω]

14 And the LORD repented[a] of the evil which He thought to do unto His people.

15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. 16 And the tables *were* the work of God, and the writing *was* the writing of God, graven[β] upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, "*There is* a noise of war in the camp."[γ]

18 And he said, "*It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome:[δ] *but* the noise of *them that* sing do I hear."

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.[q] 20 And he took the calf which they had made, and burnt *it* in the fire,[ε] and ground *it* to powder,[r] and strawed *it* upon the water, and made the children of Israel drink[s] *of it*.

21 And Moses said unto Aaron, "What did[t] this people unto thee, that thou hast brought so great a sin upon them?"

22 And Aaron said, "Let not the anger of my lord wax hot: thou knowest the people,[ζ] that they *are set* on mischief. 23 For they said unto me, Make us gods,[η] which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf."

25 And when Moses saw that the people *were* naked;[u] (for Aaron had made them naked unto *their* shame among their[θ] enemies:[ι]) 26 then Moses stood in the gate of the camp, and said, "Who *is* on the LORD's side?[κ] *let him come* unto me."—And all the sons of Levi gathered themselves together unto him.[ν] 27 And he said unto them, "Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour."

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 29 For Moses[λ] had said, "Consecrate[μ] yourselves to-day to the LORD, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day."

A.M. 3833. B.C. 1608. MOUNT SINAI. *Intercession of Moses for the people.* [98

30 AND it came to pass on the morrow, that Moses said unto the people, "Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin."

31 And Moses returned unto the LORD, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book[x] which Thou hast written."[ν]

33 And the LORD said unto Moses, "Whosoever hath sinned against Me, him will I blot out of My book. 34 Therefore now go, lead the people

ω *(While this pleading with God places Moses in a very noble & amiable light, it shews also the power of prayer. See also the case of Abraham.* Ge. 18, 23.)

α *(Spoken after the manner of men, who, having formed a purpose, permit themselves to be diverted from it by strong and forcible reasons.* Clarke.)

β *(The earliest notices we have of writing shew that stone was the first substance made use of.)*

γ *(Joshua judges as a soldier, not having had the same information as Moses.)*

δ Heb., *weakness.*

q I took the two tables, and cast them out of my two hands, and brake them before your eyes. De. 9, 17.

ε ...And stamped it.....De. 9, 21. *(Beat it into thin laminæ.)*

r Even till it was as small as dust. De. 9, 21.

s Cast the dust thereof into the brook that descended out of the mount. De. 9, 21.

t Abimelech said unto Abraham ...what have I offended thee that thou hast brought on me and on my kingdom a great sin? ...Ge. 20, 9.

ζ *(Aaron was apparently of a timid & vacillating character.)*

η *(Make us a god who shall go before us; and so* ve. 1. Rosenmüller and others.)

u .....Stripped of their ornaments, *(unbridled, unruly,* Gesenius.) Ch. 33, 4—6, Ahaz.....made Judah naked. 2 Chr. 28, 19. Re. 3, 17, 18, & 16, 15.

θ Heb., *those that rose up against them.*

ι *(Dathe interprets it: but when Moses saw that the people were everywhere broken loose (for at Aaron's command they were celebrating a feast), and exposed to the danger of being slain if any one attacked them.)*

κ (That is, *Who among you is free from this transgression?* Clarke.)

ν Did not acknowledge his brethren, nor know his own children; for they... observed Thy word and kept Thy covenant. De. 33, 9. Nu. 25, 6. Ma. 2, 5, 7.

λ Or, *And Moses said, "Consecrate yourselves to-day to the Lord, because every man* hath been *against his son, & against his brother, &c.*

μ Heb., *fill your hands.*

x The book of life of the Lamb slain from the foundation of the world. Re. 13, 8. Da. 12, 1. Ps. 69, 28. Is. 4, 3. Lu. 10, 20. Ph. 4, 3. He. 12, 23. *(It perhaps means the present state of probation.)*

ν *(Dr. A. Clarke thinks that it refers to the muster roll of all the tribes and families of Israel, which having been done under the immediate direction of God, is termed God's book.)*

unto *the place* of which I have spoken unto thee: behold, Mine Angel shall go before thee: nevertheless in the day when I visit I will visit[y] their sin upon them."

[35] And the LORD plagued the people, because they[ξ] made the calf, which Aaron made.

XXXIII.] [1] And the LORD said unto Moses, "Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: [2] and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: [3] unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way."

[4] And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. [5] For the LORD had said unto Moses, "Say unto the children of Israel, Ye are a stiffnecked people: I will[o] come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know[z] what to do unto thee."

[6] And the children of Israel stripped themselves of their ornaments by the mount Horeb.

[7] And Moses took the tabernacle,[π] and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought[σ] the LORD went out unto the tabernacle of the congregation, which *was* without the camp. [8] And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle. [9] And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended,[ρ] and stood *at* the door of the tabernacle, and *the* LORD talked with Moses. [10] And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped,[σ] every man *in* his tent door.

[11] And the LORD spake unto Moses face[b] to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant[c] Joshua, the son of Nun, a young man, departed not out of the tabernacle.

[12] And Moses said unto the LORD, "See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send[τ] with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. [13] Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way,[υ] that I may know Thee, that I may find grace in Thy sight: and consider that this nation *is* Thy people."

[14] And He said, "My presence shall go *with thee*, and I will give thee rest."[d]

[15] And he said unto Him, "If Thy presence go not *with me*, carry us not up hence. [16] For wherein shall it be known here that I and Thy people[e] have found grace in Thy sight? *is it* not in that Thou goest with us? so shall we be separated, I and Thy people, from all[f] the people that *are* upon the face of the earth."

[17] And the LORD said unto Moses, "I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name."[g]

[18] And he said, "I beseech Thee, shew me Thy glory."[h]

[19] And He said, "I will make all

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y After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. Ro. 2, 5. .....And (they) offered sacrifice unto the idol, & rejoiced in the works of their own hands. Ac. 7, 41.

ξ *(The Lord punished the people for demanding a visible representation of the Deity.* Townsend.)

o *("If I had come one instant among you I had destroyed you."* Horsley, De Wette. *Other modern critics render the clause, "I had almost come up against you & destroyed you.")*

z Thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. De. 8, 3.

π *(The tent in which he had been accustomed to receive the communications of God's will.* Townsend.)

σ If...thou shalt seek the LORD thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. De. 4, 29.

ρ *(From the mountain.)*

σ *(And by so doing, expressed their repentance of the idolatry of which they had been guilty.)*

b .....Mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold....Nu. 12, 8. De. 34, 10.

c Ch. 24, 13. *(Forty-four years of age.)*

τ *(As God had said He would not go up, ve. 4, Moses wished to know whom He would send with him.)*

υ *(Let me know the manner in which Thou wouldest have this people led up and governed.)*

d Unto whom I sware in My wrath that they should not enter into My rest. Ps. 95, 11.

e .....They have heard that Thou, LORD, art among this people, that Thou, LORD, art seen face to face ...Nu. 14, 14.

f He hath not dealt so with any nation...Ps. 147, 20. De. 4, 7, 34. 1 Ki. 8, 53.

g The effectual fervent prayer of a righteous man availeth much. Ja. 5, 16.

h Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. 1 Ti. 6, 16.

My goodness pass before thee, and I will proclaim the name of the LORD before thee;[φ] and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."—[20]And He said, "Thou canst not see My face: for there shall no man see Me, and live."[i]—[21]And the LORD said, "Behold, *there is* a place by Me, and thou shalt stand upon a rock: [22]and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by: [23]and I will take away My hand, and thou shalt see My back parts: but My face shall not[χ] be seen."[k]

φ *(I will cause all My goodness to pass before thee, and I will exclaim that Jehovah is before thee; for whom I favour, him I greatly favour, & whom I love, him I exceedingly love.* Dathe. *I will proclaim by name before thee Jehovah,* i.e., *in order that thou mayest know that God indeed is here, I will Myself announce My coming.* Gesenius.) Ro. 9, 15, 16.

i Manoah said unto his wife, We shall surely die, because we have seen God. Ju. 13, 22.

χ *(Cannot possibly be seen.* Rosenmüller.)

k No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him. Jno. 1, 18.

XXXIV.] A.M. 3833. B.C. 1608. MOUNT SINAI. [99

God enters afresh into covenant with the people.

AND the LORD said unto Moses, "Hew thee two tables of stone like unto the first:[l] and I will write upon *these* tables the words that were in the first tables, which thou brakest.[m] [2]And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to Me in the top of the mount. [3]And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

[4]And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.[n]

[5]And the LORD descended in the cloud, and stood with him there, and proclaimed[o] the name of the LORD. [6]And the LORD passed by before him, and proclaimed, "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness[p] and truth,[q] [7]keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear[ψ] *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*"

[8]And Moses made haste, and bowed his head toward the earth, and worshipped. [9]And he said, "If now I have found grace in Thy sight, O LORD, let my Lord,[ω] I pray Thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for Thine inheritance."

[10]And He said, "Behold, I make a covenant: before all thy people I will do marvels,[r] such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee. [11]Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. [12]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: [13]but ye shall destroy their altars, break their images,[α] and cut down their groves:[β] [14]for thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God: [15]lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; [16]and thou take of their daughters unto thy sons, and their daughters go a whoring[s] after their gods, and make thy sons go a whoring after their gods.

[17]Thou shalt make thee no molten gods.

[18]The feast of unleavened[t] bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I

ψ *(But will by no means leave unpunished the guilty.* Gesenius and Maurer. *In passing by him that is pardoned will not pass by him that is not pardoned.* Rosenmüller. *But Dathe and Boothroyd, after De Dieu, thus render the clause, "& do not altogether destroy the impious," referring to* Ze. 5, 3, *for this sense of the verb* נקה

ω *(The original is not* Jehovah, *but* Adonai, *& seems to refer particularly to the Angel of the Covenant, the Messiah.* Clarke.)

r ...Ask from one side of heaven unto the other, whether.... God hath assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, &c. De. 4, 32, 34.

α Heb., *statues.*

β *(Kimchi, Castell, Selden, and Gesenius have proved that the word cannot mean "groves." From the various passages in which it occurs it must denote something that could be made, set up, and placed in a building. De Wette renders it Astartes,* i.e., *images of the Syrian goddess Astarte.)*

s And forsake Me and break My covenant which I have made with them. De. 31, 16. Nu. 25, 1, 2. 1 Ki. 11, 4.

t Ch. 12, 15, & 23, 15.

o Ch. 33, 19. Nu. 14, 17.

p Oh how great is Thy goodness which Thou hast laid up for them that fear Thee ...Ps. 31, 19.

q Thy truth reacheth unto the clouds...Ps. 108, 4.

l .....And make thee an ark of wood...De. 10, 1.

m .....And thou shalt put them in the ark. De. 10, 3.

n And He wrote on the tables, according to the first writing, the ten commandments (or *words*), which the LORD spake unto you in the mount out of the midst of the fire...De. 10, 4.

commanded thee, in the time of the month Abib: for in the month[u] Abib thou camest out from Egypt. 19 All that openeth[v] the matrix *is* Mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.* 20 But the firstling[w] of an ass thou shalt redeem with a lamb:[γ] and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem.[x] And none shall appear before Me empty.

21 Six days thou shalt work, but on the seventh[y] day thou shalt rest: in earing time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks,[z] of the firstfruits of wheat harvest, and the feast of ingathering at the year's[δ] end.

23 Thrice[a] in the year shall all your menchildren appear before the LORD God, the God of Israel. 24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire[b] thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of My sacrifice with leaven;[c] neither shall the sacrifice of the feast of the passover be left[d] unto the morning.

26 The first of the firstfruits of thy land thou shalt bring[e] unto the house of the LORD thy God.

Thou shalt not seethe[f] a kid in his mother's milk."

27 And the LORD said unto Moses, "Write thou these words:[g] for after the tenor of these words I have made a covenant with thee and with Israel."

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water.[ε] And He wrote upon the tables[ζ] the words of the covenant, the ten commandments.[η]

29 And it came to pass, when Moses came down from mount Sinai[θ] with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone[h] while He talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone:[φ] and they were afraid to come nigh him.[ι]

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. 33 And *till* Moses had done speaking with them, he put a vail[i] on his face. 34 But when Moses went in before the LORD to speak with Him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail[k] upon his face again, until he went in to speak with Him.

XXXV.] A.M. 3833. B.C. 1608. MOUNT SINAI. [100

The free gifts for the tabernacle.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, "These *are* the words[l] which the LORD hath commanded, that *ye* should do them. 2 Six days shall work be done, but on the seventh day there shall be to you an holy[κ] day, a sabbath[λ] of rest to the LORD: whosoever doeth work therein shall be put to death. 3 Ye shall kindle no fire throughout your habitations upon the sabbath day."[μ]

4 And Moses spake unto all the congregation of the children of Israel, saying, "This *is* the thing which the LORD commanded,[m] saying, 5 Take ye from among you an offering unto

u Ch. 13, 4.

v Ch. 13, 2, 12, & 22, 29. Eze. 44, 30.

w ...The firstling of unclean beasts shalt thou redeem. Nu. 18, 15.

γ Or, *kid.*

x (Mary) brought (Jesus) to Jerusalem to present him to the LORD, ...and to offer... a pair of turtledoves.....Lu. 2, 22, 24.

y Doth not each one of you on the sabbath loose his ox or his ass from the stall, & lead him away to watering? Lu. 13, 15.

z *(Pentecost.)* Ch. 23, 16. De. 16, 10.

δ *(Tabernacles.)* Heb., *revolution of the year.*

a Ch. 23, 14, 17. De. 16, 16.

b The fear of the LORD fell upon all the kingdoms .....that were round about Judah, so that they made no war upon Jehoshaphat. 2 Chr. 17, 10.

c Ch. 23, 18.

d Ch. 12, 10. *(Fulfilled in the removal of our Lord's body from the cross.)*

e And thou shalt set it before the LORD thy God, and worship before the LORD thy God; & thou shalt rejoice in every good thing which the LORD thy God hath given unto thee ...De. 26, 10.

f Ch. 23, 19. De. 14, 21.

g Ve. 10. De. 4, 13, and 31, 9.

ε *(This was the third fast; the first was,* ch. 24, 18; *the second,* ch. 32, 31.)

ζ *(The new tables.)*

η Heb., *words.*

θ *(Having obtained pardon for Israel.)*

h ...(Jesus) was transfigured... & His face did shine as the sun, and His raiment was white as the light. Mat. 17, 2.

φ *(With rays of light.)*

ι *(Paul represents the brightness of the face of Moses as emblematical of the glory and excellence of that dispensation, which, however, had no glory, when compared with the superior excellence of the Gospel.* Clarke.) 2 Co. 3, 13.

i ...Until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. 2 Co. 3, 14.

k When (Israel) shall turn to the LORD, the vail shall be taken away. 2 Co. 3, 18.

l Ch. 34, 32.

κ Heb., *holiness.*

λ *(The end of the ceremonial sabbath of the Jews was in remembrance of their delivery out of Egypt, but the moral sabbath of the two tables in commemoration of God's resting from the works of creation.* Lightfoot.) Le. 23, 3. Nu. 15, 32. De. 5, 12.

μ *(The Jews understand this precept as forbidding the kindling of fire only for the purpose of doing work, or dressing victuals.* Clarke.)

m Ch. 25, 1, 2.

the LORD: whosoever *is* of a willing[n] heart, let him bring it, an offering of the LORD; gold, and silver, and brass, [6]and blue,[ν] and purple,[ξ] and scarlet,[ο] and fine linen, and goats' *hair*, [7]and rams' skins dyed red, and badgers'[π] skins, and shittim[ρ] wood, [8]and oil for the light, and spices for anointing oil, and for the sweet incense, [9]and onyx stones, and stones to be set for the ephod, and for the breastplate.

[10]And every wise hearted among you shall come, and make all that the LORD hath commanded; [11]the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, [12]the ark, and the staves thereof, *with* the mercy seat, and the vail of the covering, [13]the table, and his staves, and all his vessels, and the shewbread, [14]the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, [15]and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, [16]the altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver[σ] and his foot, [17]the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, [18]the pins of the tabernacle, and the pins of the court, and their cords, [19]the cloths[τ] of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

[20]And all the congregation of the children of Israel departed from the presence of Moses. [21]And they came, every one whose heart stirred[ο] him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. [22]And they came, both men and women, as many[ρ] as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets,[υ] all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD. [23]And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought[φ] *them*. [24]Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

[25]And all the women that were wise[φ] hearted did spin[χ] with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen. [26]And all the women whose heart stirred them up in wisdom spun goats' *hair*.

[27]And the rulers[ρ] brought onyx stones, and stones to be set, for the ephod, and for the breastplate; [28]and spice, and oil for the light, and for the anointing oil, and for the sweet incense.

[29]The children of Israel brought a willing[ψ] offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work,[ω] which the LORD had commanded to be made by the hand of Moses.

[30]And Moses said unto the children of Israel, "See, the LORD[s] hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; [31]and He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; [32]and to devise curious works, to work in gold, and in silver, and in brass, [33]and in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. [34]And

n 1 Chr. 29, 3, 5, 9, 14. Ezr. 2, 63, and 3, 5. Ne. 11, 2.

ν *(Obtained from the* helix ianthina. See Gesenius, Kitto's *Cyc.*, art. *purple*, and Heeren's *Asiat. Nations*, i., pp. 342.)

ξ *(The Tyrian purples were obtained from two species of shell fish.)*

ο *(The kermes, with us now superseded by the cochineal.)*

π *(Gesenius and De Wette think this means seals' skins.)*

ρ *(The acacia, a large spreading tree in Egypt and Arabia, from which is obtained the gum arabic. Dr. Kitto thinks that the acacia seyal supplied the shittim wood. It grows from fifteen to twenty feet in height.)*

σ *(The form of this is not expressed.)*

τ *(Probably, aprons, towels, and such like, used in the common service.* Clarke.)

ο If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Co. 8. 12.

ρ Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Co. 9, 7.

υ *(Bracelets,* Gesenius. *A kind of girdle.* Bochart. *The hoop or band surrounding the head.* Kitto. *A sort of golden beads worn upon the wrists and neck.* Lee.)

φ *(So in the days of David)* they with whom precious stones were found gave them to the treasury of the house of the LORD..... 1 Chr. 29, 8.

φ *(Had acquired the art.)*

χ *(With the plain distaff or trowling pin.)* She layeth her hands to the spindle, & her hands hold the distaff. Pr. 31. 19.

ρ 1 Chr. 29, 6. *(So in the days of Ezra)* The chief of the fathers, when they came to the house of the LORD...offered freely for the house of God to set it up in his place. Ezr. 2, 68.

ψ *(For no one was forced to lend his help in this sacred work: all was a freewill offering to the Lord.* Clarke.)

ω *(Those who cannot dedicate the possessions of this life to God, may devote to Him the skill and labour of their hands.)*

s Ch. 31, 2.

He hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan. 35 Them hath He filled[σ] with wisdom of heart, to work[ι] all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work."

XXXVI. 1 Then wrought[α] Bezaleel and Aholiab, and every[β] wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

A.M. 3833. B.C. 1608.
WILDERNESS OF SINAI.
The tabernacle is constructed. [101

2 AND Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it: [u] 3 and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; 5 and they spake unto Moses, saying, "The people bring much more than enough for the service of the work, which the LORD commanded to make."

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." So the people were restrained from bringing. 7 For the stuff they had was sufficient for all the work to make it, and too much.

8 And every wise hearted man among them that wrought the work of the tabernacle made ten[ν] curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning[γ] work made he them. 9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits; the curtains *were* all of one size. 10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.[δ] 11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. 12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.[ε]

14 And he made curtains *of* goats' *hair* for the tent over[ζ] the tabernacle: eleven curtains he made them. 15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. 16 And he coupled five curtains by themselves, and six curtains by themselves. 17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth[η] the second. 18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

20 And he made boards for the tabernacle *of* shittim wood, standing up.[θ] 21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. 22 One board had two tenons, equally distant one from another:[ι] thus did he make for

σ *(These endowments were given to them originally by God, and the circumstances of life which gave them the opportunity of making these acquirements in Egypt, were determined by Him with a view to this ultimate employment of them in His service.* Kitto.)

ι Ch. 31, 3, 6. 1 Ki. 7, 14. 2 Chr. 2, 14. Is. 28, 26.

α *(The* vau *is here conversive, & the verb "wrought" ought to be translated, "And Bezaleel & Aholiab shall work," &c.* Clarke.)

β *(It is impossible but that the skill of the Egyptians in the working of metals & of leather, in weaving, in architecture, &c., must have had an improving influence on the Hebrews.* Hävernick.)

u *(Paul says of)* the churches of Macedonia, how that in a great trial of affliction the abundance of their joy & their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing...2 Co. 8, 2, 3.

ν Ch. 26, 1.

γ *(Probably the word means no more than figures of any kind wrought in the damask fashion, in the loom, or by the chisel or graving tool in wood, stone, or metal... See* ch. 25, 18. Clarke.)

δ *(The Holy Place was ten yards long, and the five curtains sewed together were just so broad, & so they covered only the top and sides, but hung not down at the end. But the Most Holy Place was but five yards long, and the five curtains over did not only cover the top, but also hung down to the silver bases.* Lightfoot.)

ε *(In the edge of either curtain were made fifty loops of blue tape, one over against another, and with fifty clasps of gold the loops were linked together, and so the two main pieces were made one covering.)*

ζ *(These second curtains reached a little further over than the first, but did not come to the ground, leaving, except at the west, the silver foundations visible.)*

η *(That which tacks, takes, or holds.* Richardson.)

θ *(Making the tabernacle five yards two feet six inches high.* Lightfoot.)

ι *(When the tenons were sunk in the mortice, the middle of the plank settled upon the bases.)*

all the boards of the tabernacle. [23] And he made boards for the tabernacle; twenty boards for the south side southward: [24] and forty sockets[κ] of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. [25] And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, [26] and their forty sockets of silver; two sockets under one board, and two sockets under another board. [27] And for the sides of the tabernacle westward he made six boards. [28] And two boards made he for the corners of the tabernacle in the two sides. [29] And they were coupled[λ] beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. [30] And there were eight boards; and their sockets *were* sixteen sockets of silver, under[μ] every board two sockets.

[31] And he made bars of shittim wood; five for the boards of the one side of the tabernacle, [32] and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. [33] And he made the middle bar to shoot through the boards from the one end to the other. [34] And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

[35] And he made a vail *of* blue,[ν] and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. [36] And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.[ξ]

[37] And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;[ο] [38] and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

κ *(Each one was cast in a solid piece, with a mortice hole on the side that lay upward.)*

λ Heb., *twinned.*

μ Heb., *two sockets, two sockets under one board.*

ν Ch. 26, 31.

ξ *(From the seventh verse of this chapter, and through the three following chapters, the Septuagint arranges the matter differently. Grabe is disposed to attribute this to a dislocation of the sheets. Perhaps the priests of the Onian temple at Heliopolis wished to darken the description of the tabernacle, &c.* Owen.)

ο Heb., *the work of a needleworker, or embroiderer.*

XXXVII.] A.M. 3833. B.C. 1608. WILDERNESS OF SINAI. [102

The furniture of the tabernacle.

AND Bezaleel made[π] the ark[ρ] *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: [2] and he overlaid it with pure gold within and without, and made a crown[σ] of gold to it round about. [3] And he cast for it four rings[τ] of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. [4] And he made staves *of* shittim wood, and overlaid them with gold. [5] And he put the staves into the rings by the sides of the ark, to bear the ark.[υ]

[6] And he made the mercy[ϕ] seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. [7] And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat; [8] one cherub on[χ] the end on this side, and another cherub on[ψ] the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof. [9] And the cherubims[ω] spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

[10] And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: [11] and he overlaid it with pure gold, and made thereunto a crown[α] of gold round about. [12] Also he made thereunto a border[β] of an handbreadth round about; and made a crown of gold for the border thereof round about. [13] And he cast for it

π *(One obvious use of this detailed particularity is to shew that Moses acted in strict and minute conformity with the pattern shewed to him in the mount.* Chalmers.)

ρ *(Typifying Christ, by whom God is come into covenant with Gentiles as well as Jews.)*

σ *(Representing Christ crowned with glory.)*

τ *(Staples.)*

υ *(Never to be taken out, but to stay there continually.)*

ϕ *(The cover of the ark.)*

χ Or, *out of, &c.*

ψ Or, *out of, &c.*

ω *(At either end was made the form of an angel like a child, standing bowed, with wings reaching over the ark, so that the wings of one cherub touched the wings of another.* Lightfoot.)

α *(Which went quite about the frame, & within this crown was the cover laid.)*

β *(The higher edge equal with the top of the frame, and the border so broad below.)*

four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. 14 Over against the border were the rings, the places for the staves to bear the table. 15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table. 16 And he made the vessels which *were* upon the table, his dishes,[w] and his spoons, and his bowls, and his covers to cover[γ] withal, *of* pure gold.

17 And he made the candlestick[δ] *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: 18 and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 19 three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. 20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: 21 and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. 22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.[ε]

23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold. 24 *Of* a talent of pure gold, made he it, and all the vessels thereof.[ζ]

25 And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; it *was* foursquare;[π] and two cubits *was* the height of it; the horns thereof were of the same. 26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. 27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 And he made the holy anointing[ρ] oil, and the pure incense of sweet spices, according to the work of the apothecary.

XXXVIII. [103

A.M. 3833. B.C. 1608. WILDERNESS OF SINAI.

Other furniture of the tabernacle.

AND he made the altar[σ] of burnt[τ] offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof. 2 And he made the horns[υ] thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. 3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass. 4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. 5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves. 6 And he made the staves *of* shittim wood, and overlaid them with brass. 7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made the laver[φ] *of* brass, and the foot[χ] of it *of* brass, of the lookingglasses[ψ] of *the women* assembling,[α] which assembled *at* the door of the tabernacle of the congregation.

9 And he made the court:[x] on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits: 10 their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and

w Ch. 25, 29.

γ Or, *to pour out withal.*

δ Ch. 25, 31. (*The foot of it was of gold, from which there went up a straight shaft, which was the middle light; near the foot was a golden dish wrought almondwise, and a little above that a golden knop; & above that a golden flower, & so with the others, which came out three on each side, which were carried up bowed, & stood at an equal height and distance.*)

ε (*Of one massy piece.*)

ζ (*The candlestick would practically have answered all its mere utilitarian purposes as well, though there had been neither knops nor flowers; and so might our vegetable structures, without so rich an efflorescence of gay and variegated blossoms. It is pleasing to contemplate such exhibitions of beauty, as designedly set forth by God to regale the taste and please the eye of man.* Chalmers.)

π (That is, *on the upper and under surface, as it showed equal sides; but it was twice as high as it was broad, being twenty-one inches broad and three feet six inches high. It is called the "golden altar."* Nu. 4, 11.)

ρ (*As the gifts and graces of the Holy Spirit are termed the anointing of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces.* See Ac. 1, 5, and 10, 38. 2 Co. 1, 21. 1 Jno. 2, 20, 27, Re. 3, 18. Clarke.)

σ (*A strong frame like the frame of a table, the open places made up with boards, and overlaid with brass.* Ch. 27, 1.)

τ (*This is one of the most typical of all the objects presented to our notice in the Hebrew ritual, on which was made those sacrifices which shadowed forth the propitiatory death that was accomplished at Jerusalem.*)

υ (*The horns might have three uses, 1. For ornament; 2. To prevent carcases, &c., from falling off; 3. To tie the victim to, previously to its being sacrificed.* Ps. 118, 27.)

φ Ch. 30, 18.

χ (*Pedestal.*)

ψ Or, *brasen glasses.* (*As the laver was of brass or copper, it is evident that the "lookingglasses" with which it was made were of the same metal. The word "mirror" should have been used in the place of "lookingglass" in the various passages, as Job 37, 18, where it occurs, and which are all incompatible with the idea of glass.* Pic. Bib.)

α Heb., *assembling by troops,* as 1 Sa. 2, 22. (*It is not improbable that they had been in the habit of following the example of the Egyptian women, who took their mirrors with them when they went to the temples. Moses may have required them for the laver, in order to put a stop to a practice of which he did not approve.* Pic. Bib.)

x Ch. 27, 9.

their fillets *were of* silver. 11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver. 12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. 13 And for the east side eastward fifty cubits. 14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three. 15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three. 16 All the hangings of the court round about *were* of fine twined linen. 17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver. 18 And the hanging for the gate of the court *was* needlework,[β] *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court. 19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver. 20 And all the pins[γ] of the tabernacle, and of the court round about, *were of* brass.

21 This is the sum[γ] of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. 23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. 24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels,[ζ] after the shekel of the sanctuary.[δ] 25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: 26 a bekah[ε] for every[ζ] man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty[η] *men*. 27 And of the hundred[θ] talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.[ι] 28 And of the thousand[κ] seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them. 29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. 30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, 31 and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX.] A.M. 3833. B.C. 1608. WILDERNESS OF SINAI. [104

The sacred vestments. Conclusion of the work.

AND of the blue,[a] and purple, and scarlet, they made cloths[b] of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

β *(Of the same material & workmanship with that of the inner covering of the tabernacle & the outer & the inner vail.)*

γ Ch. 27, 19.

γ (That is, *the foregoing account contains a detail of all the articles which Bezaleel & Aholiab were commanded to make, and which were reckoned up by the Levites, over whom Ithamar the son of Aaron presided.* Clarke.)

ζ See Ge. 20, 16, and 23, 15, and 24, 22; 33, 19. Ch. 30, 13, 24. Le. 5, 15. Nu. 3, 47, and 18, 16.

δ *(The holy shekel, or shekel of the sanctuary, differed from the common shekel, either as being heavier, as Boeckh, Bertheau, and others affirm, or as being of just weight and pure silver, as Rosenmüller suggests.)*

ε *(Half a shekel,* 1*s.* 2½*d.)* Ch. 30, 13, 15.

ζ Heb., *a poll.*

η *(The whole camp, Levites included, for they were not yet separated from the congregation. In the second poll,* Nu. 1, 47, *about six months after, the Levites were not included.)*

θ *(The whole sum raised amounted in English money to* £37,721 17*s.* 6*d.)*

ι *(Every talent contained six thousand bekahs, which gives one hundred talents from six hundred thousand men, with which were made the foundation pieces.)* Ch. 26, 19, 21.

κ Or, *three thousand five hundred and fifty bekahs, or half shekels, that were over.*

a Ch. 35, 23.

b Ch. 31, 10, and 35, 19.

[2] And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. [3] And they did beat the gold into thin plates, and cut *it into* wires,[λ] to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work. [4] They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together. [5] And the curious[μ] girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold,[ν] blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. [6] And they wrought[c] onyx stones inclosed in ouches[ξ] of gold, graven, as signets are graven, with the names of the children of Israel. [7] And he put them on the shoulders of the ephod, *that they should be* stones for a memorial[d] to the children of Israel; as the LORD commanded Moses.

[8] And he made the breastplate[o] *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen. [9] It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.[π] [10] And they set in it four rows[e] of stones: *the first* row *was* a sardius,[ρ] a topaz,[σ] and a carbuncle:[τ] this *was* the first row. [11] And the second row, an emerald,[υ] a sapphire, and a diamond.[ς] [12] And the third row, a ligure,[φ] an agate, and an amethyst.[χ] [13] And the fourth row, a beryl,[ψ] an onyx, and a jasper:[ω] *they were* inclosed in ouches of gold in their inclosings. [14] And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes. [15] And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold. [16] And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate. [17] And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. [18] And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. [19] And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward. [20] And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod. [21] And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

[22] And he made the robe[α] of the ephod *of* woven work, all *of* blue.[f] [23] And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend. [24] And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*. [25] And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; [26] a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

[27] And they made coats *of* fine linen *of* woven work for Aaron, and for his sons, [28] and a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen, [29] and a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

λ *(Which were afterwards rounded with the hammer and file. This is quite in conformity with all the information we can collect from ancient writings on the subject. Works made with threads of metal are rarely mentioned at all, and whenever they are spoken of, the wire appears to have been wholly made on the anvil.* Pic. Bib.)

μ *(The word imports a damask woven girdle.)*

ν *(The gold was probably embroidered, not interwoven in the cloth. Beckmann thinks that the earliest application of gold to dress was to sew on slips of metal, particularly on the seams, as is now done in gold lace.* Pic. Bib.)

c Ch. 28, 9.

ξ *(Settings of gold.)*

d Ch. 28, 12.

o *(Called,* ch. 28, 15, *the breastplate of judgment, because the high priest wore it upon his breast when he went to ask counsel of the Lord; as also when he sat as judge to teach the law and to determine controversies.* Le. 10, 11. De. 17, 8, 9. Clarke.)

π *(Between these doublings the urim & thummim were placed.)*

e Ch. 28, 17, and Le. 8, 8.

ρ Or, *ruby. (The cornelian of the moderns; the Hebrew word intimates redness.)*

σ *(Same as the modern topaz; the prevailing colour of this precious stone is wine yellow in every degree of shade.* Pic. Bib.)

τ *(Josephus, following the Septuagint, interprets this as the emerald.)*

υ *(Dr. Kitto says, we should perhaps refer to the precious & noble garnet, as agreeing best with the rendering of the Septuagint, "glowing coal.")*

ς *(The Greek versions give ὄνυξ, the onyx as the representative of this word. This is more probable than any other the stone intended.* Kitto.)

φ *(Agrees best with our hyacinth.)*

χ *(The oriental amethyst is a gem of a violet colour and of great brilliancy.)*

ψ *(Chrysolite; green, declining to a yellow and of a splendid external lustre.)*

ω *(The brown Egyptian quartz. It occurs loose in the sands.)*

f Ch. 28, 31.

α Ch. 28, 33. *(This robe was one long straight piece of blue cloth, with a hole or opening in the centre for the head to pass through; which hole or opening was bound about, that it might not be rent in putting it on, or taking it off.* Clarke.)

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS[α] TO THE LORD. 31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 Thus[β] was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, 34 and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, 35 the ark of the testimony, and the staves thereof, and the mercy seat, 36 the table, *and* all the vessels thereof, and the shewbread, 37 the pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order,[γ] and all the vessels thereof, and the oil for light, 38 and the golden altar, and the anointing oil, and the sweet[δ] incense, and the hanging for the tabernacle door, 39 the brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, 40 the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, 41 the cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made[ε] all the work.

43 And Moses[ζ] did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed[η] them.

α *(Separation from all that is earthly & worldly, impure or profane, common and inferior, becometh the heart, the soul, the conscience, & the life of him who aspires to obtaining that communion with God which, though it begins on earth, is only completed with God and Christ in heaven.* Townsend.)

β *(This refers to the command given* ch. 25, 40, *and Moses has taken care to repeat every thing in the most circumstantial detail, to shew that he had conscientiously observed all the directions he had received.* Clarke.)

γ *(To be trimmed and fresh oiled every day for the purpose of being lighted in the evening.* Ch. 27, 21.)

δ Heb., *the incense of sweet spices.*

ε Ch. 35, 10. *(The people having contributed to the work, are said to have made it.)*

ζ *(As being the general superintendent of the whole, under whom Bezaleel & Aholiab were employed, as the other workmen were under them.* Clarke. *About six months had been employed in the construction of it.)*

XL.] A.M. 3834. B.C. 1607. WILDERNESS OF SINAI. [105

The tabernacle is set up. The glory of God fills it.

AND the LORD spake[θ] unto Moses, saying, "On the first day of the first[ι] month shalt thou set up the tabernacle of the tent of the congregation. 3 And thou shalt put therein the ark of the testimony,[κ] and cover the ark with the vail. 4 And thou shalt bring[h] in the table, and set[i] in order the things[κ] that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door[λ] to the tabernacle. 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. 7 And thou shalt set the laver[k] between the tent of the congregation and the altar, and shalt put water therein. 8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil,[l] and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.[μ] 11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron[m] and his sons unto the door of the tabernacle of the congregation, and wash them with water. 13 And thou shalt put upon Aaron the holy garments, and anoint[n] him, and sanctify him; that he may minister unto Me in the priest's office.

14 And thou shalt bring his sons,

η .....So Joshua blessed *(the two tribes & a half.)* Jos. 22, 6. *David blessed the people.* 2 Sa. 6, 18. *So Solomon.* 1 Ki. 8, 14. *(In the days of Hezekiah).....*the Levites blessed the people. 2 Chr. 30, 27.

θ *(In the latter end of the twelfth month.)*

ι *(In the second year current of Israel's departure out of Egypt, in the month Abib.)*

κ Ve. 21. Ch. 26, 33. Nu. 4, 5. *(The tables containing the ten commandments.)*

h Ve. 22. Ch. 26, 35.

i Ve. 23. Ch. 25, 30. Le. 24, 5, 6.

κ Heb., *the order thereof.*

λ *(When the table, candlestick, and altar of incense were put into the Holy Place.)*

k Ve. 30. Ch. 30, 18.

l Ch. 30, 26.

μ Heb., *holiness of holinesses.* Ch. 29, 36, 37.

m Le. 8, 1—36.

n Ch. 28, 41.

and clothe them with coats :[ν] [15]and thou shalt anoint them, as thou didst anoint their father, that they may minister unto Me in the priest's office: for their anointing shall surely be an everlasting[ο] priesthood throughout their[ξ] generations."[π]

[16]Thus did Moses: according to all that the LORD commanded him, so did he.[β]

[17]And it came to pass in the first[ρ] month in the second year, on the first *day* of the month, *that* the tabernacle[σ] was reared up. [18]And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. [19]And he spread abroad the tent[τ] over the tabernacle, and put the covering of the tent above upon it;[υ] as the LORD commanded Moses.

[20]And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: [21]and he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark[τ] of the testimony; as the LORD commanded Moses.

[22]And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without[υ] the vail. [23]And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

[24]And he put the candlestick[s] in the tent of the congregation, over against the table, on the side of the tabernacle southward. [25]And he lighted the lamps[t] before the LORD; as the LORD commanded Moses.

[26]And he put the golden altar in the tent of the congregation before the vail: [27]and he burnt sweet incense[u] thereon; as the LORD commanded Moses.

[28]And he set up the hanging *at* the door of the tabernacle. [29]And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation,[φ] and offered upon it the burnt offering[υ] and the meat offering; as the LORD commanded Moses.

[30]And he set the laver[χ] between the tent of the congregation and the altar, and put water there, to wash *withal*.

[31]And Moses and Aaron and his sons washed[ψ] their hands and their feet thereat: [32]when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

[33]And he reared up the court[ω] round about the tabernacle and the altar, and set up the hanging of the court gate.

So Moses finished[α] the work.

[34]Then a cloud covered the tent of the congregation, and the Glory[β] of the LORD filled the tabernacle. [35]And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the Glory of the LORD filled the tabernacle.[γ]

[36]And when the cloud was taken up from over the tabernacle, the children of Israel went onward[δ] in all their journeys: [37]but if the cloud were not taken up, then they journeyed not till the day that it was taken[ε] up. [38]For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all[ζ] their journeys.

ν *(Embroidered.)*

ο Ile. 7, 24.

ξ *(Not only them, but their posterity also, who shall need no other anointing in succeeding generations.)*

π *(The Jewish sacrifices were never resumed after the destruction of Jerusalem, and the unction of their high priests ceased also; and why? because the true Priest & the true Sacrifice were come, and the types were no longer necessary after the manifestation of the Antitype.* Clarke.)

β *(The same is said of Noah.* Ge. 6, 22.)

ρ *(About the middle of our March.)*

σ *(God's dwelling.)* Ve. 1. Nu. 7, 1.

τ (That is, *the coverings made of rams' skins, &c.)*

υ Ch. 26, 33, and 35, 12.

τ *This was* in the tabernacle, which is called the Holiest of all. Ile. 9, 3.

υ *(The golden table with the shew-bread, the golden candlestick, and the golden altar of incense, were all in the tabernacle within the hanging of the Holy Place, and without the vail of the Most Holy.)*

s Ch. 26, 35.

t Ch. 25, 37. (That is, *outside the vail that concealed the Most Holy Place.)*

u Ch. 30. 7.

φ *(The court of the people.)*

υ Two lambs of the first year, day by day continually.....the one.....in the morning.....the other...at even. Ch. 29, 38. (with) flour.....and oil. Ve. 40.

χ *(It was set so nigh the altar that the priests might wash themselves when they went about the service of the tabernacle.)* Ch. 30, 19, 20.

ψ *(This was not now done: it is mentioned only to declare the use of the laver.)*

ω *(The court of the people, made of posts & hangings surrounding the fabric of the tabernacle.)* Ve. 8, ch. 27, 9—16.

α *(Perhaps an hour or two before night.)*

β *(By this miraculous demonstration, God gave an evidence of His being nigh unto them, in all things that they might have occasion to call upon Him for.)*

γ *(Removed from the tent of Moses & came hither.)*

δ Heb., *journeyed.*

ε *(The Lord, whose glorious presence was in the cloud, led them in all their removals.)*

ζ *(The cloud & the fire were the same. This token of God's presence never left them while in the wilderness.)*

THE

THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

IN the Hebrew canon this book received its name from its initial word. By the Septuagint it is called Λευϊτικον, and by the Vulgate "Leviticus," which name has been retained by all modern versions. It was so styled because it treats of those rites and ceremonies, the charge of which pertained to the Levitical priesthood. For the same reason it was by the Targumists denominated "the law of the priests," and "the law of the offerings." "It exhibits," as Hävernick well says, "the historical progress of the Sinaitic legislation," and is thus intimately connected with the previous book, at the conclusion of which the tabernacle is described, with which all the external worship of the Jews was to be connected. Hence its laws are promulgated not from the summit of Sinai, but from the tabernacle itself. The book was evidently written by Moses. "Everything," says Hävernick, "has reference to life in a camp, and that camp commanded by Moses, ch. iv. 12, 21; vi. 11; xiv. 8; xvi. 26, 28." It covers a period of about a month. By the Jews it is divided into ten parshioth, and twenty-three sedarim. Its contents may be classified as follows:—

I. Laws concerning sacrifices.

1. Burnt-offerings ..... chap. i.
2. Meat-offerings ..... ,, ii.
3. Peace-offerings ..... ,, iii.
4. Sin-offerings ..... ,, iv., v.
5. Trespass-offerings ..... ,, vi., vii.

II. Institution of the Priesthood.

1. The consecration of Aaron and his sons ..... ,, viii.
2. The priest-offerings ..... ,, ix.
3. The destruction of Nadab and Abihu ..... ,, x.

III. Laws affecting clean and unclean animals ,, xi.

IV. Laws respecting purification.

1. Of women ..... ,, xii.
2. Of leprous persons ..... ,, xiii., xiv.
3. Of those having issues ..... ,, xv.

V. Miscellaneous Regulations.

1. The day of atonement ..... ,, xvi.
2. The place of sacrifices ..... ,, xvii.
3. Things prohibited to be eaten ..... ,, xvii.
4. Incestuous connexion ..... ,, xviii.
5. Idolatry, &c. ..... ,, xix.—xxii.

VI. Laws respecting festivals, &c.

1. The sabbath, &c. ..... ,, xxiii.
2. Rites respecting the festivals ..... ,, xxiv.
3. The sabbatic year ..... ,, xxv.
4. Prohibition of idolatry ..... ,, xxvi.
5. Of vows and tithes ..... ,, xxvii.

The pure morality of this book, and the impressiveness and importance of its types, will ever endear it to the true child of God.

I.] A.M. 3834. B.C. 1607. SINAI. [106
(In ch. xxvii. 34 these commandments are said to have been given in Mount Sinai. There is no contradiction. They were uttered out of the tabernacle in the mountainous region of Sinai.)
Of the holocaust, or whole burnt offering.

AND[α] the LORD called unto Moses, and spake[β] unto him out of the tabernacle[γ] of the congregation, saying, 2 "Speak unto the children of Israel, and say unto them, If[δ] any man of you bring an offering[ε] unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.[ζ] 3 If his offering *be* a burnt sacrifice of the herd, let him offer a male[η] without blemish:[a] he shall offer it of his own voluntary[θ] will at the door of the tabernacle of the congregation before the LORD. 4 And he shall put[ι] his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. 5 And he[κ] shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation. 6 And he shall flay the burnt offering,[b] and cut it into his pieces.[λ] 7 And the sons of Aaron the priest shall put fire upon the altar, and lay[μ] the wood in order upon the fire: 8 and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire[ν] which *is* upon the altar: 9 but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet[ο] savour unto the LORD.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. 11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. 12 And he shall cut[ε] it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar: 13 but he shall wash the inwards[β] and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt sacrifice for his offering to the LORD *be* of fowls,[γ] then he shall bring his offering of turtledoves, or of young pigeons. 15 And the priest shall bring it unto the altar, and wring[δ] off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar: 16 and he shall pluck away his crop with his[ε] feathers, and cast it beside[α] the altar on the east part, by the place of the ashes: 17 and he shall cleave[ζ] it with the wings thereof, *but* shall not divide *it* asunder:[b] and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet[η] savour unto the LORD."

II.] *Of the bread offering (or gift) which followed the burnt offering.*

"AND when any will offer a meat[θ] offering unto the LORD, his offering shall be *of* fine flour;[κ] and he shall pour oil[λ] upon it, and put frankincense[μ] thereon: 2 and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet[ε] savour unto the LORD: 3 and the remnant of the meat offering *shall be* Aaron's[d] and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat offering baken in the oven,[ν] *it shall be* unleavened cakes of fine

α (*Rather, then.*)

β (*Delivered to him in an audible voice the seven following chapters.*)

γ (*The visible dwelling which He had been pleased to appoint.*)

δ (*Rather, when.*)

ε That is, *a sacrifice.*

ζ That is, *bullocks, sheep, and goats.*

η (*Being esteemed the best, & therefore principally appointed.*)

a ...If it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God. De. 15, 21. Ex. 12, 5. Mal. 1, 8. He. 9, 14. 1 Pe. 1, 19.

θ (*Or, that he may find a favourable acceptance with God.*)

ι (*Transferring to it the punishment due to himself. In these offerings, designed to propitiate the anger of Jehovah, the priests did not share.*)

κ (*In later times this was done by the Levites.*) 2 Chr. 35, 11.

b .....Calves of a year old...Mi. 6, 6.

λ (*The Jewish writers say twelve.*)

μ (*Done every morning & every night to prevent its going out.*) Ch. 9, 24. See ch. 10.

ν (*Typifying Jesus* the mediator of the new covenant...and ...the blood ... *without which there is no access to God.*) He. 12, 24. 1 Pe. 1, 2.

ε Mortify therefore your members which are upon the earth ...Col. 3, 4.

β (*Teaching that the motives of the heart must be cleansed.*)

γ (*If his poverty prevents his bringing any of the former.*) Ch. 5, 7, and 12, 8. Lu. 2, 24.

δ Or, *pinch off the head with the nail. So the Talmudists,* Sch. 64, 2. *But Gesenius & De Wette, break or crack.* See ch. 5, 8.

ε Or, *the filth thereof.*

α Ch. 6, 10.

ζ (*It was to be so cloven as not to be separated, but the parts were to remain hanging together.*)

b .....The birds (Abraham) divided not. Ge. 15, 10.

η (*Whatever was the oblation, it made no difference in its acceptance with God.*)

θ (*Rather, a bread offering.*) Ch. 6, 14, & 9, 17. Nu. 15, 4, (mincha.) Cain brought of the fruit of the ground a "mincha" or offering to the LORD. Ge. 4, 3.

κ (*Here, wheaten. It might be offered in five different forms,* verses 2, 4, 5, 7, 14.)

λ (*Typifying the influences of the Spirit.*)

μ (*Heartfelt prayer.*)

ε Thy prayers & thine alms are come up for a memorial before God. Ac. 10, 4.

d In the Most Holy place shalt thou eat it...Nu. 18, 9.

ν (*Clay oven or pit, still in use in the East.*)

flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation *be* a meat offering *baken* in a pan,[ξ] it shall be *of* fine flour unleavened, mingled with oil. 6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

7 And if thy oblation *be* a meat offering *baken* in the fryingpan,[ο] it shall be made *of* fine flour with oil. 8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. 9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD. 10 And that which is left of the meat offering *shall be* Aaron's[π] and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven:[ρ] for ye shall burn no leaven, nor any honey,[σ] in any offering of the LORD made by fire.

12 As for the oblation of the firstfruits,[τ] ye shall offer[d] them unto the LORD: but they shall not be burnt[υ] on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt;[φ] neither shalt thou suffer the salt[χ] of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits[ψ] unto the LORD, thou shalt offer for the meat[ω] offering of thy firstfruits green[α] ears of corn dried by the fire, *even* corn beaten out of full ears.[ε] 15 And thou shalt put oil[β] upon it, and lay frankincense[γ] thereon: it *is* a meat offering. 16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD."

III.] *Of the peace offering, procurative of prosperity.*

"AND if his oblation *be* a sacrifice of peace[δ] offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand[ε] upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle[ϕ] the blood upon the altar round about. 3 And he shall offer of the sacrifice of the peace offering an offering[ζ] made by fire unto the LORD; the fat[η] that covereth the inwards, and all the fat that *is* upon the inwards, 4 and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul[θ] above the liver, with the kidneys, it shall he take away. 5 And Aaron's sons[ι] shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour[κ] unto the LORD.

6 And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.[γ]

7 If he offer a lamb for his offering, then shall he offer it before the LORD. 8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle[λ] the blood thereof round about upon the altar. 9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump,[μ] it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards, 10 and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 11 And the priest shall burn it upon the altar: *it is* the food[h]

ξ Or, *a flat plate or slice.*)

ο (*A shallow earthen pan.*)

π (*What was most holy could be eaten only by the priests.*)

ρ (*Denoting insincerity, hypocrisy, or inward wickedness.*) Ch. 6, 17. Mat. 16, 12. Ma. 8, 15. Lu. 12, 1. 1 Co. 5, 8. Ga. 5, 9.

σ (*From its liability to become sour and ferment.* So Rosenmüller, Winer, Baumgarten, Bahr, Gerlach, &c. *The Jewish Rabbins have a verb derived from* דבש, *which signifies to ferment.* Buxtorf, *Lex.*, p. 500.)

τ (That is, *of corn unground.*)

υ Heb., *ascend.*

φ (*The opposite of leaven, and denoting purity, cheerfulness, and wisdom.*) Ma. 9, 49. Col. 4, 6.

χ (*Implying, by its incorruptibility, the permanence of the covenant.*) Nu. 18, 19. Eze. 43, 24.

ψ (*Not the first fruits at harvest time, but the first ripe fruits before the rest were ready.*)

ω (*Rather, bread.*)

α (*Differing from the one before mentioned, it being made of flour of old corn, this of new.*)

ε 2 Ki. 4, 42.

β (*To give it, as it were, a grateful relish.*)

γ (*To make a sweet odour.*)

δ (*The peace offerings were threefold:* eucharistic, votive *and* voluntary. *They did not, Hengstenberg thinks, represent the person of the offerer, but only his gift. Hence they could never immediately follow a sin offering, and had always a burnt offering as their basis.*

ε (*In acknowledgment of God's mercy.*) Ex. 29, 10. Ch. 1, 4, 5.

ϕ Without shedding of blood is no remission. He. 9, 22.

ζ (*After the sacrifices were cut up.*)

η Or, *suet.*

θ Or, *midriff over the liver, & over the kidneys.*)

ι (*Some of those that minister that day.*)

κ (*Acceptable as the testimony of sincere devotion.*)

γ Cursed be the deceiver, which hath in his flock a male, & voweth & sacrificeth to the LORD a corrupt thing.... Mal. 1, 14.

λ (*Signifying in every case, that access to God could only be had through a mediator.*)

μ (*The fat tail, weighing sometimes upwards of fifteen pounds.*)

h ...My bread (*or food*)...the fat & the blood...Eze. 44, 7. Mal. 1, 7, 12. *So it is said,* Where are their gods...which did eat the fat of their sacrifices, and drank the wine of their drink offerings? De. 32, 38.

of the offering made by fire unto the LORD.

12 And if his offering *be* a goat, then he shall offer it before the LORD. 13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards, 15 and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD's.[i]

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat[v] nor blood."[k]

IV.] *Of sacrifices for sins of ignorance.*

AND the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, saying, If a soul shall sin through ignorance[l] against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them: 3 if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin,[m] which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door[ξ] of the tabernacle of the congregation before the LORD; and shall lay[o] his hand upon the bullock's head, and kill the bullock before the LORD. 5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: 6 and the priest shall dip his finger in the blood, and sprinkle of the blood seven[π] times before the LORD, before the vail of the sanctuary. 7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar[ρ] of the burnt offering, which *is at* the door of the tabernacle of the congregation. 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, 9 and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, 10 as[σ] it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. 11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12 even the whole bullock shall he carry forth without[τ] the camp unto a clean place, where[υ] the ashes are poured out,[n] and burn him on the wood with fire: where[φ] the ashes are poured out shall he be burnt.

13 And if the whole[χ] congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty; 14 when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock[o] shall be killed before the LORD. 16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of

i .....The sin of (*Hophni and Phinehas*) was very great before the LORD, for...before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast (*raw*) for the priest...1 Sa. 2, 17, 15. 2 Chr. 7, 7.

v (*The fat that exists in an unmixed state, as the omentum, or caul, the mesentery, the fat of the kidneys & the tail. Other fat was not forbidden.*) (*He made him eat*)...butter of kine and milk of sheep with fat of lambs...De. 32, 14. Ne. 8, 10.

k Ch. 17, 11. De. 12, 16. 1 Sa. 14, 33. Ez. 44, 7, 15.

l Who can understand his errors? Ps. 19, 12. (*Where the same Hebrew word occurs.*) Ch. 5, 15, 17. Nu. 15, 22. 1 Sa. 14, 27.

m (But) if we sin wilfully after that we have received the knowledge of the truth (*i.e., refuse to avail ourselves of the appointed sacrifice when our sin comes to our knowledge*), there remaineth no more sacrifice for sins...He. 10, 26.

ξ (*Implying that till his sin was expiated, he had not the privilege to go up to worship.*)

o (*Praying that the victim may bear the iniquities he confesses.*)

π (*Seven has the idea of completeness associated with it.*)

ρ (*Signifying that our prayers will be accepted, only if offered in the name of Christ.*)

σ (*All sin as to its source & consequences being the same, the same ceremonies are to be observed as in expiation of sins of the will and affections.*)

τ Heb., *to without the camp.*

υ (*Denoting what we deserve, exclusion from the presence of God.*)

n Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. He. 13, 12.

φ Heb., *ot the pouring out of the ashes.*

χ (*All might commit the sins which result from ignorance or imprudence; from inaccurate reasoning; from the wrong use of their individual judgment; from impulse or caprice; from forgetfulness of God's law, or from mistaking its meaning.* Townsend.)

o Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands ...Neither by the blood of goats & calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. He. 9, 11, 12.

the congregation. 17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail. 18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. 19 And he shall take all his fat from him, and burn *it* upon the altar. 20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this:

And the priest shall make an atonement[p] for them, and it shall be forgiven[q] them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty; 23 or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid[ψ] of the goats, a male without blemish: 24 and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin[ω] offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. 26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any[α] one of the common[β] people sin through ignorance, while he doeth[γ] *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty; 28 or if his sin,[δ] which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin[ε] which he hath sinned.[ζ] 29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place[η] of the burnt offering. 30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. 31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement[r] for him, and it shall be forgiven[θ] him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish. 33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. 34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: 35 and he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him."

V.] *Of sacrifices for suppressing the truth,* 1; *touching an unclean thing,* 2, 3; *oaths,* 4; *and wronging our neighbour,* vi. 1—7.

"AND if a soul sin, and hear the voice of swearing,[β] and *is* a

p ...We joy in God through our Lord Jesus Christ, by whom we have now received the atonement *(or reconciliation).* Ro. 5, 11.

q He is the propitiation for our sins...1 Jno. 2, 2.

ψ *(A less valuable sacrifice than that for the sin of the priest. Religious errors are more dangerous & injurious than political mistakes.* Townsend.)

ω *(Dr. Kitto observes that these offerings may be considered as a sort of commuted punishment, which operated only when a man's conscience prompted him to a voluntary acknowledgment of his offence; the ordinary law operating in cases of detected guilt.)*

α Heb., *any soul.*

β Heb., *people of the land.*

γ *(Wherever men may reason, men may err.)*

δ That is *(violation of some of the prohibitory statutes, doing something which the law had forbidden to be done.)*

ε *(Even sins of ignorance cannot be overlooked by a holy law.)*

ζ *(How little attention is paid to this solemn subject! sins committed heedlessly are permitted to accumulate in their number, & consequently in their guilt.* Clarke.)

η *(In the place where he slays.* Kitto's *Cyc.)*

r He made Him (who knew no sin) to be sin (αμαρτιαν, *a sin offering,* חַטָּאת chattaah,) for us, that we might be made the righteousness of God in Him. 2 Co. 5, 21.

θ *(Let us pray that it may please God to give us true repentance, to forgive us all our sins, negligences, & ignorances, and to endue us with the grace of His Holy Spirit, that we may amend our lives according to His holy word.)*

β (That is, *of adjuration.)*

witness,[s] whether he hath seen or known *of it*;[t] if he do not utter *it*, then he shall bear[u] his iniquity.

[2] Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean[t] creeping things, and *if* it be hidden[u] from him; he also shall be unclean, and guilty.

[3] Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

[4] Or if a soul swear[x] pronouncing with *his* lips to do[v] evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from[λ] him; when he knoweth[μ] *of it*, then he shall be guilty in one of these. [5] And it shall be, when he shall be guilty in one[ν] of these *things*, that he shall confess[w] that he hath sinned in that *thing*: [6] and he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. [7] And if he be not able[ξ] to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin[ο] offering, and the other for a burnt offering. [8] And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring[x] off his head from his neck, but shall not divide *it* asunder: [9] and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest[y] of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering. [10] And he shall offer the second *for* a burnt offering, according to the manner:[π] and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

[11] But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth[ρ] part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin[z] offering. [12] Then shall he bring[σ] it to the priest, and the priest shall take his handful of it, *even* a memorial[τ] thereof, and burn *it* on the altar, according[α] to the offerings made by fire unto the LORD: it *is* a sin offering.

[13] And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering."

[14] And the LORD spake unto Moses, saying, [15] "If a soul commit a trespass,[β] and sin through ignorance, in the holy[ν] things of the LORD: then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: [16] and he shall make amends for the harm that he hath done in the holy[φ] thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

[17] And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear[χ] his iniquity. [18] And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. [19] It *is* a trespass offering: he hath

s .....An oath be laid upon him to cause him to swear...1 Ki. 8, 31. Mat. 26, 63.

t (*Whether he can speak from his own knowledge or credible information.*)

u (*Be deemed guilty and liable to punishment.*)

t .....Whosoever toucheth the carcases of them shall be unclean until the even. Ch. 11, 24, 28, 31, 39. Nu. 19, 11.

u Though he wist it not. Ve. 17.

x (*Unadvisedly.*)

v So and more also do God unto the enemies of David, if I leave ...by the morning light any... (*of all that pertain to Nabal*). 1 Sa. 25, 22. Ac. 23, 12. *So Jephthah* (?), Ju. 11. 31. (Herod)sware .....whatsoever thou shalt ask of me, I will give it thee...Ma. 6, 23.

λ (*Not rightly understanding about which he sware.*)

μ (*Has forgotten and afterwards recollects.*)

ν (*Through weakness refuse to give evidence*, ve. 1, *be contaminated by evil example*, 2 & 3, *or be guilty of rashness*, ve. 4.)

w ...Make confession unto the LORD God of your fathers, & do His pleasure. Ezr. 10, 11....He that shall humble himself shall be exalted. Mat. 23, 12.

ξ Heb., *his hand cannot reach to the sufficiency of a lamb.*

ο (*His peace was first to be made with God, & then his burnt offering, or gift, would be accepted.*)

x Ch. 1, 15. (*According to the Talmudists, in the sin offering it was not entirely pinched off.*)

y Ch. 4, 7, 18, 30, 34.

π Or, *ordinances.* (*The one was wholly consumed—it was the Lord's; the other was the priest's, and was to be eaten by him after the blood was poured out.*)

ρ (*Nearly three quarts.*)

z ...For it is an offering of memorial, bringing iniquity to remembrance. Nu. 5, 15. (*Oil and frankincense were therefore inappropriate.*)

σ (*Confessing his sin, for which he desired that this offering might be accepted.*)

τ (*For an acknowledgment of his fault, and as a caution to him hereafter.*)

α ...It is a thing most holy of the offerings of the LORD made by fire. Ch. 2, 3.

β ...Ananias with Sapphira.....sold a possession...& kept back part of the price, his wife also being privy to it. Ac. 5, 1.

ν (*As, neglecting to redeem the firstborn, or withholding the firstfruits, &c.*) See Ezr. 10, 19.

φ (*The value of what he had appropriated was to be set down in shekels, which was to be paid down with the addition of twenty per cent. and a ram offered besides.*)

χ (*A sacrifice must yet be offered to expiate the ignorance which seemed to palliate the sin.*) Lu. 12, 48. Ezr. 10, 2.

certainly trespassed against the LORD."

VI.] [1]And the LORD spake unto Moses, saying, [2]"If a soul sin, and commit a trespass[ω] against the LORD, and lie unto his neighbour in that which was delivered him to keep,[α] or in fellowship,[β] or in a thing taken away by violence, or hath deceived[γ] his neighbour; [3]or have found that which was lost,[ε] and lieth concerning it, and sweareth falsely;[d] in any of all these that a man doeth, sinning therein: [4]then it shall be because he hath sinned, and is guilty,[δ] that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, [5]or all that about which he hath sworn falsely; he shall even restore[ε] it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day[ε] of his trespass[ζ] offering.

[6]And he shall bring his trespass offering unto the LORD, a ram[f] without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: [7]and the priest shall make an atonement[g] for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein."

(The ground traversed over in chapters i.—v. is now gone over again, in order to furnish the priests with supplemental directions as to their part in the offering of the sacrifices.)

Of the daily morning and evening sacrifices, 9—18.

[8]AND the LORD spake unto Moses, saying, [9]"Command Aaron and his sons, saying, This *is* the law of the burnt[η] offering: It *is* the burnt offering, because[θ] of the burning upon the altar all night[ι] unto the morning, and the fire of the altar shall be burning in it.[κ]

[10]And the priest shall put on his linen garment, and his linen[h] breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. [11]And he shall put off his garments, and put on other garments,[i] and carry forth the ashes without the camp unto a clean[λ] place. [12]And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. [13]The fire shall ever be burning upon the altar; it shall never go out.[μ]

[14]And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. [15]And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.[ν] [16]And the remainder thereof shall Aaron and his sons eat:[k] with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. [17]It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire: it *is* most holy,[l] as *is* the sin offering, and as the trespass offering. [18]All the males among the children of Aaron shall eat[m] of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth[β] them shall be holy."

Of the sacrifices for the priests, 20—30.

[19]And the LORD spake unto Moses, saying, [20]"This *is* the offering[n] of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed;[ξ] the tenth part of an ephah[o] of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. [21]In a pan it shall be made with oil;

ω *(An infraction of imperative statutes, leaving undone something that the law commanded to be done.* Kitto.)

α *(Denying the trust.)*

β Or, *in dealing.* Heb., *putting of the hand. (Carrying on a common trade in joint stock.)*

γ *(By fraud or calumny, extortion, or false accusation.)* Pr. 24, 28, and 26, 19.

ε De. 22, 2.

d Ex. 22, 11. Ch. 19, 12. Je. 7, 9. Ze. 5, 4.

δ *(Acknowledges his guilt.)*

ε Ch. 5, 16. Nu. 5, 7. 2 Sa. 12, 6. Lu. 19, 8.

ε Or, *in the day of his being found guilty.*

ζ Heb., *in the day of his trespass.*

f Ch. 5, 12.

g Ch. 4, 26.

η *(That of the morning and evening sacrifice.)*

θ Or, *for the burning.*

ι *(The priests watching by turns all night, put the sacrifice upon the altar piece by piece.)*

κ *(Maintained by it.)*

h When they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them. Eze. 44, 17, 18. Ex. 28, 39. Ch. 16, 4. *(Linen is the type of purity,* Re. 19, 8.)

i And lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Eze. 44, 19.

λ *(For the ashes were holy, as being the remains of the offerings made to the Lord.* Ch. 4, 12.)

μ *(It was first kindled when)* there came a fire out from before the LORD. Ch. 9, 24. *(It is said to have continued till the Captivity.)*

ν *(As being the offering of gratitude, joy, and prayer. Communion with God follows sacrifice to God.* Ch. 2, 1. Nu. 15, 4.)

k Ch. 23. They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. Eze. 44, 29. Nu. 18, 9, 10.

l Ex. 29, 37. Ve. 25. Ch. 2, 3, and 7, 1.

m In the most holy place shalt thou eat it; every male shall eat it; it shall be holy unto thee. Nu. 18, 10.

β (Lit., *all that toucheth, referring to things as well as persons.* Ex. 29, 37. Ch. 22, 3—7.)

n Thou shalt receive them at their *(the priests')* hands, and burn them on the altar for a burnt offering. Ex. 29, 25.

ξ *(And from that day forward.* Ex. 29, 1, 2.)

o *(Equal to about three quarts.* Ex. 16, 36.)

and when it is baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD. [22] And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt. [23] For every meat offering for the priest shall be wholly burnt: it shall not be eaten."[π]

[24] And the LORD spake unto Moses, saying, [25] "Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering:[ο] In the place[ρ] where the burnt offering is killed shall the sin offering be killed before the LORD:[ρ] it *is* most holy. [26] The priest that offereth it for sin shall eat[σ] it: in the holy place shall it be eaten,[σ] in the court of the tabernacle of the congregation. [27] Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. [28] But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. [29] All the males among the priests shall eat thereof: it *is* most holy.[τ] [30] And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt[υ] in the fire."

VII.] *Of the trespass offering and peace offering.*

"LIKEWISE this *is* the law of the trespass[φ] offering: it *is* most holy.[χ] [2] In the place[ψ] where they kill the burnt offering shall they kill the trespass[ω] offering: and the blood thereof shall he sprinkle round about upon the altar. [3] And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, [4] and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away: [5] and the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

[6] Every male[γ] among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.[γ]

[7] As the sin offering *is*, so *is* the[χ] trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

[8] And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin[φ] of the burnt offering which he hath offered. [9] And all the meat offering[ψ] that is baken in the oven, and all that is dressed in the fryingpan, and in the pan,[χ] shall be the priest's that offereth it. [10] And every meat offering, mingled with oil and dry, shall all the sons of Aaron[ψ] have, one *as much* as another.

[11] And this *is* the law of the sacrifice of peace[ϑ] offerings, which he shall offer unto the LORD. [12] If he offer it for a thanksgiving,[ω] then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed[ζ] with oil, and cakes mingled with oil, of fine flour, fried. [13] Besides the cakes, he shall offer *for* his offering leavened[α] bread with the sacrifice of thanksgiving of his peace offerings. [14] And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's[α] that sprinkleth the blood of the peace offerings. [15] And the flesh of the sacrifice[β] of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

[16] But if the sacrifice[ε] of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder[β] of it shall be eaten: [17] but the remainder of the flesh of the sacrifice on the

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r (The sacrifices of the people they were to eat, but not their own.)

s Ch. 4, 2.

t (The north side of the altar.)

o Ch. 1, 3, 5, 11, and 4, 24, 29, 33.

σ (Shewing that it was accepted.)

ρ God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD. Ch. 10, 17.

τ (Teaching that they for whom the blood of the True Sin Offering has been shed, should ever be consecrated to God.)

r The bullock... and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, their flesh, and their dung. Ch. 16, 27. He. 13, 11.

s Ch. 5, & 6, 1, 7.

t Ch. 6, 17, 25, and 21, 22.

u Ch. 1, 3, 5, 11, and 4, 24, 29, 33.

v (From אָשַׁם *asham, to be guilty, or liable to punishment; for in this sacrifice the guilt was considered as being transferred to the animal. Christ is said to have made his soul an offering* (אָשָׁם) *for sin.* Is. 53, 10.)

v Ch. 6, 16—18. Nu. 18, 9, 10.

w Ch. 2, 3.

x Ch. 6, 25, 26, and 14, 13.

φ (Bishop Patrick thinks that this right of the priests to the skin commenced with the sacrifice of Adam. Ge. 3, 21.)

y Ch. 2, 3, 13. Nu. 18, 9. Eze. 44. 29.

χ Or, *in the flat plate or slice.*

ψ (The Mosaic origin of this book is shewn in this peculiarity, that wherever priests are spoken of, Aaron and his sons are almost everywhere named. Hävernick.)

g Ch. 3, 1, and 22. 18, 21.

ω (From יָדָה *yadah, to confess, offerings made to God with public confession of His power, goodness, and mercy.* Clarke.)

z Ch. 2, 4. Nu. 6, 15.

α (Is a confession of the corruption that remained in the worshipper, even when he had peace with God. Townsend.) Am. 4, 6.

a Nu. 18, 19.

b Ch. 22, 30.

c Ch. 19, 6—8.

β (The intention of the law was, that what became the offerer's share of the sacrifice was to be eaten cheerfully before the Lord, with his friends, permitting also the poor and the destitute to partake in the benefit. This object was ensured by the regulation which precluded the meat from being kept beyond the second day. Pic. Bib.)

third day shall be burnt with fire. 18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. 19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. 20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having[d] his uncleanness[β] upon him, even that soul shall be cut[γ] off from his people. 21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness[e] of man, or *any* unclean[f] beast, or any abominable[g] unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people."

22 And the LORD spake unto Moses, saying, 23 "Speak unto the children of Israel, saying, Ye shall eat no[h] manner of fat, of ox, or of sheep, or of goat. 24 And the fat of the beast[δ] that dieth[i] of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. 25 For whosoever eateth the fat[ε] of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 Moreover ye shall eat no manner of blood,[k] *whether it be* of fowl or of beast, in any of your dwellings. 27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people."

28 And the LORD spake unto Moses, saying, 29 "Speak unto the children of Israel, saying, He that offereth[l] the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. 30 His own hands shall bring the offerings of the LORD made by fire,[l] the fat with the breast, it shall he bring, that the breast[m] may be waved *for* a wave offering before the LORD. 31 And the priest shall burn[n] the fat upon the altar: but the breast shall be Aaron's and his sons'. 32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings. 33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part. 34 For the wave breast[o] and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest, and unto his sons by a statute for ever[η] from among the children of Israel.

35 This *is the portion* of the anointing[χ] of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office; 36 which the LORD commanded to be given them of the children of Israel, in the day[p] that he anointed them, *by* a statute for ever throughout their generations. 37 This *is* the law of the burnt[q] offering, of the meat[r] offering, and of the sin[s] offering, and of the trespass[t] offering, and of the consecrations,[u] and of the sacrifice of the peace offerings; 38 which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations[θ] unto the LORD, in the wilderness of Sinai."[ι]

VIII.] A.M. 3834. B.C. 1607. WILDERNESS OF SINAI. [107

The consecration of Aaron and his sons.

AND the LORD spake unto Moses, saying, 2 "Take Aaron[v] and his sons with him,[κ] and the garments,[w]

d Ch. 15, 3.

β *(None can be at peace with God who retains in his heart the least known sin.)*

γ *(Shall be excluded from all the privileges of an Israelite.)* Ge. 17, 14.

e Ch. xii., xiii., and xv.

f Ch. 11, 24, 28.

g From my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Eze. 4, 14.

h Ch. 3, 17.

δ Heb., *carcase.*

i .....Every soul that eateth that which died of itself, or that which was torn of beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water... Ch. 17, 15. De. 14, 21. Eze. 44, 31.

ε *(The inward fat,* ve. 4. *Other fat was allowed.)* Butter of kine, & milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats....De. 32, 14.

k Ge. 9, 4. Ch. 3, 17, and 17, 10—14. De. 12, 6. Ac. 15, 20.

l Ch. 3, 1.

l Ex. 29, 18.

m Ex. 29, 24, 27. Ch. 8, 27, and 9, 21. Nu. 6, 20.

n Ch. 3, 5, 11, 16.

o Ex. 29, 28. Ch. 10, 14, 15. Nu. 18, 18. De. 18, 3.

η *(The object of the Mosaic symbols was to keep up the remembrance of the truths of a purely spiritual religion conveyed by divine revelation to mankind, and to foreshadow grand facts or laws on the administration of the divine government, especially in relation to the plan of redemption through Jesus Christ....*Ga. 3, 24. *All the Mosaic types were acted lessons, unfolding in their mysterious meanings something more glorious & excellent than themselves.)*

χ *(This is the portion of Aaron.* Gesenius, Biesenthal, Rosenmüller, De Wette, &c.)

p Ex. 40, 13, 15. Ch. 8, 12, 30.

q Ch. 6, 9.

r Ch. 6, 14.

s Ch. 6, 25.

t Ve. 1.

u Ex. 29, 1, and ch. 6, 20.

θ (Ve. 11. קָרְבָּנִים korbanim, *a general name for all sorts of offerings to God.)*

ι *(The last four verses are a declaration confirming the whole law as the statutes and commandments of God.)*

v Ex. 29, 1—3.

κ *(Having delivered the laws about sacrifices, He now prepares priests to offer them.)*

w Ex. 28, 2.

and the[x] anointing oil, and a bullock[λ] for the sin offering, and two rams,[μ] and a basket of unleavened bread; [3] and gather thou all the congregation[ν] together unto the door of the tabernacle of the congregation."

[4] And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. [5] And Moses said unto the congregation, "This *is* the thing which the LORD commanded to be done."[ξ]

[6] And Moses brought Aaron and his sons, and washed[y] them with water. [7] And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith. [8] And he put the breastplate[o] upon him: also he put in the breastplate the Urim and the Thummim.[π] [9] And he put the mitre[ρ] upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate,[σ] the holy crown; as the LORD commanded Moses.

[10] And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them. [11] And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. [12] And he poured of the anointing oil upon Aaron's head,[ς] and anointed him, to sanctify[τ] him.

[13] And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put[υ] bonnets upon them; as the LORD commanded Moses.

[14] And he brought the bullock[α] for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. [15] And he slew *it*;[φ] and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified[χ] the altar, and poured the blood at the bottom[ψ] of the altar, and sanctified it, to make reconciliation[ω] upon it. [16] And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar. [17] But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

[18] And he brought the ram for the burnt offering: and Aaron and his sons laid[α] their hands upon the head of the ram. [19] And he killed *it*; and Moses sprinkled the blood upon the altar round about. [20] And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. [21] And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering[β] made by fire unto the LORD; as the LORD commanded Moses.[b]

[22] And he brought the other ram, the ram of consecration:[γ] and Aaron and his sons laid their hands upon the head of the ram. [23] And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.[δ] [24] And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. [25] And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder: [26] and out of the basket of unleavened bread, that *was* before the LORD, he took[d] one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder: [27] and he put all upon Aaron's

x Ex. 30, 24, 25.

λ *(A young one which was beginning to spread its horns and hoofs.)*

μ *(One for a burnt offering, and the other for a peace offering.)*

ν *(Most probably, as Dathe suggests, representatives of the tribes, the heads of the people.)*

ξ Ex. 29, 4. *(Now it is to be performed.)*

y ... Jesus came ...and was baptized of John in Jordan, *(whereupon the Spirit descended upon Him.)* Ma. 1, 9. Mat. 3, 13—17.

o *(On which were written the names of the children of Israel.)*

π *(Consisting of the precious stones.)*

ρ *(Covering the upper part of his head.)*

σ *(On which was written, Holiness to the Lord.)*

ς ... the precious ointment ran down upon the beard.....to the skirts of his garments. Ps. 133, 2.

τ *(More was done to Aaron than to any of the holy things.)*

υ Heb., *bound.*

α Ex. 29, 10. Eze. 43, 19. Ch. 4, 4.

φ *(By the door of the tabernacle of the congregation.* Ex. 29, 12. He. 9, 12, 22.)

χ *(Which was expressly required in sin offerings.)*

ψ *(Where was a trench.)*

ω *(That men, who had committed offences, might be expiated by the sacrifices they brought to it.)*

α *(Transferring thereby figuratively their guilt to the sacrifice.)*

β *(The previous sacrifice of the sin offering purifying Aaron to offer this.)*

b How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works..... He. 9, 14.

γ *(Whereby they were made priests.)*

δ *(The ear which hears, the hand which acts, and the feet which walk, that is, all the powers of body, soul, & spirit.* Townsend.) The very God of peace sanctify you wholly, and I pray God that your whole spirit, soul, & body, be preserved blameless..... 1 Th. 5, 23.

d Ex. 29, 23.

hands,[δ] and upon his sons' hands, and waved[ε] them *for* a wave offering before the LORD. [28]And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD. [29]And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part;[ε] as the LORD commanded Moses. [30]And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons,[ζ] and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

[31]And Moses said unto Aaron and to his sons, "Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. [32]And that which remaineth of the flesh and of the bread shall ye burn with fire. [33]And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven[η] days shall He consecrate you. [34]As He hath done this day, *so* the LORD hath commanded[θ] to do, to make an atonement for you. [35]Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven[ι] days, and keep the charge[κ] of the LORD, that ye die not: for so I am commanded."

[36]So Aaron and his sons[λ] did all things which the LORD commanded by the hand of Moses.

IX. A.M. 3834. B.C. 1607. *Aaron enters upon his office as priest.* [108

AND it came to pass on the eighth day, *that* Moses called[μ] Aaron and his sons, and the elders of Israel; [2]and he said unto Aaron, "Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD. [3]And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; [4]also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil;[ν] for to-day the LORD will appear unto you."[ξ]

[5]And they brought[ο] *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew[π] near and stood[ρ] before the LORD. [6]And Moses said, "This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you."

[7]And Moses said unto Aaron, "Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded."

[8]Aaron therefore went unto the altar, and slew the calf of the sin offering,[σ] which *was* for himself. [9]And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar: [10]but the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. [11]And the flesh and the hide he burnt with fire without the camp. [12]And he slew[τ] the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled[υ] round about upon the altar. [13]And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. [14]And

δ *(To shew that they were called to, and did not usurp this dignity.)*

ε *(They were lifted up, and waved on all sides.)*

ε Ex. 29, 26.

ζ These are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar..... the priests which were anointed, whom *(Moses)* consecrated to minister in the priest's office. Nu. 3, 3.

η Ex. 29, 30, 35. Eze. 43, 25, 26.

θ ... After the similitude of Melchisedec, there ariseth another Priest, who is made not after the law of a carnal commandment, but after the power of an endless life. He. 7, 15, 16.

ι *(Implying a perfect and full consecration.)*

κ .....To walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies..... 1 Ki. 2, 3. Nu. 3, 7, and 9, 19. He. 11, 1. 1 Ti. 1, 18, and 5, 21.

λ .....They truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable *(untransferable)* priesthood. He. 7, 23, 24.

μ *(That they might be witnesses of the particular proof* (ve. 24) *of the divine origin of all these commanded symbols.)*

θ *(Flesh & bread, on which they were to feast.)*

ι *(By sending fire from the brightness of His glory.)*

ν He needeth not ...as those high priests, to offer up sacrifices, first for His own sins, & then for the people's: for this He did once, when He offered up Himself. He. 7, 27.

κ *(Stood by their sacrifices.)*

λ *(And worshipped.)*

μ *(This sin offering first, to make his burnt offering accepted.)*

ν *(Commanded to be slain, and so* ve. 8.)

ξ *(Which was also done in peace offerings & in trespass offerings; but in sin offerings the blood was poured out at the foot of the altar, where there were conveyances to take it away.)*

he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered[o] it for sin, as the first. 16 And he brought the burnt offering, and offered it according to the manner.[π] 17 And he brought the meat[ρ] offering, and took an handful[ς] thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.[σ] 18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 19 and the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver: 20 and they put the fat upon the breasts, and he burnt the fat upon the altar: 21 and the breasts[τ] and the right shoulder[τ] Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed[m] them, and came down[υ] from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into[φ] the tabernacle of the congregation, and came[χ] out, and[ψ] blessed the people: and the Glory of the LORD appeared[ω] unto all the people. 24 And there came a fire[n] out from before the LORD, and consumed upon the altar the burnt[α] offering and the fat: *which* when all the people saw, they shouted,[β] and fell on their faces.

X.] 1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire[γ] therein, and put incense thereon, and offered strange fire before the LORD, which He commanded them not. 2 And there went out fire from the LORD, and devoured[δ] them, and they died before the LORD.

3 Then Moses said unto Aaron, "This *is it* that the LORD spake, saying, I will be sanctified[ε] in them that come nigh Me, and before all the people I will be glorified."

And Aaron held his peace.[ε]

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, "Come near, carry your brethren from before the sanctuary out of the camp."

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, "Uncover not your heads, neither rend your clothes;[ζ] lest ye die, and lest wrath[η] come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.[θ] 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you."

And they did according to the word of Moses.

8 And the LORD spake unto Aaron, saying,[β] 9 "Do not drink wine[ι] nor strong[κ] drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: 10 and that ye may put difference between holy and unholy, and between unclean and clean;[λ] 11 and that ye may teach the children of Israel all the statutes[μ] which the LORD hath spoken unto them by the hand of Moses."

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, "Take[ρ] the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy: 13 and ye

o (*The priest having offered all that was necessary for himself, had become fit to make supplication for the people.*) He. 2, 17, and 5, 3.

π Or, *ordinance.*

ρ (*Which accompanied burnt offerings.*)

ς Heb., *filled his hand out of it.*

σ (*The burnt sacrifice was burnt upon the altar every morning & every evening.*)

τ (*Which were the portion of the priests.*) Ex. 29, 24. Ch. 7, 30, &c.

m De. 21, 5. Lu. 24, 50.

υ (*The altar stood upon raised ground.*)

φ (*After the morning oblation.*)

χ (*To the evening sacrifice.*)

ψ (*When it was finished. The form of the blessing is given.* Nu. 6, 23.)

ω (*Either out of the sanctuary, or from that glory which appeared.*) Ge. 4, 4. Ju. 6, 21.

n 1 Ki. 18, 38. 2 Chr. 7, 1. Ps. 20, 3.

α (*The evening sacrifice.*) Ma. 15, 34, 37.

β (*With joyful reverence.*) 1 Ki. 18, 39. 2 Chr. 7, 3. Ezr. 3, 11.

γ (*Instead of that fire kindled by God Himself.*) Ch. 16, 12. Nu. 16, 18. Ye shall offer no strange incense thereon. Ex. 30, 9.

δ (*That is, destroyed.*) Ch. 9, 24. Nu. 16, 35. 2 Sa. 6, 7. He. 10, 27.

o Is. 52, 11. Eze. 20, 41, and 42 13.

ε (*Forbore to complain. The analogy between the sin and the punishment is striking. The heinousness of the offence was greatly increased in consequence of the very recent and miraculous descent of the fire from heaven.*)

ζ (*Make no expressions of mourning.*)

η (*For want of priests to make atonement for them.*)

θ (*But not the priests, that the service of God might not be interrupted.*)

β (*It would seem from this that the Jewish commentators are right, in supposing that Nadab and Abihu had indulged too freely in wine, and had from its effects negligently attended to their sacred duties.*)

ι (*The juice of the grape.*)

κ (*Fermented liquors.*) Eze. 44, 21. Lu. 1, 15. 1 Ti. 3, 3. Tit. 1, 7.

λ (*That you may be always fit for the ministrations of your office.*)

μ (*All the rites & ceremonies pertaining to divine worship.*)

ρ ....Every meat offering of their's.....which they shall render unto Me, shall be most holy for thee & for thy sons. Nu. 18, 9.

shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. 14 And the wave breast[q] and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel. 15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded."

16 And Moses diligently sought the goat[r] of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying, 17 "Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18 Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded."

19 And Aaron said unto Moses, "Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day,[v] should it have been accepted in the sight of the LORD?"[§]

20 And when Moses heard *that*, he was content.

XI.] A.M. 3834. B.C. 1607. WILDERNESS OF SINAI. [109

(Here follow several laws symbolizing, under various uncleannesses, the defiling nature of sin. *What animals may or may not be used as food.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 "Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat[o] among all the beasts that *are* on the earth. 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.[π] 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.[ρ]

5 And the coney,[σ] because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because[ς] he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.[τ]

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales[υ] in the waters, in the seas, and in the rivers, them shall ye eat. 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you: 11 they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. 12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the fowls;[φ] they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray, 14 and the vulture, and the kite after his kind; 15 every raven after his kind; 16 and the owl,[α] and the night hawk, and the cuckow,[β] and the hawk after

q .....The heave offering of their gift, with all the wave offerings of the children of Israel, I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever. Nu. 18, 11.

r .....The goat, which was the sin offering for the people...Ch. 9, 15.....No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt with fire. Ch. 6, 30.

v *(And sought to rejoice before the Lord.)* De. 12, 7.

§ *(My present sorrow disqualifies me for this service.)*

o *(The distinction between clean and unclean animals was designed to separate the Hebrews from other nations, to prevent them from participating in idolatrous feasts, and to furnish a code of wholesome dietetics. It is probable that the primary design was to draw as wide a line of demarcation as possible between the Egyptians and the Hebrews, since, as Häverniekwell remarks, many of the animals mentioned are indigenous to Egypt.)* Ch. 20, 26. De. 14, 4. Ac. 10, 12, 14.

π *(Ye shall unite outward holiness and inward spirituality together.* Townsend.)

ρ *(Ye shall not separate practice from knowledge nor knowledge from practice. Obedience of life, exemplified in the orderly sure-footed animals, must be united with spirituality of heart, the result of constant meditation on the law of God.)*

σ (שָׁפָן shaphan, *the* ushkoko *or* ganam Israil, *the* weber *of the Arabs* (Bruce), *the* hyrax Syriacus. *Somewhat of the size, form, and brownish colour of the rabbit, and though it has short round ears, it is sufficiently like for inexact observers to mistake the one for the other.)* De. 14, 7. Ps. 104, 18. Pr. 30, 26.

ς *(Some have disputed this, but the poet Cowper asserts it.)*

τ *(Resembles those who are capable of being taught, yet is wholly unspiritual, sensual, and grovelling.)* Is. 52, 11. Mat. 15, 11. Ma. 7, 2. Ac. 10, 14, and 15, 29. Ro. 14, 14. 1 Co. 8, 8. Col. 2, 16. He. 9, 10.

υ *(Such are generally to this day regarded as wholesome.)*

φ *(All these birds, implying rapacity, cruelty, luxuriousness, gluttony, voracity, relentlessness, &c., are forbidden to you, that ye may be mindful of My will and of My law.)*

α *(Ostrich.)*

β *(The sea-gull.* Bochart, Gesenius, &c.)

his kind, [17] and the little owl,γ and the cormorant,δ and the great owl,ε [18] and the swan, and the pelican, and the gier-eagle, [19] and the stork, the heron after her kind, and the lapwing,ζ and the bat. [20] All fowls that creep,χ going upon *all* four, *shall be* an abomination unto you.

[21] Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; [22] *even* these of them ye may eat; the locustψ after his kind,ϛ and the bald locust after his kind, and the beetleη after his kind, and the grasshopper after his kind. [23] But all *other* flying creeping things,ι which have four feet, *shall be* an abomination unto you. [24] And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. [25] And whosoever beareth *ought* of the carcase of them shall washκ his clothes, and be unclean until the even. [26] *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. [27] And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even. [28] And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

[29] These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse,λ and the tortoiseμ after his kind, [30] and the ferret,ν and the chameleon, and the lizard, and the snail, and the mole. [31] These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. [32] And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean;ξ whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. [33] And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. [34] Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean:ο and all drink that may be drunk in every *such* vessel shall be unclean. [35] And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven,π or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you. [36] Nevertheless a fountain or pit, *wherein there is* plentyρ of water, shall be clean: but that which toucheth their carcase shall be unclean. [37] And if *any part* of their carcase fall upon any sowingσ seed which is to be sown, it *shall be* clean. [38] But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

[39] And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. [40] And he that eateth*τ* of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

[41] And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

[42] Whatsoever goeth upon the belly,ε and whatsoever goeth upon *all* four, or whatsoeverϛ hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination. [43] Ye shall not make yourselvesη abominable with any creeping thing that creepeth, neither shall ye

γ *(The cormorant. Bochart and Gesenius.)*

δ *(The gannet.)*

ε *(The ibis.)*

ζ *(The hoopoe.)*

χ *(That ye may be mindful of the law which commands My people to rise and soar, and live above the earth, which is neither their portion nor their home.* Townsend.)

ψ *(Which leaps above the ground, and thus appears to escape from the grovelling of those that creep upon the earth.)*

ϛ (John the Baptist's) meat was locusts and wild honey. Mat. 3, 4. Ma. 1, 6.

η *(A species of locust. Thus the four leading classes of the locust family are here enumerated.)*

ι Ye shall..... put a difference between clean beasts and unclean, & between unclean fowls & clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground...Ch. 20, 25.

κ Ch. 14, 8, and 15, 5. Nu. 19, 10, 22, and 31, 24.

λ They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, & the abomination, and the mouse, shall be consumed together, saith the Lord. Is. 66, 17.

μ *(The crocodile.)*

ν *(A species of lizard. All the reptiles mentioned in this verse belong to the lizard tribe.)*

ξ *(Dr. Kitto thinks that "the great inconveniences of the law connected with this & other defilements, necessarily obliged the Israelites to pay great attention to cleanliness; & this was probably what the laws on this subject had principally in view.")*

ο *(That is, during the time and continuance of the uncleanness.)*

π *(These must be understood as portable, not fixed or built, otherwise it would be inconvenient upon every such occasion to break them down.)*

ρ Heb., *a gathering together of waters. (For in these the infection could not leave so much pollution, but the water next to the unclean thing was to be cast out.)*

σ *(So long as it is dry it is freer from pollution, but if it be wetted, it is more apt to take infection. It was not therefore to be sown, but it might be given to cattle.)*

τ .....Thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it to an alien. De. 14, 21. Exe. 4, 14, and 44, 23.

ε *(The Hebrew term,* גֵּחוֹן *gachon, belly, is used only here & at Lev. 3, 15. Perhaps it may be spoken in detestation of the serpent, whereby the devil tempted Eve.)*

ϛ Heb., *doth multiply feet.*

η Heb., *souls. (Loathed of others, because they would thus be barred from entering into the sanctuary.)*

make yourselves unclean[θ] with them, that ye should be defiled thereby. 44 For I *am* the LORD your God: ye shall therefore sanctify[γ] yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth[κ] upon the earth.[ζ] 45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy."

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47 to make a difference[λ] between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

XII.] *Of the uncleanness attending childbirth.*

AND the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. 3 And in the eighth day the flesh of his foreskin shall be circumcised. 4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days[α] of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year[μ] for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: 7 who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood."

This *is* the law for her that hath born a male or a female.

8 "And if she[ν] be not able[b] to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean."

XIII.] *Of the uncleanness of the body. The leprosy.*

AND the LORD spake unto Moses and Aaron, saying, 2 "When a man shall have in the skin of his flesh a rising,[ξ] a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy;[ο] then he shall be brought[π] unto Aaron the priest, or unto one of his sons the priests: 3 and the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy:[ρ] and the priest shall look on him, and pronounce him unclean. 4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days: 5 and the priest shall look on him the seventh[σ] day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more: 6 and the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean. 7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for

θ *(Personally defiled.)*

γ For God hath not called us to uncleanness, but unto holiness. 1 Th. 4, 7. 1 Pe. 1, 15.

ζ *(The intention of human laws is to make amity and friendship among men: so the intention of the divine law is to make friendship between man and God; and because the similitude of manners is the cause of love, these injunctions were given to move them to holiness.)*

κ *(All creeping things were unclean, typically teaching that we are to have no society with those who savour earthly things.)*

ζ Many walk..... whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. Phi. 3, 19.

λ *(Dr. Kitto says: "It would be difficult to shew that the clearness or uncleanness of particular animals meant anything else than 'beasts usual and not usual for food;' and if so, the distinction is not one with which we are entirely unacquainted.")*

α When the days of her purification..... were accomplished, (Joseph and Mary) brought (Jesus) to Jerusalem to present Him to the LORD. Lu. 2, 22.

μ Heb., *a son of his year.*

ν Heb., *her hand find not sufficiency of.*

b Ch. 5, 7. (Joseph and Mary came) to offer... a pair of turtledoves...Lu. 2, 24.

ξ Or, *swelling.*

ο *(The prominence given to this disease arises from the fearful nature of it, its commonness in the East, and also from its symbolical import. The laws affecting the leper were designed to teach the defiling nature of sin.)*

π *(All that follows refers solely to the cognizance of the symptoms and to the sanatory precautions for the public health, which in consequence became necessary.)*

ρ *(The characteristics of this disease are precisely as described by Moses, being a glossy white and spreading scale upon an elevated base, encircled with a red border. The natural black hair on the patches participates in the whiteness, and the patches perpetually widen their outline. Pic. Bib.)*

σ *(Several of these characters, separately taken, belong to other blemishes of the skin, & therefore none of them are to be taken alone.)*

his cleansing, he shall be seen of the priest again: [8] and *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.[τ]

[9] When the plague of leprosy is in a man, then he shall be brought unto the priest; [10] and the priest shall see *him:* and, behold, *if* the rising *be* white[c] in the skin, and it have turned the hair white, and *there be* quick[υ] raw flesh in the rising:[d] [11] it *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. [12] And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh; [13] then the priest shall consider:[φ] and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. [14] But when raw flesh appeareth in him, he shall be unclean. [15] And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. [16] Or if the raw flesh turn again, and be changed unto white,[χ] he shall come unto the priest; [17] and the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

[18] The flesh also, in which, *even* in the skin thereof, was a boil, and is healed, [19] and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; [20] and if, when the priest seeth it, behold, it *be* in sight lower[ψ] than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil. [21] But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days: [22] and if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague. [23] But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

[24] Or if there be *any* flesh in the skin whereof *there is* a hot[ω] burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; [25] then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy. [26] But if the priest look[α] on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days: [27] and the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean:[β] it *is* the plague of leprosy. [28] And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

[29] If a man or woman have a plague upon the head or the beard;[γ] [30] then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard. [31] And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: [32] and in the seventh day

τ *(When the whole concurred, then the priest, in his capacity as physician, pronounced the disease one of the two distinct forms of leprosy,* צָרַעַת *tzaraath, venom or malignity.* Pic. Bib.)

c (Gehazi) went out from (the) presence (of Elisha) a leper as white as snow. 2 Ki. 5, 7.

υ Heb., *the quickening of living flesh.*

d ...The leprosy ...rose up in (the) forehead (of Uzziah).....2 Chr. 26, 19.

φ *(As the consequences arising from having the leprosy were so fearful, great care was taken lest the charge should fall on an innocent person. The distinction between that disease and others somewhat similar is now drawn,* verses 12—14.)

χ *(Of the two varieties, the "bright white"* bahereth, *is the most virulent. The dark or dusky* bahereth, *is much less severe, but still far more so than the common leprosy, or* bohak.)

ψ *(In the most virulent variety, the elevation is depressed in the middle.)*

ω *(A burning of fire.)*

α *(In the "dusky" variety, natural hair, which is usually black in Palestine & Egypt, is not changed, & the smooth, luminated circular scale or patches are not depressed below the general surface of the skin, and do not remain stationary at their first size, but continually enlarge their limits, and are either scattered or confluent.* Pic. Bib.)

β *(When its existence was determined, after a probationary separation of a week or fortnight, the person was declared unclean, and obliged to remain apart.* Pic. Bib.)

γ *(It is evident that medical science had at this time been reduced to a system, from the nice discrimination of infectious disorders, and the symptoms by which they were characterized.* Kitto.)

the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin; [33] he shall be shaven, but the scall shall he not shave;[δ] and the priest shall shut up *him that hath* the scall seven days more: [34] and in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. [35] But if the scall spread much in the skin after his cleansing; [36] then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean. [37] But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean; and the priest shall pronounce him clean.

[38] If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots; [39] then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish[ε] white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

[40] And the man whose hair[ζ] is fallen off his head, he *is* bald; *yet is* he clean. [41] And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead[η] bald: *yet is* he clean.[θ]

[42] And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead. [43] Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; [44] he is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

[45] And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. [46] All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean; he shall dwell alone;[ε] without the camp[ι] *shall* his habitation[f] *be*.

[47] The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment; [48] whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing[κ] made of skin; [49] and if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing[λ] of skin; it *is* a plague of leprosy, and shall be shewed unto the priest: [50] and the priest shall look upon the plague, and shut up *it that hath* the plague seven days: [51] and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting[μ] leprosy; it *is* unclean. [52] He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt[ν] in the fire. [53] And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; [54] then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:[ξ] [55] and the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether*[ο] it *be* bare within or without. [56] And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it

δ *(Lest the place should be irritated & inflamed, and assume in consequence other appearances besides those of a leprous infection: in which case the priest might not be able to form an accurate judgment.* Clarke.)

ε *(This is distinguished from the other leprosies by the term* בֹּהַק *bohak, which imports brightness, but in a subordinate degree, being a dull white spot. This disorder is not contagious, and did not render a person unclean, or make it necessary that he should be shut up. The Arabs call this disorder by the same name as the Hebrews, and its characters are precisely analogous to those here stated. This variety is strictly a cutaneous eruption, and rarely, if ever, affects the constitution.* Pic. Bib.)

ζ Heb., *head is pilled. (In the East, the falling off of the hair is known to be sometimes, and in connection with other symptoms, a marked criterion, of leprosy.* Pic. Bib.)

η *(By the Arabian poets these two are distinguished the one "as the noble baldness," because it was regarded as generally proceeding from the wearing of an helmet; the other as "servile baldness."* Kitto.)

θ *(For want of a similar discrimination of the different kinds of the disorder, in some countries, this uncontagious form of it equally with the others, usually separates the person afflicted with it from the common intercourse of life.* Pic. Bib.)

ε 2 Chr. 26, 21.

ι *(The law seems to have come in force at once. The dry air of the desert for forty years, and these excellent sanatory regulations, tended doubtless to diminish the prevalence of the disease.)* Nu. 5, 1—4, and 12, 14, 16.

f Lu. 17, 12.

κ Heb., *work of.*

λ Heb., *vessel;* or, *instrument.*

μ *(A disease in woollen cloth, similar to that here described, proceeds from the use of what is called "dead wool," i.e., the wool of sheep that have died by disease. The stuffs made with it become soon bare, full of little depressions, and then of holes.* Michaelis in *Pic. Bib.)*

ν *(This was a most effectual preventive regulation, as it would operate in making every one careful not to manufacture, either for his own use or for sale, stuffs by which such loss would be incurred.)*

ξ *(That there might be the most unequivocal marks and proofs that the garment was or was not infected.)*

ο Heb., whether *it* be *bald in the head thereof, or in the forehead thereof.*

out of the garment, or out of the skin, or out of the warp, or out of the woof:[π] [57] and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire. [58] And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second[ρ] time, and shall be clean."

[59] This *is* the law[σ] of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

XIV.] *Of the symbolical cleansing of the leprosy.*

AND the LORD spake unto Moses, saying, [2] "This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:[g] [3] and the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper; [4] then shall the priest command to take for him that is to be cleansed two birds[τ] alive *and* clean, and cedar[υ] wood, and scarlet,[φ] and hyssop:[h] [5] and the priest shall command that one of the birds be killed in an earthen vessel over running water. [6] As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running[χ] water: [7] and he shall sprinkle upon him that is to be cleansed from the leprosy seven[i] times, and shall pronounce him clean, and shall let the living bird loose into the open[ψ] field.

[8] And he that is to be cleansed shall wash his clothes, and shave[ω] off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven[k] days. [9] But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. [10] And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year[α] without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

[11] And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation: [12] and the priest shall take one he lamb, and offer him for a trespass[β] offering, and the log of oil, and wave them *for* a wave offering before the LORD: [13] and he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering; it *is* most holy: [14] and the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear[l] of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:[γ] [15] and the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand: [16] and the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: [17] and of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: [18] and the remnant of the oil that *is* in the priest's hand he shall

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π (Calmet thinks that the cloths leprosy, as well as that in man, was caused by the presence of minute insects or worms, which injured the texture, and left the stains described. Pic. Bib.)

ρ (According to the Jews, the first washing was to put away the plague; the second was to cleanse it. Clarke.)

σ (These minute laws and regulations, and strict precautions to prevent the spread of contagion, prove that leprosy was a prevalent & well-known disease. It is even to this day common throughout Egypt, Syria, and Palestine.)

g Mat. 8, 4. Mk. 1, 40. Lu. 5, 12, and 17, 14.

τ Or, *sparrows.* (The term includes the whole family of small birds—thrushes, finches, larks, &c.)

υ (Probably a species of juniper, the wood of most kinds of which is fragrant, and is plentiful in the desert.)

φ (Of the scarlet or crimson wool was made a fillet, attaching the hyssop and living bird to the cedar wood.)

h Ps. 51, 7.

χ (In a ceremony of cleansing, every thing must be as pure as possible.)

i Elisha (bade Naaman), Go and wash in Jordan seven times...and thou shalt be clean. 2 Ki. 5, 10.

ψ Heb., *upon the face of the field.*

ω (That he might be thoroughly cleansed from whatever defilement might remain on any part of his body.)

k ...Miriam was shut out from the camp seven days.....Nu. 12, 15.

α Heb., *the daughter of her year.*

β (The sin offering was for his impurity; the trespass offering for his transgression; and the gratitude offering (minchah, meat offering, the flour) for his gracious cleansing. These constituted the offering which each was ordered to bring to the priest. Mat. 8, 4.)

l Ex. 29, 20. Ch. 8, 23.

γ (The ear, the hand, & the foot, to signify that he was once more put in a position to render to society those services which his impurity had prevented his rendering.)

pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.[ς]

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 20 and the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make atonement for him, and he shall be clean.

21 And if he *be* poor,[δ] and cannot[ε] get so much; then he shall take one lamb *for* a trespass offering to[ζ] be waved, to make an atonement[η] for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; 22 and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. 23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. 24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD: 25 and he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 26 and the priest shall pour of the oil into the palm of his own left hand: 27 and the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD: 28 and the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: 29 and the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.[θ]

30 And he shall offer the one of the turtledoves,[m] or of the young pigeons, such as he can get; 31 *even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD."

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that*[n] *which pertaineth* to his cleansing.

33 And the LORD spake unto Moses and unto Aaron, saying, 34 "When ye be come into the land of Canaan,[o] which I give to you for a possession, and I[ι] put the plague of leprosy in a house of the land of your possession; 35 and he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague[κ] in the house: 36 then the priest shall command that they empty[λ] the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:[q] 37 and he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall; 38 then the priest shall go out of the house to the door of the house, and shut up the house seven days; 39 and the priest shall come again the seventh day, and shall look; and, behold, *if* the plague be spread in the walls of the house; 40 then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city: 41 and he shall cause the house to be scraped within round about, and they shall pour out the

ς *(The peculiar prominence given to this disease arises from its having been regarded as the outward type of sin. "Every leper," says* Hengstenberg, *"was a warning sermon, a loud admonition to keep unspotted from the world.)*

δ *(The kind consideration of the ability and circumstances of individuals, which distinguishes all the statutes of the Mosaic law, should be carefully noted.)*

ε Heb., *his hand reach not.*

ζ Heb., *for a waving.*

η *(The difference between the sin offering and the trespass offering seems to be this: the sin offering had a special reference to sin as such; the trespass offering rather to the evil resulting from it. Hence the latter was, as a sacrifice, inferior to the former, and might justly be regarded, as Fairbairn remarks, as a kind of appendage to it.)*

θ *(Thus he whom the blood of Christ purifies, becomes able to hear once more, with joy and peace, the comforts and consolations of the Gospel; & with holy hands to do God's work, to walk in God's ways on earth, in God's courts with God's people, and so to go on, cleansed and freed from the leprosy of the second death. Blessed & happy are those who are delivered from the leprosy of habitual sin; whose garments are not spotted, and whose houses are free from evil.* Townsend.)

m Ve. 22. Ch. 15, 15.

n Ve. 10.

o Ge. 17, 8. Nu. 32, 22. De. 7, 1, and 32, 49.

ι *(In Scripture God is frequently represented as doing what, in the course of His Providence, He only permits or suffers to be done.* Clarke.)

κ *(The leprosy in garments and in houses was evidently considered and treated as an image of that in man, and on that account alone was purification, or destruction ordered.* Fairbairn.)

p Ve. 35. The curse of the Lord is in the house of the wicked; but He blesseth the habitation of the just. Pr. 3, 33.

λ Heb., *prepare.*

q Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Ps. 91, 9, 10.

dust that they scrape off without the city into an unclean place: [42] and they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister[r] the house.

[43] And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;[s] [44] then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting[t] leprosy in the house: it *is* unclean. [45] And he shall break down[u] the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

[46] Moreover he that goeth[v] into the house all the while that it is shut up shall be unclean until the even.

[47] And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

[48] And if the priest shall[μ] come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

[49] And he shall take to cleanse[w] the house two birds, and cedar wood, and scarlet, and hyssop: [50] and he shall kill the one of the birds in an earthen vessel over running water: [51] and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: [52] and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: [53] but he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean."

[54] This *is* the law for all manner of plague of leprosy, and scall, [55] and for the leprosy of a garment, and of a house,[x] [56] and for a rising, and for a scab, and for a bright spot: [57] to teach[z] when *it is* unclean, and when *it is* clean:[§] this *is* the law of leprosy.

XV.] *Of sundry personal uncleannesses.*

AND the LORD spake unto Moses and to Aaron, saying, [2] "Speak unto the children of Israel, and say unto them, When any man hath[y] a running[o] issue out of his flesh, *because of* his issue he *is* unclean. [3] And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness. [4] Every bed, whereon he lieth that hath the issue, is unclean: and every thing,[π] whereon he sitteth, shall be unclean. [5] And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. [6] And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean[z] until the even. [7] And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean[a] until the even. [8] And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. [9] And what saddle soever he rideth upon that hath the issue shall be unclean. [10] And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe[b] *himself* in water, and be unclean until the even. [11] And whomsoever he toucheth that hath the issue, and hath not

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r I will bring (the curse) forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof. Zec. 5, 4.

s ...If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein & overcome, the latter end is worse with them than the beginning. 2 Pe. 2, 20.

t Ch. 13, 51.

u ...The wrath of the LORD arose against His people, till there was no remedy (or, *healing*). Therefore He brought upon them the king of the Chaldees, who...burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire. 2 Chr. 36, 16, 17, 19.

v .....I heard (a) .....voice from heaven, saying, "Come out of her (Babylon), My people, that ye be not partakers of her sins, and that ye receive not of her plagues. Re. 18, 4.

μ Heb., *in coming in shall come in.*

w .....Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus..... 1 Co. 6, 11.

x .....Teach My people the difference between the holy and profane.....Eze. 44, 23. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. De. 24, 8.

§ Heb., *in the day of the unclean, & in the day of the clean.*

y ...Let there not fail from the house of Joab one that hath an issue....2 Sa. 3, 29.

o Or, *running of the reins. (An emission peculiar to men, and arising from debility.)*

π Heb., *vessel.*

z Ch. 22, 4. Nu. 5, 2. 2 Sa. 3, 29.

a ...Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Ja. 4, 8.

b Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well. Is. 1, 16, 17.

v (*At this day one of the principal supplies of saltpetre in Palestine, is derived from the ancient ruined houses (built of stone) in the country beyond the river Jordan.* Burckhardt, quoted by Dr. Kitto.)

rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 12 And the vessel of earth, that he toucheth which hath the issue, shall be broken:[π] and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven[ρ] days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. 14 And on the eighth day he shall take to him two turtledoves,[σ] or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: 15 and the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation[τ] go out from him, then he shall wash all his flesh in water, and be unclean until the even. 17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. 18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean[c] until the even.

19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart[υ] seven days: and whosoever toucheth her shall be unclean until the even. 20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. 21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. 24 And if any man lie[φ] with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue[d] of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean. 26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. 27 And whosoever toucheth those things, shall be unclean and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. 29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. 30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness;[χ] that they die not in their uncleanness, when they defile[e] My tabernacle that *is* among them."

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith; 33 and of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

π *(Dr. Kitto says: "It is our strong impression that the earthen vessels which Moses directed to be broken were not glazed. From their porous nature, therefore, whatever spot, stain, or other impurity they received, was at once absorbed into their mass, either immediately, or through the agency of the water, and it became impossible to cleanse them entirely.")*

ρ *(A mystical number signifying a full and perfect cleansing; and the number eight frequently denotes the commencement of a new career, e.g., the day of circumcision & of Christ's resurrection.)*

σ *(It should be remarked, that the sacrifices binding on the people were readily obtainable in Palestine. Turtledoves and pigeons abounded in the land.)*

τ Ch. 22, 4. Dt. 23, 10. *(Proceeding from the indulgence of a prurient and unrestrained imagination.)*

c 1 Sa. 21, 4.

υ Heb., *in her separation. (The circumstance of an expiation being prescribed for the uncleanness contracted by women, is in favour of leprosy not being a judicial & supernatural, but an ordinary disease.* Chalmers.)

φ *(There seems to be intimated here, that insensibility to that which is nauseous and revolting, has something of moral guilt in it.* Chalmers.) Ch. 20, 18.

d A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, & touched his garment. Mat. 9, 20. Ma. 5, 26, 27. Lu. 8, 43.

χ *(Dr. Kitto concludes his remarks on these chapters relating to contagious disorders, and to acts causing ceremonial uncleanness, by directing attention to the admirable regulations for preventing contagion. "We are unacquainted with any oriental nation, ancient or modern, which had a sanatory code in the slightest degree comparable to this, which is indeed scarcely equalled by the regulations of the best European lazarettos. We have been eye witnesses of the fearful consequences which proceed in Asiatic countries from the absence of any measures to prevent the spread of contagious disorders.")*

e .....Surely, because thou hast defiled My sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee... Eze. 5, 11.

XVI.] *Of the uncleanness of the priests and the people.* [110

AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; 2 and the LORD said unto Moses, "Speak unto Aaron thy brother, that he come not at all times[f] into the holy *place* within[g] the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. 3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt offering. 4 He shall put on the holy linen coat,[h] and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on. 5 And he shall take of the congregation[i] of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement[k] for himself, and for his house. 7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.[ψ] 9 And Aaron shall bring the goat upon which the LORD's lot fell,[ω] and offer him *for* a sin offering. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD to make an atonement[l] with him,[α] *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: 12 and he shall take a censer[β] full of burning coals of fire from off the altar before the LORD, and his hands[γ] full of sweet incense beaten small, and bring *it* within the vail: 13 and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: 14 and he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that *is* for the people,[l] and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 16 and he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth[δ] among them in the midst of their uncleanness. 17 And there shall be no[m] man in the tabernacle of the congregation when he goeth[n] in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. 18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 21 and Aaron shall lay[ε] both his hands upon the head of the live

f ...Once in the year shall he make atonement upon the (mercy seat).....Ex. 30, 10. Ch. 23, 27. Heb. 9, 7, and 10, 19.

g ...Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands....neither by the blood of goats & calves, but by His own blood, He entered in once into the holy place... Heb. 9, 11, 12.

h Ex. 29, 30. Ch. 6, 10. Eze. 44, 17.

i Ch. 4, 14. Nu. 29, 11. 2 Chr. 29, 21. Ezr. 6, 17. Eze. 45, 22.

k ...Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. Heb. 5, 1.

ψ Heb., *Azazel.* (*Fairbairn*, Typ., i., p. 423, *says*, "*This view (scapegoat) is now almost entirely abandoned;*" *with which Winer, Bähr, & Tholuck agree. So Bush & Gesenius. The different interpretations of this word may be seen in Bochart's* Hierozoicon, i., 650, & Pic. Bib., i., 343.)

ω Heb., *went up.*

l 1 Jno. 2, 2.

α (*Over him, often used after* בעד, *but never in the sense of* "*with.*" Ogden.)

β (*The vessel in which incense was presented in the temple.*) 2 Chr. 26, 19. Eze. 8, 11. Re. 8, 3.

γ (*In this case the incense was burnt while the high priest held the censer in his hand, which seems to require its having a handle. Its form we have no means of determining, beyond the fact that it was a pan or vase with a stand. The daily censers were of brass,* Nu. 16, 39; *the yearly one was of gold.* Josephus, *Ant.*, xvi., 4. Heb. 9, 4.)

l ...By reason of (infirmity) he ought, as for the people, so also for himself, to offer for sins. Heb. 5, 3, and 9, 7. Ch. 9, 7.

δ Heb., *dwelleth.*

m No man shall come up with thee, neither let any man be seen throughout all the mount. Ex. 34, 3.

n Into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. Heb. 9, 7.

ε (*In the case of the sin and the trespass offerings, the person who brought the sacrifice placed his hands on the head of the animal, between the horns, and confessed, saying, "I have sinned; I have done iniquity; and have done thus and thus; and do return by repentance before Thee, and with this I make atonement."*)

goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins,[n] putting them upon the head of the goat, and shall send *him* away by the hand of a fit[ζ] man into the wilderness: [22] and the goat shall bear[o] upon him all their iniquities unto a land not inhabited[η]: and he shall let go the goat in the wilderness.

[23] And Aaron shall come into the tabernacle of the congregation, and shall put off[ρ] the linen garments, which he put on when he went into the holy *place*, and shall leave them there: [24] and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. [25] And the fat of the sin offering shall he burn upon the altar.

[26] And he that let go[θ] the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

[27] And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. [28] And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

[29] And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict[ι] your souls, and do no work[ϰ] at all, *whether it be* one of your own country, or a stranger that sojourneth among you: [30] for on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.[r] [31] It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

[32] And the priest, whom he shall anoint, and whom he shall consecrate[κ] to minister in the priest's office in his father's stead, shall make the atonement,[s] and shall put on the linen clothes, *even* the holy garments: [33] and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. [34] And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once[λ] a year."

And he did as the LORD commanded Moses.

XVII.

(We may call this portion of the book, the second section of the Levitical code. The public services of the worshippers are over. Here begin some rules affecting their private morals and their secret devotions. BONAR.)

[111

AND the LORD spake unto Moses, saying, [2] "Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded,[ι] saying, [3] What man soever *there be* of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, [4] and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed[μ] unto that man; he hath shed blood; and that man shall be cut off from among his people: [5] to the end that the children of Israel may bring their sacrifices, which they offer in the open[ν] field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest,[ν] and offer them *for* peace offerings unto the LORD.

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n All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. Is. 53, 6.

ζ Heb., *a man of opportunity. (By a man prepared beforehand.* Patrick.)

o .....Behold the Lamb of God, which taketh *(beareth)* away the sin of the world. Jno. 1, 29. Is. 53, 11. He. 9, 28. 1 Pe. 2, 24.

η Heb., *of separation.*

ρ When they go forth into the outer court..... they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Eze. 44, 19.

θ *(Not only the person who led him away, but the person who consecrated him, was reputed unclean.)*

ι *(The commandment of fasting—the only fast enjoined by Moses—and sanctifying this tenth day, is repeated* ch. 23, 32, *but it is there called the ninth day at even, because the Jewish day began with the evening. The seventh month was Tisri, which answers to a part of September and October. It was the seventh of the sacred and the first of the civil year.)*

ϰ Is. 58, 6.

r Je. 33, 8. Ps. 51, 2. Ep. 5, 26. He. 9, 13. 1 Jno. 1, 7.

κ Heb., *fill his hand.*

s ...Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself. He. 9, 26.

λ *(According to the Talmud and Maimonides, the entrance of the high priest into the sanctuary took place four different times. The expression of the apostle,* He. 9, 7, *"once every year," may refer to the one day in the year.)*

ι But unto the place which the LORD your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings....De. 12, 5, 6.

μ *(Shall be liable to have his blood shed, or to lose his life.)*

ν Ye shall utterly destroy all the places wherein the nations that ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. De. 12, 2. 1 Ki. 14, 23. 2 Ki. 16, 4, and 17, 10. 2 Chr. 28, 4. Eze. 20, 28.

ν *(Prohibiting private sacrifices.)*

[6] And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

[7] And they shall no more offer their sacrifices unto devils,[v] after whom they have gone a whoring.

This shall be a statute for ever unto them throughout their generations.

[8] And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, [9] and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut[ξ] off from among his people.

[10] And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood;[w] I will even set my face against that soul that eateth blood,[x] and will cut him off from among his people. [11] For the life of the flesh *is* in the blood:[y] and I have given it to you upon the altar[z] to make an atonement for your souls: for it *is* the blood[a] *that* maketh an atonement for the soul. [12] Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

[13] And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth[o] and catcheth any beast or fowl[b] that may be eaten; he shall even pour out the blood thereof, and cover it with dust.[c] [14] For *it is* the life of all flesh;[d] the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

[15] And every soul that eateth that[π] which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean. [16] But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity."

XVIII.] *Unlawful marriages: unlawful lusts.*

AND the LORD spake unto Moses, saying, [2] "Speak unto the children of Israel, and say unto them, I am the LORD your God. [3] After the doings of the land of Egypt,[ε] wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. [4] Ye shall do my judgments,[ζ] and keep mine ordinances, to walk therein: I *am* the LORD your God. [5] Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

[6] None of you shall approach to any that is near of kin[ς] to him, to uncover *their* nakedness: I *am* the LORD. [7] The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. [8] The nakedness of thy father's wife[η] shalt thou not uncover: it *is* thy father's nakedness. [9] The nakedness of thy sister,[h] the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. [10] The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness. [11] The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister,[ρ] thou shalt not uncover her nakedness. [12] Thou shalt not uncover the nakedness of thy father's

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v 2 Chr. 11, 15. Ps. 106, 37. 1 Co. 10, 20. Re. 9, 20.

ξ (By the hand of God Himself.)

w ..... Ye shall pour it upon the earth as water. De. 12, 16, and 15, 23.

x .....The people flew upon the spoil, and took sheep, and oxen, and calves, and slew them upon the ground; and the people did eat them with the blood. 1 Sa. 14, 32. Eze. 44, 7.

y (Symbolizing) Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood....Ro. 3, 25, and 5, 9.

z ...The blood of Jesus Christ His Son cleanseth us from all sin. 1 Jno. 1, 7....(He) loved us, and washed us from our sins in His own blood....Re. 1, 5.

a .....Almost all things are by the law purged with blood; and without shedding of blood is no remission. He. 9, 22.

o Heb., *that hunteth any hunting.*

b Ch. 7, 26.

c Her (Babylon) blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust. Eze. 24, 7.

d Verses 11, 12. Ge. 9, 4.....For the blood is the life, and thou mayest not eat the life with the flesh. De. 12, 23, and 15, 23. 1 Sa. 14, 33. Eze. 44, 7.

π Heb., *a carcase.*

ε Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt... Eze. 20, 7.

ζ ...I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them. Eze. 20, 11. Lu. 10, 28. Ro. 10, 5. Ga. 3, 12.

ς Heb., *remainder of his flesh. (A laxity respecting marriages among relatives distinguished the Egyptians.)*

η A man shall not take his father's wife.... De. 22, 30, and 27, 20. 2 Sa. 16, 22.

h Eze. 22, 11. Am. 2, 7. 1 Co. 5, 1. Ch. 20, 17. 2 Sa. 13, 12. Eze. 22, 11.

ρ (This law prohibits the marriage of the daughter of the father's wife, if she were brought up in the father's family as a child of his own. Horsley.)

sister:[σ] she *is* thy father's near kinswoman. 13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near[τ] kinswoman. 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.[i] 15 Thou shalt not uncover the nakedness of thy daughter[k] in law: she *is* thy son's wife; thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's[l] wife: it *is* thy brother's nakedness. 17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness. 18 Neither shalt thou take a wife[υ] to her sister, to vex[φ] *her*, to uncover her nakedness, beside the other in her life *time*.[χ]

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech,[ψ] neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled[m] which I cast out before you: 25 and the land is defiled: therefore I do visit[n] the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: 27 for all these abominations have the men of the land done, which *were* before you, and the land is defiled;) 28 that the land spue not you out also, when ye defile it, as it spued[o] out the nations that *were* before you. 29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. 30 Therefore shall ye keep Mine ordinance, that *ye* commit[p] not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God."

XIX.] *A repetition of sundry laws.*

AND the LORD spake unto Moses, saying, 2 "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

3 Ye shall fear every man his mother, and his father, and keep My sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols,[ω] nor make to yourselves molten gods: I *am* the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. 6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. 7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted. 8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly[α] reap the corners[β] of thy field, neither shalt thou gather the gleanings of

σ Ch. 20, 19. *(Amram the father of Moses and Aaron married his father's sister.* Ex. 6, 20.)

τ *(One reason for these prohibitions is obvious, viz., that the duties owing by nature to relatives might not be confounded with those of a social or political kind.)*

i Ch. 20, 20.

k (Judah) knew (Tamar) again no more. Ge. 38, 26. Ch. 20, 12. Eze. 22, 11.

l *(During his lifetime.* See De. 25, 5.)

υ Or, *one wife to another,* Ex. 26, 3. (That is, *a wife in opposition to her sister. See the same form of expression,* Ex. 25, 30; 26, 3; and 37, 10.)

φ *(It is evident that the husband could not vex his wife by marrying her sister after her own decease.)*

χ (That is, *whilst she is alive. A man may therefore, according to the law of Moses, marry his deceased wife's sister, but, as is remarked by Abarbanel, he may not marry his divorced wife's sister. It may be inferred from* De. 25, 5, *that seeing when a woman lost her husband in consequence of death, her deceased husband's brother, if unmarried, was obliged to marry his deceased brother's wife, a woman in this case becoming the wife of two brothers, that a man might become the husband of two sisters, after the first was dead.)*

ψ *(The national god of the Ammonites; the image was a brazen statue, which was heated red hot, and in the outstretched arms of which the child was laid, so that it fell down into the flaming furnace beneath.* 1 Ki. 11, 7, 33. Called, Ac. 7, 43, *Moloch.)*

m Ch. 20, 23. Nu. 35, 34. De. 18, 12.

n Shall I not visit for these things? ...shall not My soul be avenged on such a nation as this? Je. 5, 29.

o A voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Je. 9, 19.

p When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. De. 18, 9.

ω *(The word here translated* idols, *is a word of contempt, signifying a thing of nought.* Patrick.) We know that an idol is nothing in the world... 1 Cor. 8, 4.

α *(These agricultural privileges formed the only legal provision for the poor in Israel, and were well suited for a community organized as that of the Hebrews.* Kitto.)

β *(According to the Jewish writers, a sixtieth part, at least, was left.)*

thy harvest. 10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave[δ] them for the poor[ε] and stranger: I *am* the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie[ζ] one to another.

12 And ye shall not swear[η] by My name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 Thou shalt not defraud[θ] thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand[ι] against the blood of thy neighbour: I *am* the LORD.

17 Thou shalt not hate[κ] thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer[θ] sin upon him.

18 Thou shalt not avenge,[λ] nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep My statutes.

Thou shalt not let thy cattle gender with a diverse[μ] kind:

Thou shalt not sow thy field with mingled seed:[κ] neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed[ν] to an husband, and not at all redeemed, nor freedom given her; she[μ] shall be scourged; they shall not be put to death, because she was not free. 21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. 22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted[ν] all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. 24 But in the fourth year all the fruit thereof shall be holy[ξ] to praise the LORD *withal.* 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 Ye shall not eat *any thing* with the blood:[ο] neither shall ye use enchantment, nor observe times.

27 Ye shall not round the corners[π] of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings[ρ] in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not prostitute[σ] thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep My sabbaths, and reverence[υ] My sanctuary: I *am* the LORD.

31 Regard[τ] not them that have familiar[ν] spirits, neither seek after wizards,[φ] to be defiled by them: I *am* the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 And if a stranger sojourn with thee in your land, ye shall not vex[χ] him. 34 *But* the stranger[ν] that dwell-

δ *(But the right could not be exercised without the previous permission of the owner of the field.* Pic. Bib.)

ε *(The laws of Moses do not merely enforce external observances, & prohibit that which is wrong. They prompt to acts of usefulness, and breathe the spirit of thoughtful & delicate humanity.)*

ζ Ep. 4, 25.

η Ja. 5, 12.

θ De. 24, 14. Mal. 3, 5. Ja. 5, 4.

ι *(As a false accuser or false witness; who used to stand in courts of judicature.* Pool.)

κ *(Smother that hatred by sullen silence.)* 2 Sa. 13, 22.

λ Or, *that thou bear not sin for him.* See Ro. 1, 32. 1 Co. 5, 2. 1 Ti. 5, 22. 2 Jno. 11.

μ Pr. 20, 22. Ro. 12, 17. Ga. 5, 20. Ep. 4, 31. Ja. 5, 9.

ν *(Designed chiefly, as is probable, to shew the Jews that there must be no foreign admixture in the service they rendered to God. These prohibitions would certainly teach them this important truth.)*

ξ *(These three precepts enjoin simplicity of manners and dealing.* De. 22, 9, 10.)

ο Or, *abused by any.* Heb., *reproached by, or for man.*

π Or, *they.* Heb., *there shall be a scourging.*

ρ *(This has reference to trees, which the Hebrews themselves should plant. "The economical object of this law," says Michaelis, "is very striking. Every gardener will teach us not to let fruit-trees bear in their earliest years.")*

σ Heb., *holiness of praises to the Lord.* De. 12, 17. Pr. 3, 9. That is, *it was as first-fruits one of the dues of the priests.*

τ *(Bishop Patrick thinks that this is a prohibition against seeking to have communion with demons.)* De. 18, 10. 1 Sa. 15, 23. 2 Ki. 17, 17, and 21, 6. 2 Chr. 33, 6. Mal. 3, 5.

υ *(As did the idolatrous nations of Palestine.* Je. 9, 26, mar., & 48, 37. *This custom is found in connexion with many Canaanitish tribes represented on the monuments of Egypt.* Osburn.)

φ *(Ye shall do no violence to your persons, nor yet fantastically ornament them as the superstitious heathen around you.)*

χ Heb., *profane.*

ψ Le. 5, 1.

ω *(An opinion of spirits good and evil, of their operations, & of the avocations of the dead, implied a general persuasion that the soul survived the body.* Jortin.)

ν Ch. 20, 6. De. 18, 11. 1 Sa. 28, 7. 2 Ki. 21, 6. 1 Chr. 10, 13. 2 Chr. 33, 6. Is. 8, 19, and 19, 3, and 29, 4. Ac. 16, 16.

ξ Ch. 20, 6, 27. De. 18, 11.

ο Or, *oppress.*

ν De. 10, 19.

eth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 Ye shall do no unrighteousness[w] in judgment, in meteyard, in weight, or in measure. 36 Just balances, just weights,[ς] a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt. 37 Therefore shall ye observe[x] all My statutes, and all My judgments, and do them: I *am* the LORD."

XX.] *Of various unnatural practices.*

AND the LORD spake unto Moses, saying, 2 "Again, thou shalt say to the children of Israel, Whosoever[ψ] *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set My face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My holy name. 4 And if the people of the land do any ways hide[ω] their eyes from the man, when he giveth of his seed unto Molech, and kill him not: 5 then I will set[α] My face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And the soul that turneth after such as have familiar[β] spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people.

7 Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God. 8 And ye shall keep My statutes, and do them: I *am* the LORD which sanctify you.

9 For every one that curseth[y] his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

10 And the man that committeth[z] adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 If a man also lie[α] with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast,[γ] he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood[δ] *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered[ε] her fountain, and she hath

w A false balance is abomination to the Lord. Pr. 11, 1, & 16, 11, & 20, 10.

ς Heb., *stones.* Divers weights and divers measures, both of them are alike abomination to the Lord. Pr. 20, 10, & 11, 1, & 16, 11. De. 25, 13.

x Ch. 18, 4. De. 4, 5, and 5, 1, and 6, 25.

ψ (*Better*, Whosoever.....of the children of Israel, &c...giveth ....of his seed to Molech.) Ch. 18, 21. De. 12, 31. 2 Ki. 17, 17, & 23, 10. 2 Chr. 33, 6. Je. 7, 31, and 32, 35. Eze. 20, 26.

ω (*The Hebraism is retained here, but not at* 2 Sa. 20, 6.)

α *(This chapter denounces the penalties which the infraction of the laws contained in the previous chapters will call down. It has been remarked that there is a great propriety in the order here adopted, viz., the prohibition of certain acts in the first instance, and then, when there had been a little time to reflect on their nature and criminality, the specification of the punishments which were to follow upon their commission.)*

β *(Necromancers, who profess to call forth the dead, to learn from them future events. They are by no means uncommon to this day in the East. Perhaps in some cases ventriloquism was doubtless employed to carry out the imposture.)*

y Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. Pr. 20, 20. Ex. 21, 17. De. 27, 16. Mat. 15, 4.

z .....They shall both of them die, (both) the man .....and the woman.....De. 22, 22. Ch. 18, 20. Jno. 8, 4, 5.

α Ch. 18, 22. De. 23, 17. See Ge. 19, 5. Ju. 19, 22.

γ *(We should see the propriety of these strange prohibitions if we had ampler historic records of the customs of antiquity. The morals even of the Greeks & Romans were very low, & those of the Egyptians and Phœnicians lower still. Man, left to himself, is capable of becoming what these laws indicate.)*

δ *(The sanction given to some of the good instincts, which are on the side of delicacy and purity, by an articulate revelation, gives me augmented confidence in the guidance of other instincts or ultimate feelings, though not so sanctioned.* Chalmers.)

ε Heb., *made naked.*

uncovered the fountain of her blood; and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* an unclean[ζ] thing: he hath uncovered his brother's nakedness; they shall be childless.[η]

22 Ye shall therefore keep all My statutes, and all My judgments, and do them: that the land, whither I bring you to dwell therein,[θ] spue you not out. 23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed[ι] all these things, and therefore I abhorred them. 24 But I have said unto you, Ye[ε] shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am*[ι] the LORD your God, which have separated you from *other* people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth[κ] on the ground, which I have separated from you as unclean. 26 And ye shall be holy[λ] unto Me: for I the LORD *am* holy, and have severed[d] you from *other* people, that ye should be Mine.

27 A man also or woman that hath a familiar[ε] spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them."

XXI.] *Laws respecting the priests, social and personal.*

AND the LORD said unto Moses, "Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: 2 but for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother, 3 and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he[μ] shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness[f] upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. 6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread[ν] of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore,[ξ] or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.[g]

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;[h] 11 neither shall he go in to any dead body, nor defile himself for his father, or for his mother; 12 neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown

ζ Heb., *a separation.*

η *(The children shall not be reckoned as his.)*

θ See ch. 18, 25, 28. *(From this we learn, that the cup of the iniquities of the Canaanitish nations was full; & that, consistently with Divine justice, they could be no longer spared.* Clarke.)

ι ...For the wickedness of these nations, the LORD thy God doth drive them out from before thee...De. 9, 5.

ε .....The LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. De. 7, 6.

ι *(These words, "I am the Lord," constitute the grand authoritative sanction of the whole of the Mosaic laws, implying that they respect a matter of the utmost importance.* Bush.)

κ Or, *moveth.*

λ *(This is often repeated.* Ve. 7. Ch. 19, 2; 21, 8.) As He which hath called you is holy, so be ye holy in all manner of conversation. 1 Pe. 1, 16.

d Our Saviour Jesus Christ ... gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Tit. 2, 14. De. 14, 2.

ε Ex. 22, 18. Ch. 19, 31. De. 18, 10. 1 Sa. 28, 7, 8. Ac. 16, 16.

μ Or, *being an husband among his people, he shall not defile himself, for his wife, &c.* See Eze. 24, 16. *(Bishop Patrick sees no ground for the marginal translation. And so Pool, "not for any other person whatsoever.....no, not for a prince or chief ruler.")*

f Neither shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads. Eze. 44, 20.

ν *(The altar was His table, & what was burnt thereon was in the nature of His provision, which in Scripture language is comprehended under the name of bread.)*

ξ *(A woman, who is an harlot, or hath been dishonoured, or divorced from her husband, they must not marry.* Geddes.)

g Judah said, Bring her (Tamar) forth, and let her be burnt. Ge. 38, 24.

h This is the law, when a man dieth in a tent: all that come into the tent... shall be unclean seven days. Nu. 19, 14. *(On the death of Nadab and Abihu).....* Moses said unto Aaron and...his sons, "Uncover not your heads, neither rend your clothes, lest ye die."..... Ch. 10, 6.

of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And he shall take a wife in her virginity. 14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin[i] of his own people to wife. 15 Neither shall he profane his seed among his people: for I the LORD do sanctify you."

16 And the LORD spake unto Moses, saying, 17 "Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread[o] of his God. 18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, 19 or a man that is brokenfooted, or brokenhanded, 20 or crookbackt, or a dwarf,[π] or that hath a blemish in his eye, or be scurvy,[ρ] or scabbed,[ρ] or hath[σ] his stones broken; 21 no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. 22 He shall eat the bread of his God, *both* of the most holy, and of the holy. 23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries:[τ] for I the LORD do sanctify them."

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

XXII.] *Laws respecting the priests. The sacrifices.*

AND the LORD spake unto Moses, saying, 2 "Speak[υ] unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not My holy name *in those things* which they hallow unto Me: I *am* the LORD.—3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from My presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a running[φ] issue; he shall not eat of the holy things, until he be clean. And whoso toucheth[i] any thing *that is* unclean *by* the dead, or a man whose seed goeth from him; 5 or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; 6 the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash[k] his flesh with water. 7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 That which dieth of itself,[χ] or is torn *with beasts*,[l] he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger[m] eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his money,[ψ] he shall eat of it, and he that is born in his house; they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger,[ω] she may not eat of an offering of the holy things. 13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat:[n] but there shall no stranger eat thereof.

14 And if a man eat *of* the holy thing unwittingly, then he shall put the fifth

i Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens... or a widow that had a priest before. Eze. 44, 22.

o Or, *food*. Ch. 3, 11.

π Or, *too slender. (Who, besides that he looked despicable, was not able to reach up to the altar.)*

ρ *(One of these words signifies a dry scurf or scab, the other a purulent.* Barrett.)

σ De. 23, 1. *(Hath a rupture, as some expound it.* Barrett.)

τ *(The two parts of the sanctuary: the court where the altar of burnt offering stood, which was a holy place, and that which was properly called the sanctuary, wherein the altar of incense was.* Patrick.)

υ *(Tell Aaron and his sons on what occasions they are to keep themselves at a distance from the holy things of the children of Israel, lest they profane, &c.* Geddes.)

φ Heb., *running of the reins.*

i He that toucheth the dead body of any man, shall be unclean seven days. Nu. 19, 11.

k Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. He. 10, 22.

χ *(The obvious propriety of this interdiction, hath recommended it to the adoption of all civilized nations.* Pic. Bib.)

l Neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs. Ex. 22, 31.

m The priest gave *(David)* hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away. 1 Sa. 21, 6.

ψ Heb., *with the purchase of his money.*

ω Heb., *a man a stranger.*

n ...Thee, and to thy sons, and to thy daughters with thee..... every one that is clean in thy house shall eat of it. Nu. 18, 11.

part thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; 16 or suffer them to bear[a] the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them."

17 And the LORD spake unto Moses, saying, 18 "Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; 19 *ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish,[o] *that* shall ye not offer: for it shall not be acceptable for you. 21 And whosoever offereth a sacrifice of peace[p] offerings unto the LORD to accomplish *his* vow,[q] or a freewill offering in beeves or sheep,[β] it shall be perfect to be accepted; there shall be no blemish therein. 22 Blind,[r] or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. 23 Either a bullock or a lamb[γ] that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. 24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you."

26 And the LORD spake unto Moses, saying, 27 "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven[δ] days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. 28 And *whether it be* cow or ewe,[ε] ye shall not kill it and her young both in one day.

29 And when ye will offer[ζ] a sacrifice of thanksgiving unto the LORD, offer *it* at your own will. 30 On the same day it shall be eaten up; ye shall leave none[ι] of it until the morrow: I *am* the LORD.

31 Therefore shall ye keep My commandments, and do[υ] them: I *am* the LORD.

32 Neither shall ye profane My holy name; but I will be hallowed among the children[ς] of Israel: I *am* the LORD which hallow you, 33 that brought you out of the land of Egypt, to be your God: I *am* the LORD."[ς]

XXIII.] *Of the sacred festivals.*

AND the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* My feasts. 3 Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. 5 In the fourteenth *day* of the first month at even *is* the LORD's passover.[η] 6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile[υ] work therein. 8 But ye shall offer

a Or, *lade themselves with the iniquity of trespass in their eating.*

o ...The precious blood of Christ, as of a lamb without blemish & without spot. 1 Pe. 1, 19.

p Ch. 3, 1.

q When thou shalt vow...thou shalt not slack to pay; for the LORD thy God will surely require it of thee; and it would be sin in thee. De. 23, 21.

β Or, *goats.*

r If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame & the sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. Mal. 1, 8.

γ Or, *kid.*

δ *(A similar regulation prevailed among the Romans.)*

ε Or, *she goat.* *(This precept seems to be confined to sacrifices, which were to be devoid of all appearance of cruelty. The Jews in general understood it as inculcating mercy.* Pic. Bib. See De. 22, 6.)

ζ I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD. Ps. 116, 17, and 107, 22. Am. 4, 5.

ι Ch. 7, 15.

υ ...That it may go well with thee, and with thy children after thee, & that thou mayest prolong thy days upon the earth. De. 4, 10. Nu. 15, 40. Ch. 19, 37.

ς *(Better, the descendants of, or the people of, Israel.)*

ζ *(The object sought in instituting these feasts was to keep ever before the minds of the Israelites the faithfulness of God to His promises, as shewn in their past history; and to cheer them with the hope of the future inheritance. But the earthly possession is always made to appear subordinate to the enjoyment of the favour of God.)*

η *(The passover was the cause, the feast of unleavened bread the effect, of their deliverance from the grasp of Egypt.* Bonar.) Ex. 12, 6, and 23, 15. Nu. 9, 2. De. 16, 1. Jos. 5, 10.

υ Ex. 12, 16.

an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*"

9 And the LORD spake unto Moses, saying, 10 "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf[θ] of the firstfruits[w] of your harvest unto the priest: 11 and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. 13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. 14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:[ι] 16 even unto the morrow after the seventh sabbath shall ye number fifty[κ] days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits[x] unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. 19 Then ye shall sacrifice[y] one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. 20 And the priest shall wave[λ] them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. 21 And ye shall proclaim[μ] on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

22 And when ye reap[z] the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God."

23 And the LORD spake unto Moses, saying, 24 "Speak unto the children of Israel, saying, In the seventh month, in the first *day*[ν] of the month, shall ye have a sabbath, a memorial of blowing of trumpets,[ξ] an holy convocation. 25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD."

26 And the LORD spake unto Moses, saying, 27 "Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict[ο] your souls, and offer an offering made by fire unto the LORD. 28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. 29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. 30 And whatsoever soul *it be* that doeth any

θ Or, *handful.* Heb., *omer. (Evidently,* Christ... the firstfruits of them that slept. *Who gave up the ghost about the hour when the sheaf was reaped, & rose the morrow after the sabbath.* 1 Co. 15, 20.—*This sheaf, which was taken to introduce the whole harvest season, was of barley, which is ready for the sickle sooner than the wheat, and was gathered on the fifteenth of Nisan (early in April), in the evening, when the first day of Passover was ended and the second had begun. Three men were deputed to gather the barley, who, after having assured themselves that the sun was set, and had obtained formal leave to cut it, reaped it out of three different fields, and each man conveyed his portion separately to the court of the temple.* Pic. Bib.)

w Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor. Nu. 15, 20.

ι *(The feast of weeks, or Pentecost.* Ex. 34, 22. Ch. 25, 8. Nu. 28, 26. De. 16, 9. Ac. 2, 1. *One of the three great annual festivals of the Jews, the primary object of which was to thank God for the blessings of the season.)*

κ *(It was also the day of the giving of the law,* Ex. xx., *which may be compared with* Ac. 2, 1, and 20, 16.)

x Ex. 23, 16, 19, and 22, 29, and 34, 22, 26. Nu. 15, 17, & 28, 26. De. 26, 1.

y ...To make an atonement for you. Ye shall offer them beside the continual burnt offering, & his meat offering.....and their drink offerings. Nu. 28, 30, 31.

λ *(The priest waved the offering before the Lord towards the four points of the compass, and then took a portion, and threw it on the fire of the altar. The rest remained his own.* Pic. Bib.)

μ (Better, "*Ye shall proclaim on the selfsame day a holy convocation to you.*")

z When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow....De. 24, 19.

ν *(One of the new moon days, celebrated with more than ordinary solemnity on account, probably, of its commencing the new year.)*

ξ *(Perhaps instituted to commemorate the creation of the world.)*

ο *(To afflict the soul is to deny its appetences, which in part was done by abstinence from daily work, seeking not our own pleasure, and thinking not our own thoughts, on that day.* Chalmers.)

work[π] in that same day, the same soul will I destroy from among his people. 31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. 32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath."[ρ]

33 And the LORD spake unto Moses, saying, 34 "Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles[σ] *for* seven days unto the LORD. 35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth[τ] day shall be an holy convocation unto you: and ye shall offer an offering made by fire unto the LORD: it *is* a solemn[υ] assembly, *and* ye shall do no servile work *therein*.

37 These *are* the feasts[α] of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. 40 And ye shall take you on the first day the boughs[φ] of goodly[χ] trees, branches of palm trees, and the boughs of thick[ψ] trees, and willows of the brook;[b] and ye shall rejoice before the LORD your God seven days. 41 And ye shall keep it a feast[ω] unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days;[c] all that are Israelites born shall dwell in booths: 43 that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God."

44 And Moses declared unto the children of Israel the feasts of the LORD.

XXIV.

Of the oil; the shewbread; blasphemy, &c.

AND the LORD spake unto Moses, saying, 2 "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to[α] cause the lamps to burn continually.[β] 3 Without[γ] the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations. 4 He shall order the lamps upon the pure[δ] candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve[δ] cakes thereof: two tenth deals shall be in one cake. 6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. 7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. 8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. 9 And it shall be Aaron's and his sons';[ε] and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual[ζ] statute."

10 And the son of an Israelitish woman, whose father *was* an Egyptian,[η] went out among the children of

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(*To signify the indispensable need of repentance as well as of a sacrifice.* Chalmers.)

π Heb., *rest.*

(*One object of the feast of tabernacles was to keep in memory the dwelling of the Israelites in tents in the desert, while God dwelt among them in the pillar-cloud. It was the third of the three great annual festivals. It commenced on the fifteenth of Tisri, and lasted a week.*)

ρ (*The feast of ingathering was held on a day immediately following the seventh day of the proper feast of tabernacles, whence the whole eight days seemed to be one feast.* Jno. 7, 37.)

σ

τ

υ Heb., *day of restraint.*

α Ex. 23, 16. Nu. 29, 12. De. 16, 13. Ezr. 3, 4. Ne. 8, 14. Zec. 14, 16. Jno. 7, 2.

φ Heb., *fruit.*

χ (*The Jews understand it of the citron.*)

ψ (*Any thick bushy wood. The Jews consider it the myrtle.*)

b ..... Olive branches, & pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths.... Ne. 8, 15.

ω (*They lived in these green huts, erected on the flat roofs of their houses, in their court yards, & in the streets & open places, & passed their time with more external demonstrations of joy than at any other of their festivals.* Pic. Bib.)

c ...Since the days of Joshua...unto (the days of Ezra) had not the children of Israel done so. Ne. 8, 17.

α Heb., *to cause to ascend.* Ex. 27, 20.

β (That is, *from day to day. They were kindled every morning at break of day, and burned till evening.* 1 Sa. 3, 3. *Some think the lamps were lighted every evening and extinguished every morning.*)

γ (*It was placed in the holy place, on the south side, that is, to the left of a person entering the tabernacle, opposite the table of shewbread.* Ex. 26, 35.)

δ (*The number twelve represented the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in His sanctuary, remaining a standing testimonial that their proper place was before the forsaken altar of Jehovah.* Kitto's *Cyc.*) 1 Ki. 7, 48. 2 Chr. 4, 19, and 13, 11. He. 9, 2. Ac. 26, 7. Ja. 1, 1.

ε (*In a case of emergency the priest incurred no blame, if he imparted it to persons who were in a state of ceremonial purity.* See 1 Sa. 21, 6. Mat. 12, 4.)

ζ Ve. 6, 7, and 1 Chr. 23, 29.

η (*Hengstenberg remarks, "That the father is an Egyptian and the mother an Israelite, is in entire accordance with the common relations of the Egyptians to the Israelites."*)

Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp; 11 and the Israelitish woman's son blasphemed the Name *of the* LORD, and cursed.θ And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:) 12 and they put him in ward, that[ι] the mind of the LORD might be shewed them.β

13 And the LORD spake unto Moses, saying, 14 "Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands[ε] upon his head, and let all the congregation stone him. 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear[φ] his sin. 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the Name *of the* LORD, shall be put to death.

17 And he that killeth[κ] any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast[λ] for beast.

19 And if a man cause a blemish in his neighbour; as he hath done,[γ] so shall it be done to him; 20 breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth[η] a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner[ι] of law, as well for the stranger, as for one of your country: for I *am* the LORD your God."

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones.[κ] And the children of Israel did as the LORD commanded Moses.

θ *(The circumstance of aggravation was, that the act of blasphemy against Jehovah was both a religious & political crime.)*

ι Heb., *to expound unto them according to the mouth of the Lord.*

β *(The occurrence of such histories as this, in the midst of a code of laws, seems strongly to point out, as a writer well observes, "the journal character of the book.")*

ε The hands of the witnesses shall be first upon him to put him to death, & afterward the hands of all the people.....De. 17, 7.

φ Ch. 5, 1, and 20, 17. Nu. 9, 13.

κ Heb., *smiteth the life of a man.*

λ Heb., *life for life.*

γ But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Mat. 5, 39.

η Ex. 21, 33. Ve. 18.

ι Ex. 12, 49. Ch. 19, 34. Nu. 15, 16.

κ See Jno. 10, 31—33.

XXV.] *The sabbath of the seventh year; the jubilee; slavery.*

AND the LORD spake unto Moses in mount Sinai,[μ] saying, 2 "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath[ν] unto the LORD. 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; 4 but in the seventh year shall be a sabbath of rest unto the land,[ξ] a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth[κ] of its own accord of thy harvest thou shalt not reap, neither gather the grapes of[ο] thy vine undressed: *for* it is a year of rest unto the land. 6 And the sabbath[π] of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, 7 and for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9 Then shalt thou cause the trumpet[ρ] of the jubilee[σ] to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. 10 And ye shall hallow[τ] the fiftieth year, and proclaim liberty[ι] throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession,[υ] and ye shall return every man unto his family.[φ] 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. 12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase[χ] thereof out of the field.

μ *(While still in the same place, as where the preceding precepts were given. The children of Israel were a whole year here.* Nu. 10, 12.)

ν Heb., *rest.* Ex. 23, 10. See ch. 26, 34. 2 Chr. 36, 21. *(Rest for the ground which for man's sake God had cursed. This law was not to take place till forty-six years after.)*

ξ *(The observance of the weekly sabbath was an acknowledgment that the Israelites were His; the sabbatical year, that their land was His.)*

κ 2 Ki. 19, 29.

ο Heb., *of thy separation.*

π *(What grows of itself.)*

ρ Heb., *loud of sound.* ("The joyful sound" of Ps. 89, 15.)

σ *(The jubilee began on the first day of the month Tisri, but the real object of the institution was not developed till the tenth, which was the great day of atonement.* Pic. Bib.)

τ *(Distinguish it from all others.)*

ι Is. 61, 2, and 63, 4. Je. 34, 8. Lu. 4, 19,

υ *(His field or house, which his poverty had forced him to sell.)* Ve. 13. Nu. 36, 4.

φ *(From which he had been estranged, by being sold unto another.)*

χ *(By plucking what they needed for every day use, but not laying it up in barns.)*

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress[m] one another: 15 according to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: 16 according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee. 17 Ye shall not therefore oppress[ψ] one another; but thou shalt fear[ω] thy God: for I *am* the LORD your God.

18 Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.[n] 19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What[o] shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 21 then I will command[p] My blessing upon you in the sixth year, and it shall bring forth fruit for three years. 22 And ye shall sow the eighth[q] year, and eat *yet* of old[a] fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.[φ]

23 The land shall not be sold for ever;[β] for the land *is* Mine;[γ] for ye *are* strangers and sojourners with Me. 24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away[δ] *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. 26 And if the man have none to redeem it, and himself[ε] be able to redeem it; 27 then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. 28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. 30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established[ζ] for ever to him that bought it throughout his generations: it shall not go out in the jubilee. 31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed,[η] and they shall go out in the jubilee.

32 Notwithstanding the cities[τ] of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. 33 And if a man[θ] purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel. 34 But the field of the suburbs of their cities may not be sold;[ι] for it *is* their perpetual possession.

35 And if thy brother be waxen poor, and fallen[ι] in decay with thee; then thou shalt relieve[κ] him: *yea, though he be* a stranger, or a sojourner; that he may live with thee. 36 Take thou no usury[λ] of him, or increase:[μ] but fear thy God; that thy brother may live[ν] with thee. 37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.—38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold

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[m] (Better, *defraud.*) They covet fields and take them by violence .....so they oppress (or, *defraud*) a man and his house... Mi. 2, 2. Ch. 19, 13. 1 Sa. 12, 3.

[ψ] (*By demanding too much, nor giving too little.*)

[ω] (*It is from the want of this fear that men deceive and oppress each other.*)

[n] Pr. 1, 33. Ch. 26, 5. De. 12, 10. Ps. 4, 8.

[o] Mat. 6, 31—33.

[p] De. 28, 8. See Ex. 16, 29.

[q] 2 Ki. 19, 29.

[a] (*The old store was to serve for two years besides the sixth.*) (Joshua and the Israelites) did eat of the old corn of the land on the morrow after the passover.... Jos. 5, 11.

[φ] (*The sabbatical year would not only call into exercise trust in God; it would also induce habits of forethought, & would tend to keep up the heart of the soil.*)

[β] Or, *be quite cut off.* Heb., *for cutting off.* (*So as to be cut off from the original possessors.*)

[γ] (*The people were to be as it were tenants, without the right of alienating in perpetuity, the domains which they held under God, their Sovereign and proprietor of the soil.*) De. 32, 43. 1 Ki. 21, 3. 2 Chr. 7, 20. Ps. 85, 1. Joel 2, 18, and 3, 2.

[δ] Ru. 2, 20, and 3, 2, and 4, 4. Je. 32, 7. (*For a term of years, the price he received being regulated according to the distance or nearness of the jubilee year.* Ve. 15.)

[ε] Heb., *his hand hath attained & found sufficiency.* Ch. 5, 7.

[ζ] (*Because a house in a city being for the purposes of trade or manufacture, it was necessary that a purchaser should have some certainty of permanent possession.*)

[η] Heb., *redemption belongeth unto it.*

[τ] The children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD....cities & their suburbs. Jos. 21, 3. Nu. 35, 2.

[θ] Or, one *of the Levites redeem* them.

[ι] .....Barnabas... a Levite....of.... Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet. Ac. 4, 37. (*Either, lands belonging to him in his private capacity, or the law had become obsolete.*)

[ι] Heb., *his hand faileth.* (*So that he is not able, by his labour, to support himself.*)

[κ] Heb., *strengthen.*

[λ] (*Receive nothing for money which thou lendest.*)

[μ] (*Neither for the use of corn or goods.*)

[ν] (*For if compelled to forsake his country, he may renounce his religion.*)

unto thee; thou shalt not compel[ξ] him to serve as a bond-servant: [40] *But* as an hired[o] servant, *and*, as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile: [41] And *then* shall he depart from thee, *both* he and his children[π] with him, and shall return unto his own family, and unto the possession of his fathers shall he return. [42] For they *are* My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.[ρ] [43] Thou shalt not rule over him with rigour;[σ] but shalt fear thy God.

[44] Both thy bondmen, and thy bondmaids, which thou shalt have,[τ] *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. [45] Moreover of the children of strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. [46] And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession;[τ] they[υ] shall be your bondmen for ever:[φ] but over your brethren the children of Israel, ye shall not rule one over another with rigour.

[47] And if a sojourner or stranger wax[χ] rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family: [48] after that he is sold he may be redeemed again; one of his brethren may redeem him: [49] Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. [50] And he shall reckon with him that bought[ψ] him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. [51] If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for. [52] And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. [53] *And* as a yearly hired servant shall he be with him: *and the other*[ω] shall not rule with rigour over him in thy sight. [54] And if he be not redeemed in[α] these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him. [55] For unto Me the children of Israel *are* servants; they *are* My servants whom I brought forth out of the land of Egypt: I *am* the LORD your God."

XXVI.] *The blessing of obedience and the curse of disobedience.*

"YE shall make you no idols[β] nor graven image, neither rear you up a standing[γ] image, neither shall ye set up *any* image[δ] of stone in your land, to bow[ε] down unto it: for I *am* the LORD your God.

[2] Ye shall keep My sabbaths, and reverence My[ζ] sanctuary: I *am* the LORD.

[3] If ye walk in My[η] statutes, and keep My commandments, and do them; [4] then I will give you rain[ι] in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. [5] And your threshing shall reach[θ] unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.[ι] [6] And I will give peace[κ] in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid[λ] evil beasts out of the land, neither shall the sword go through your land. [7] And ye shall chase[μ] your enemies, and they shall fall before you by the sword.

ξ Heb., *serve thyself with him with the service, &c.* Ve. 47. Ex. 1, 14. Je. 25, 14, & 27, 7, & 30, 8.

o *(Be treated with kindness.)*

π *(He that bought a servant of the court of judgment, was bound to maintain his wife and family, though they were not servants.)*

ρ Heb., *with the sale of a bondman. (Having been redeemed out of the slavery of Egypt into a state of liberty.)*

σ *(As Pharaoh,* Ex. 1, 13.)

τ *(If they would have slaves, they were to be of other nations.)*

υ The sons of the stranger, that join themselves to the LORD to serve Him, and to love the name of the LORD, to be His servants ...even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. Is. 56, 6, 7.

φ Heb., *ye shall serve yourselves with them.*

φ *(They shall not have the benefit of the year of jubilee.)*

χ Heb., *his hand obtain, &c.* Ve. 26.

ψ *(Dr. Kitto says, "It will be well to recollect that Moses is not originating laws to give a sanction to slavery, but is interposing, under the Divine command, to regulate for the better a system already in operation.)*

ω *(A resident foreigner then was in the enjoyment of many privileges, if he were allowed to purchase any native Hebrew whose poverty compelled him to sell his freedom.)*

α Or, *by these means.*

β *(The word implies, empty vanities.)*....An idol is nothing in the world...I Co. 8, 4.

γ Or, *pillar (for religious worship).*

δ Or, *figured stone.* Heb., *a stone of picture (carved or figured).*

ε *(Although you do not worship it.)*

ζ *(By which you will be preserved from idolatry.)*

η *(If the regard you have to My majesty make you obedient to My laws.)* De. 11, 13, and 28, 1.

ι Is. 30, 23. Eze. 34, 26. Joel 2, 23.

θ *(Scarce time to lay up one blessing before another come upon you.)* Am. 9, 13.

ι *(For plenty would afford little satisfaction if you were in danger of losing it.)* Ch 25, 18. Job 11, 18. Eze. 34, 25.

κ *(No seditions, which generally arise from poverty & discontent.)*

λ Heb., *cause to cease.*

μ *(If they invade you, they shall be discomfited.)*

[8] And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall[ν] before you by the sword. [9] For I will have respect unto you, and make you fruitful, and multiply you, and establish[ξ] My covenant with you. [10] And ye shall eat old store, and bring[ο] forth the old because of the new. [11] And I will set[π] My tabernacle among you: and My soul shall not abhor you. [12] And I will walk among you, and will be your God, and ye shall be My people. [13] I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.[ρ]

[14] But if ye will not[σ] hearken unto Me, and will not do all these commandments; [15] and if ye shall despise[τ] My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, *but* that ye break My covenant: [16] I also will do this unto you; I will even appoint over[υ] you terror, consumption, and the burning ague, that shall consume the eyes,[φ] and cause sorrow of heart:[υ] and ye shall sow your seed in vain, for your enemies[ϵ] shall eat it. [17] And I will set My face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall[ιφ] flee when none pursueth you. [18] And if ye will not yet for all this hearken unto Me, then I will punish you seven[χ] times more for your sins. [19] And I will break the pride of your power; and I will make your heaven as iron,[ψ] and your earth as brass:[ω] [20] and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

[21] And if ye walk contrary[α] unto Me, and will not hearken[β] unto Me; I will bring seven times more plagues upon you according to your sins. [22] I will also send wild beasts[ϰ] among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. [23] And if ye will not be reformed by Me by these things, but will walk contrary unto Me: [24] then will I also walk contrary[γ] unto you, and will punish you yet seven times for your sins. [25] And I will bring a sword upon you, that shall avenge the quarrel[δ] of *My* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. [26] *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven,[ϵ] and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.[γ]

[27] And if ye will not for all this hearken unto Me, but walk contrary unto me; [28] then I will walk contrary unto you also in fury; and I, even I, will chastise[ζ] you seven times for your sins. [29] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.[ϵ] [30] And I will destroy your high places, and cut down your images, and cast your carcases[η] upon the carcases of your idols, and my soul shall abhor you. [31] And I will make your cities[α] waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. [32] And I will bring the land into desolation: and your enemies which dwell therein shall be astonished[β] at it. [33] And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. [34] Then shall the land[θ] enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. [35] As long as it lieth desolate it shall rest; because

ν *(In flight there is generally a greater slaughter than in the battle.)*

ξ *(Keep it inviolably, and most certainly perform it.)*

ο *(Shall have so much left as to want room for it when the new is to be laid up.)*

π *(Will continue it with you.* Ex. 25, 8, & 29, 45. Jos. 22, 19. Ps. 76, 2. Eze. 37, 26. Re. 21, 3.)

ρ *(No longer bowed down by burdens, and hanging your heads in heaviness.* Ex. 6, 7. Je. 2, 20. Eze. 34, 27.)

σ *(God offers mercy before He proceeds to judgment.* De. 28, 15. La. 2, 17. Mal. 2, 2.)

τ *(Proceeding from contemptuous neglect to actual abhorrence.* Ve. 43. 2 Ki. 17, 15.)

υ Heb., *upon you.*

φ *(Make you look ghastly.* 1 Sa. 2, 33.)

υ De. 28, 33. Job 31, 8. Je. 5, 17, and 12, 13. Mi. 6, 15.

ν Ps. 106, 41.

ιφ Ps. 53, 5. Pr. 28, 1.

χ *(Used indefinitely, signifying a great increase.* 1 Sa. 2, 5. Ps. 119, 164. Pr. 24, 16.)

ψ *(Affording no rain.* De. 28, 23.)

ω *(For want of moisture bringing forth no fruit.)*

α Or, *at all adventures with Me.* And so ve. 24.

β *(Will not be obedient to the admonitions of My prophets.)*

ϰ .....The LORD sent lions among them, which slew some of them. 2 Ki. 17, 25. De. 32, 24. Is. 33, 8. La. 1, 4. Eze. 5, 17, and 14, 15. Zec. 7, 14.

γ *(Will make your plagues more grievous as your stubbornness grows more obstinate.)*

δ *(The breach of that covenant which you solemnly made with Me.)*

ϵ *(An oven was designed to serve a single family only; to bake for them no more than the bread of one day.* Rosenmüller. *One such oven shall be sufficient for ten families.)*

γ Hag. 1, 6.

ζ *(To chastise implies greater severity than is expressed by smiting or punishment.)*

ϵ ...The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of My people. La. 4, 10. De. 28, 53. 2 Ki. 6, 29. Eze. 5, 10.

η *(Expressive of the utmost contempt.* 2 Ki. 23, 20.)

α Ne. 2, 3. Je. 4, 7. Eze. 6, 6.

β 1 Ki. 9, 8. *(In consequence of the depopulation.)*

θ *(If these laws were neglected for four hundred and ninety years, the seventy years of captivity will exactly allow time for the completion of the rest. The Jews were carried away captive towards the conclusion of the sabbatical year.* Gray's *Key*, p. 109.)

it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left[ι] *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken[κ] leaf shall chase them; and they shall flee, as fleeing from a sword;[c] and they shall fall when none pursueth. 37 And they shall fall[λ] one upon another, as it were before a sword, when none pursueth: and ye shall have no power[d] to stand before your enemies. 38 And ye shall perish among the heathen, and the land of your enemies shall eat[μ] you up. 39 And they that are left of you shall pine[ν] away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; 41 and *that*[ξ] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept[ο] of the punishment of their iniquity: 42 Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember[π] the land. 43 The land also shall be left of them, and shall enjoy their sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised My judgments, and because their soul abhorred My statutes.

44 And yet for all that, when they be in the land of their enemies, I will not[ρ] cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I *am* the LORD their God. 45 But I will for their[σ] sakes remember the covenant[s] of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD."

46 These *are* the statutes and judgments and laws, which the LORD made between Him and the children of Israel in mount Sinai by the hand[τ] of Moses.

XXVII.] *Concerning vows.*

AND the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, and say unto them, When a man shall make a singular[υ] vow, the persons[φ] *shall be* for the LORD by thy estimation. 3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty[χ] shekels of silver, after the shekel of the sanctuary. 4 And if it *be* a female, then thy estimation shall be thirty[ψ] shekels. 5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty[ω] shekels, and for the female ten shekels.[α] 6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five[β] shekels of silver, and for the female thy estimation *shall be* three[γ] shekels of silver. 7 And if *it be* from sixty years old and above: if *it be* a male, then thy estimation shall be fifteen[δ] shekels, and for the female ten[ε] shekels. 8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy. 10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast,

ι *(Importing that the bulk of the people should be destroyed.)*

κ Heb., *driven.*

c ...Every heart shall melt, & all hands shall be feeble, & every spirit shall faint, & all knees shall be weak as water...Eze. 21, 7.

λ *(As the Midianites before Gideon.* Ju. 7, 22. 1 Sa. 14, 15. Is. 10, 4.)

d Jos. 7, 12. Ju. 2, 14.

μ *(The ten tribes, with few exceptions, never returned to their own land.)*

ν *(With sad reflections upon the miseries with which their sins, and the sins of their fathers, had overwhelmed them.* Je. 3, 25. Eze. 4, 17, & 20, 43, & 24, 23, & 33, 10, & 36, 31. Ho. 5, 10.)

ξ *(Be sensible that the miseries they have endured are the just punishment of their sins.)*

ο *(Acknowledge that they do not deserve to be delivered from it.)*

π *(Repeople it.)*

ρ *(Never more to own them for My people.)* God hath not cast away His people which He foreknew. Ro. 11, 2. De. 4, 21. 2 Ki. 13, 23.

σ (That is, *for their good and advantage.*) As concerning the Gospel(they are) enemies....but...beloved for the fathers' sakes. Ro. 11, 28.

s *(To give their posterity the land of Canaan.)*

τ (That is, *by the ministry of Moses.* Compare Hag. 1, 1, and Mal. 1, 1.)

υ *(A vow made in circumstances of peculiar prosperity or of difficulty.* Nu. 6, 2. Ju. 11, 30. 1 Sa. 1, 11.)

φ *(A man might dedicate himself or vow his child. Samuel was not redeemed, but the service of the persons themselves thus devoted was not in general accepted, because there was a sufficient number of persons for the services of the tabernacle; but a value was set upon them by the priest, and that was applied to holy uses.)*

χ *(Reckoning the shekel at 2s. 4d., this would amount to £5 16s. 8d.; a very moderate sum, and which might even be reduced if the person were poor.)*

ψ £3 10s. *(A woman being of much less use in the service of the sanctuary.)*

ω (£2 6s. 8d.)

α (£1 3s. 4d.)

β (11s. 8d.)

γ (7s.)

δ (£1 15s.)

ε (£1 3s. 4d.)

then it and the exchange thereof shall be holy.

11 And if *it be* any unclean[ζ] beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: 12 and the priest shall value it, whether it be good or bad: as[η] thou valuest it, *who art* the priest, so shall it be. 13 But if he will at all redeem it, then he shall add[θ] a fifth *part* thereof unto thy estimation.

14 And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. 15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer[ι] of barley seed *shall be valued* at fifty shekels of silver. 17 If he sanctify his field[κ] from the year of jubilee, according to thy estimation it shall stand. 18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. 19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth[λ] *part* of the money of thy estimation unto it, and it shall be assured to him. 20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. 21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted;[μ] the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession; 23 then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD. 24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him[ν] to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 Only the firstling[ξ] of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's. 27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding no devoted[ο] thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. 29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe[ε] of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod,[π] the tenth shall be holy unto the LORD. 33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

ζ (*Dr. Kitto says, "Probably an ass, camel, or some other beast of burden; for it is difficult to understand what other sort of beast a man was likely to devote."*)

η Heb., *according to thy estimation, O priest, &c.*

θ (*This was probably intended to prevent rash vows and covetous redemptions. The priest alone was to value the thing; and to whatever his valuation was, a fifth part must be added by him who wished to redeem the consecrated thing. Thus if the priest valued it at forty shekels, if the former owner redeemed it he was obliged to give forty-eight.* Clarke.)

ι Or, the land of *an homer, &c.* (*So much land as an homer of barley would sow.* Patrick.)

κ (*Dr. A. Clarke says, "It was not lawful for a man to vow his whole estate, and thus make his family beggars, in order to enrich the Lord's sanctuary."*)

λ (*Twenty per cent. beyond the estimated market value of the crops, between the time of the transaction and the year of jubilee.*)

μ Every thing devoted in Israel shall be thine (Aaron's). Nu. 18, 14. Eze. 44, 29. (*Dr. Kitto thinks that the intention of this law was to impose on a man a sort of moral obligation to redeem his hereditary property, to prevent its absolute alienation.*)

ν (*The direction in this verse seems to corroborate the view taken in the preceding note.*)

ξ Heb., *first-born, &c.* The firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy. Nu. 18, 17.

ο (*This is a different word from that in ve. 2, and denotes something that could not be redeemed, on account perhaps of the person who made the vow doing it in a more solemn manner than the former case supposes, with imprecation or execration, or both. As the cities of the Canaanites,* Nu. 21, 2, 3, *especially Jericho,* Jos. 6, 17.)

ε I have given the children of Levi all the tenth in Israel for an inheritance.....Nu. 18, 21. Ge. 28, 22. 2 Chr. 31, 5. Ne. 13, 12. Mal. 3, 8.

π (*The cattle were placed in an enclosure with a narrow entrance, through which one only could pass at a time. At this entrance, on the outside, stood a man with a rod marked with ochre, and as the animals passed out he counted them, and let his rod fall on every tenth, without distinction; and whichever bore the mark thus impressed, was taken for the tithe, whether it were male or female, sound or unsound.* Pic. Bib.)

THE

FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THE fourth book of Moses is in the Septuagint styled *Ἀριθμοί;* in the Vulgate, Numeri; and in our Version, Numbers, from the numberings of the children of Israel which it contains. In the Hebrew canon it receives its name sometimes from its initial word (וַיְדַבֵּר), and more frequently from its fifth (בְּמִדְבַּר *in the wilderness).* By the Jews it is divided into ten larger and thirty-two smaller sections. Its connexion with the preceding books is evident not only in many allusions to what had gone before, but in the even flow of its historic details,—event after event bringing us nearer and nearer to the occupancy of the promised land.

The book opens with the continuation and completion of the Sinaitic legislation. The great body of the laws having been promulgated, and the tabernacle and its furniture provided, preparation is made for the march. The number of armed men and the military position of the tribes are determined—the tribe of Levi is chosen, to whom is delegated the care of the tabernacle and the duties pertaining to the public worship of Jehovah—the passover is celebrated, and the people, with their minds directed to their miraculous delivery from Egypt, advance towards Canaan. "Now," says Hävernick, "comes the turning point of the history. Everything seems externally prepared for the conquest of the country, when it appears that the nation are not yet internally ripe for the performance of so important an act." The servitude and idolatry of Egypt had rendered them unfit for the duties of a free and theocratic people. Although awed for a time by the "terrors of the LORD," they soon forgot their deliverer, and looked with longing eyes to the land of their bondage. Hence the necessity of the thirty-eight years' wandering, after which success is vouchsafed, and the land east of Jordan conquered. The book may be suitably divided into three sections:—1. Containing the narrative of the events transpiring at Sinai (ch. i.—x.); 2. Describing the incidents of the journey through the wilderness (xi.—xxi.); 3. Relating the transactions on the plains of Moab (xxii.—xxxvi.). The time over which these occurrences extend reaches from the first day of the second month of the second year after the departure from Egypt, to the first day of the eleventh month of the fortieth year. The book was probably written, or at least completed, on the plains of Moab. It is frequently quoted in the New Testament, and contains, together with lessons of the most solemn import, by which we shall do well to be warned, displays of God's long-suffering mercy, and gracious interference, on which we cannot too often meditate. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

I.] *The census of the men of war.* [112

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying, [2] "Take ye the sum[α] of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls; [3] from twenty[β] years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. [4] And with you there shall be a man of every tribe; every one head of the house of his fathers.

[5] And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.—[6] Of Simeon; Shelumiel the son of Zurishaddai.—[7] Of Judah; Nahshon the son of Amminadab.—

α *(The numberings of the people were designed partly to shew the power and faithfulness of God in so increasing the Hebrews, and partly to form a basis for such internal arrangements as might be needed. Here the census of men fit for war introduces the choice of the Levites for religious purposes, and the law respecting the firstborn.)*

β *(This is particularly provided for in each of the pollings.* Ex. 30, 14, and 38, 26. Ch. 26, 2. *It was unlawful to attempt the numbering of the whole people;* 1 Chr. 27, 23, *compared with* 2 Chr. 25, 5; 2 Sa. 24, 2; 1 Chr. 21, 2: *which by God's promise was to be numberless.* Ge. 13, 16; 15, 5; 16, 10; & 32, 12.)

8 Of Issachar; Nethaneel the son of Zuar.—9 Of Zebulun; Eliab the son of Helon.—10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.—11 Of Benjamin; Abidan the son of Gideoni.—12 Of Dan; Ahiezer the son of Ammishaddai.—13 Of Asher; Pagiel the son of Ocran.—14 Of Gad; Eliasaph the son of Deuel.γ—15 Of Naphtali; Ahira the son of Enan." 16 These *were* the renowned of the congregation, princes[α] of the tribes of their fathers, heads[δ] of thousands in Israel.

17 And Moses and Aaron took these men which are expressed by *their* names: 18 and they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. 19 As the LORD commanded Moses, so he numbered[ε] them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 21 those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.[ζ]

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war: 23 those that were numbered of them, *even* of the tribe of Simeon,[η] *were* fifty and nine thousand and three hundred.

24 Of the children of Gad,[θ] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 25 those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 Of the children of Judah,[ι] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 27 those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 29 those that were numbered of them, *even* of the tribe of Issachar,[κ] *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 31 those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of Joseph,[λ] *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 33 those that were numbered of them, *even* of the tribe of Ephraim,[μ] *were* forty thousand and five hundred.

34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names,

In ch. 2, 14, he is called *Reuel.*

..... Princes of Israel, heads of the house of their fathers, who were the princes of the tribes...Ch. 7, 2.

δ *(Therefore very fit for this employment, being of great note, authority and eminence. Dr. Kitto considers them as "identical with the elders, to whom Moses in the first instance communicated his mission when he arrived in Egypt." Ex. 4, 29.)*

ε *(This is not a totally different census from that in the first year. Ex. 38, 26. That was taken in order to make a levy for the service of the tabernacle; this is a statement given in by each head of a tribe, of the number of men under his command fit for war. The numbers are found exactly to correspond.)*

ζ *(Though Reuben was the eldest son of Jacob, his number was one of the smallest. His father had foretold that he should not excel. Ge. 49, 4. And Moses said,* Let Reuben live and not die, & let... his men be few. De. 33, 6.)

η *(This number was reduced to twenty-two thousand before the Israelites entered Palestine. Nu. 26, 14. This immense decrease in the course of one generation, is greater than that sustained by all the other tribes together. Nu. 25, 15. 1 Chr. 4, 42.)*

θ *(That of Gad is next given in, because he belonged to the standard of Reuben. Ch. 32, 17.)*

ι *(This tribe had part of the birthright bestowed on it. Judah prevailed above his brethren, and of him came the chief ruler.....1 Chr. 5, 2. Ge. 49, 8. Ps. 60, 7. Mi. 5, 2. He. 7, 14.)*

κ *(This tribe had increased nearly ten thousand since leaving Egypt. In the wars of Canaan they are mentioned. Ju. 5, 15. Also in 1 Chr. 12, 32.)*

λ *(By the blessing of Jacob. Ge. 48, 5, and 49, 22. Ephraim & Manasseh were counted as sons of Jacob, whereby Joseph had a double portion of the promised land.)*

μ *(During their stay in the wilderness, this tribe lost in numbers eight thousand. But afterwards it obtained a prominent place among the tribes, and the establishment of the tabernacle at Shiloh, one of its towns, increased its importance, wealth, and population. Jos. 17, 14. Ju. 8, 1—3, and 12, 1. This led the Ephraimites to regard with great dislike the appointment by David of Jerusalem as the capitol.)*

from twenty years old and upward, all that were able to go forth to war; [35] those that were numbered of them, *even* of the tribe of Manasseh,[ν] *were* thirty and two thousand and two hundred.

[36] Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [37] those that were numbered of them, *even* of the tribe of Benjamin,[ξ] *were* thirty and five thousand and four hundred.

[38] Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [39] those that were numbered of them, *even* of the tribe of Dan,[ο] *were* threescore and two thousand and seven hundred.

[40] Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [41] those that were numbered of them, *even* of the tribe of Asher,[π] *were* forty and one thousand and five hundred.

[42] Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [43] those that were numbered of them, *even* of the tribe of Naphtali,[ρ] *were* fifty and three thousand and four hundred.

[44] These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers. [45] So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; [46] even all they that were numbered[σ] were six hundred thousand and three thousand and five hundred and fifty.[τ]

[47] But the Levites[υ] after the tribe of their fathers were not numbered among them. [48] For the LORD had spoken unto Moses, saying, [49] "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: [50] but thou shalt appoint[φ] the Levites over the tabernacle of testimony,[χ] and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. [51] And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger[b] that cometh nigh shall be put to death. [52] And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard,[ψ] throughout their hosts. [53] But the Levites shall pitch round[ω] about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."

[54] And the children of Israel did according to all that the LORD commanded Moses, so did they.[α]

II.] A.M. 3834. B.C. 1607. WILDERNESS OF SINAI. [113

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying, [2] "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off[β] about the tabernacle of the congregation shall they pitch. [3] And on

ν *(This tribe gained, while in the wilderness, an increase to its numbers of twenty thousand five hundred; but its subsequent history corresponds with the prophetic intimation of Jacob.* Ge. 48, 19.)

ξ *(The fortunes of Benjamin varied. At the time of the entrance into Canaan they had increased by nearly ten thousand. In the times of the Judges they were nearly destroyed.* Ju. 20, 48. *They had revived in the days of David,* 1 Chr. 7, 6, *but were still called "little Benjamin."* 1 Sa. 9, 21. Ps. 68, 27.)

ο *(Dan had but one son, when Jacob came into Egypt. The situation* (Jos. 19, 40) *of this tribe brought them in contact with the Philistines* (Ju. xiii. to xvi.), *and led a portion of them to emigrate.* Ju. xviii.)

π *(Before entering Canaan, this tribe had an increase of eleven thousand nine hundred.* Ch. 26, 47.)

ρ *(At the next census this tribe counted forty-five thousand four hundred.* Ch. 26, 50.)

σ *(It has been well said, that all the enumerations of all the tribes present were even tens. Hence it would seem that the census had respect especially to the military organisation of the people.* Compare Ex. 18, 25. De. 1, 15. *The basis of the Jewish military divisions was decimal.)*

τ *(Although the individual tribes varied, the gross number remained nearly the same as when they left Egypt.* Ex. 38, 26. The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men...Ex. 12, 37. Ch. 2, 32, and 26, 51.)

υ *(The number of the Levites was twenty-two thousand three hundred. But there was no reason that they should be counted, for this muster was taken with respect to war, from which the Levites were excused.* Compare ch. 31, 4, 5, with ve. 30, 47.)

φ Ex. 38, 21. Ch. 3, 7, 8, & 4, 15.

χ *(That contained the ten commandments.)*

b Ch. 18, 22.

ψ *(This is the earliest recorded example of military banners.)*

ω *(Shall make a camp nearer the tabernacle, within the other camp of the Israelites.)*

α *(Consented to what was required of them, & acted accordingly.)*

β Heb., *over against.* Jos. 3, 4.

.....Before the tabernacle toward the east... shall be Moses, and Aaron and his sons...Ch. 3, 38.

(*The Jewish writers say that the ensign of Judah was the face of a lion.* Ge. 49, 10. Eze. 1, 10. Re. 4, 7, & 5, 5.)

(*He was the sixth in a direct line from Judah.* Ru. 4, 20. Ch. 10, 14. 1 Chr. 2, 10. Mat. 1, 4. Lu. 3, 32.)

(*To the two rival families of Judah and Ephraim, whose hostility was subsequently so frequently and disastrously displayed, were assigned the posts of honour and danger—the van and the rear; so that while co-operating most effectually for the safety of the camp, they were removed as far as possible from each other.*)

(*According to the Jewish writers, the ensign of Reuben was a man's head* (Eze, 1, 10), *and they consider it a memorial of Leah's trusting to the Lord rather than to the mandrakes.* Ge. 30, 15.)

o Deuel, ch. 1, 14; 7, 42, 47; and 10, 20.

the east side[e] toward the rising of the sun shall they of the standard[γ] of the camp of Judah pitch throughout their armies: and Nahshon[δ] the son of Amminadab *shall be* captain of the children of Judah. 4 And his host,[ζ] and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. 6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. 8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 On the south side *shall be* the standard[η] of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. 11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. 13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.[θ] 15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second[d] rank.

17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side *shall be* the standard of the camp of Ephraim[ι] according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. 19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. 21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni. 23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 The standard[κ] of the camp of Dan[e] *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. 26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. 28 And his host, and those that were num-

d Ch. 10, 18.

ι (*According to the Jewish writers, the ensign of Ephraim was the head of an ox.* De. 33, 17.)

κ (*Their ensign was an eagle.* Eze. 1, 10. Re. 4, 7. *According to the Jewish writers, neither adder nor arrow-snake is the proper meaning of the Hebrew word* shephiphon, *which signifies a flying ravenous creature, which an eagle is; but Gesenius, Furst, Biesenthal, Knobel, &c., translate "serpent." It is found only in* Ge. 49, 17. *The colours of the banners probably corresponded with those of the stones in* Ex. 28, 17—20, *and the colours of the four ensigns a brilliant light.*)

e Dan shall judge his people, as one of the tribes of Israel. Ge. 49, 16. Jn. 13, 2.

bered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. 30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards."

32 These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps[λ] throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.—33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

III.] *The order of the camp of the Levites.* [114

THESE also *are* the generations of Aaron[μ] and Moses[ν] in the day *that* the LORD spake with Moses in mount Sinai. 2 And these *are* the names of the sons of Aaron; Nadab the firstborn,[f] and Abihu, Eleazar, and Ithamar. 3 These *are* the names of the sons of Aaron, the priests[g] which were anointed, whom he consecrated[ξ] to minister in the priest's office.

4 And Nadab and Abihu died[h] before the LORD, when they offered[o] strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight[π] of Aaron their father.

5 And the LORD spake unto Moses, saying, 6 "Bring the tribe of Levi near, and present[ρ] them before Aaron the priest, that they may minister[σ] unto him. 7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.[τ] 8 And they shall keep all the instruments[υ] of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. 9 And thou shalt give[φ] the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel. 10 And thou shalt appoint Aaron and his sons, and they shall wait[χ] on their priest's office: and the stranger that cometh nigh shall be put to death."

11 And the LORD spake unto Moses, saying, 12 "And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be Mine; 13 because all the firstborn *are*[ψ] Mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed[i] unto Me all the firstborn in Israel, both man and beast: Mine shall they be: I *am* the LORD."

14 And the LORD spake unto Moses in the wilderness of Sinai, saying, 15 "Number the children of Levi after the house of their fathers, by their families: every male from a month[ω] old and upward shalt thou number them."

16 And Moses numbered them according to the word[α] of the LORD, as he was commanded.

17 And these were the sons[k] of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their

λ *(The Jewish writers say that the circumference of the entire encampment was about twelve miles; a statement which would seem sufficiently moderate when we recollect the hollow square in the centre, and consider the vast extent of ground required for the tents of perhaps two millions of people.* Pic. Bib.)

μ *(In genealogy, Aaron as the elder stands first; in history, Moses, as the most celebrated and important.* See Ex. 6, 26, 27. *Moses's children are included in the description in* ve. 19.)

ν *(The posterity of Moses, whose sons were not priests, but Levites,* 1 Chr. 23, 13, *are numbered among the Kohathites,* ve. 27.)

f Ex. 6, 23.

g Ex. 28, 41. ' Le. viii.

ξ Heb., *whose hand He filled.*

h Le. 10, 1, and ch. 26, 61.....Before their father. 1 Chr. 24, 2.

o *(The incense seems to have been according to the prescribed regulation,* Ex. 30, 9, *but the fire used was other than the sacred fire. The analogy between the sin and the punishment is striking. The heinousness of the offence was greatly increased in consequence of the very recent miraculous descent of the fire from heaven.)*

π (That is, *in the lifetime.)*

ρ (Rather, *consecrate.)*

σ *(The work and office of the Levites was,* 1. *To minister to the priests;* 2. *To serve at the tabernacle.* Ve. 7. 2 Chr. 35, 3. See 1 Chr. 23, 28.)

τ *(Not officiating in it, but assisting the priests about the external part of it.* See Ch. 1, 50, & 8, 11, 15, 24, 26.)

υ *(By guarding them, and every thing belonging to it.)*

φ *(They were first presented to God, instead of the firstborn of the children of Israel, and God bestowed them as a gift upon the priests. "Let them be given, given I say, &c."* Maurer.)

χ *(They were to bless the people, to offer incense, and to minister at the altar.* Nu. 18, 7. De. 21, 5. 1 Chr. 23, 13.)

ψ *(Let them be Mine, My own.* Maurer.)

i Sanctify unto Me all the firstborn; whatsoever openeth the womb among the children of Israel, both of man and of beast, it is Mine. Ex. 13, 2. Le. 27, 26. Ch. 8, 16. Lu. 2, 23. ...Both the firstborn of man and the firstborn of beast....Ex. 13, 15.

ω *(At which age the firstborn were redeemed, in whose stead the Levites were to be given unto God. The rest of the Israelites were numbered from twenty years old.)*

α Heb., *mouth.*

k Ge. 46, 11. Ex. 6, 16. Ch. 26, 57. 1 Chr. 6, 1, and 23, 6.

families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi.

These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.[β]

23 "The families of the Gershonites shall pitch behind the tabernacle westward.[γ] 24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge[b] of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle,[δ] and the tent,[ε] the covering[ζ] thereof, and the hanging[c] for the door of the tabernacle of the congregation, 26 and the hangings[d] of the court, and the curtain[e] for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords[f] of it for all the service thereof.

27 And of Kohath[g] *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. 28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.[η] 30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel. 31 And their charge[θ] *shall be* the ark, and the table, and the candlestick, and the altars,[h] and the vessels of the sanctuary wherewith they minister, and the hanging,[i] and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari. 34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred. 35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail:[ι] *these* shall pitch on the side of the tabernacle northward.[κ] 36 And *under* the custody[λ] and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, 37 and the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east,[μ] *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger[ν] that cometh nigh shall be put to death."

39 All that were numbered[i] of the Levites,[ξ] which Moses and Aaron[ο] numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 And the LORD said unto Moses, "Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. 41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the

β *(If we read two hundred, ק, instead of five hundred, ה, then the number in* ve. 39 *is right.)*

γ *(The east was reckoned the first place,* ch. 2, 3; *the west was consequently behind. The Gershonites pitched between the tabernacle & the standard of Ephraim,* ch. 2, 18.)

b Ch. 4, 24; and 10, 27.

δ *(Not the boards, which belonged to Merari,* ve. 36, *but the ten curtains mentioned* Ex. 26, 1.)

ε *(The curtains of goats' hair.)*

ζ *(Of rams' skins & badgers' skins.)*

c ....Of blue, and purple, and scarlet, & fine twined linen, wrought with needlework. Ex. 26, 36.

d ...Of fine twined linen of an hundred cubits long. Ex. 27, 9.

e ... Twenty cubits of... ... fine twined linen, wrought with needlework. Ex. 27, 16.

f Ex. 35, 18.

g 1 Chr. 26, 23. Ch. 1, 53.

η *(Between the sanctuary and the standard of Reuben.* Ch. 2, 10.)

θ *(In regard to the kind of services allotted to the three classes, the more dignified of the employments was assigned to the Kohathites.* Ch. 4, 15. 1 Chr. 6, 33.)

h Ex. 27, 1; 30, 1.

i Ex. 26, 32.

ι *(This name should be written Abichail, and so* 1 Chr. 5, 14. Es. 2, 15.)

κ *(Between the sanctuary & the standard of Dan.* Ch. 2, 25.)

λ Heb., *the office of the charge.* Ch. 4, 31.

μ *(Between the standard of Judah and the tabernacle.* Ch. 2, 3.)

ν (That is, *all who were not of the tribe of Levi. Such was the sacredness of the priestly office.)*

i They shall be joined unto thee (Aaron), & keep the charge of the tabernacle of the congregation. Ch. 18, 4.

ξ *(As the service would hardly be occupation enough for a whole tribe, it is probable that they were employed for other uses, such as teaching the Law. Dr. Chalmers says: "A beneficial employment could be assigned them all as preachers, as educationists, and as professional men of all sorts, who had to do with the mind and morals of the nation.")*

ο ....And Aaron. אַהֲרֹן *There are fifteen words in the printed Hebrew Bible thus dotted, probably to denote interpolation. This word is not in the Samaritan, Syriac, nor in Kennicott's oldest MS.)*

firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel."

42 And Moses[π] numbered, as the LORD commanded him, all the firstborn among the children of Israel. 43 And all[ρ] the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.[σ]

44 And the LORD spake unto Moses, saying, 45 "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be Mine: I *am* the LORD.[τ] 46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; 47 thou shalt even take five[υ] shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* (the shekel[κ] is twenty gerahs:) 48 and thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons."

49 And Moses took the redemption money of them that were over and above them that were redeemed[φ] by the Levites: 50 of the firstborn of the children of Israel took he the money; a thousand[χ] three hundred and threescore and five *shekels*, after the shekel of the sanctuary: 51 and Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

IV.] *Instructions as to the service of the Levites. Their census.* [115

AND the LORD spake unto Moses and unto Aaron, saying, 2 "Take the sum[ι] of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, 3 from thirty[ψ] years old and upward even until fifty years old, all that enter[ω] into the host, to do the work in the tabernacle of the congregation. 4 This *shall be* the service[m] of the sons of Kohath in the tabernacle of the congregation, *about* the most[n] holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail,[ο] and cover the ark[ρ] of testimony with it: 6 and shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves[q] thereof. 7 And upon the table[r] of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover[α] withal: and the continual bread shall be thereon: 8 and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. 9 And they shall take a cloth of blue, and cover the candlestick[s] of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: 10 and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.[β] 11 And upon the golden altar[t] they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: 12 and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar: 13 and they shall take away the ashes from the altar, and spread a purple cloth thereon: 14 and they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers,[γ] the fleshhooks, and the shovels, and the basons,[δ] all the

π *(Moses only was concerned in numbering the firstborn, as also in numbering the Levites,* ve. 14. *For since the money with which the firstborn of Israel, which exceeded the number of the Levites, were to be redeemed was to be paid to Aaron & his sons,* ve. 48, *he whose advantage it was that the number of the firstborn of Israel should exceed was not authorized to take the number.* Kidder.)

ρ *(The proportion of the firstborn was regulated by the Hebrew usage, that they must be such on the father's as well as on the mother's side.)* Ge. 49, 3. Ch. 1, 20. De. 21, 15. Ps. 105, 36.

σ *(Thus it appears that there was only one firstborn in forty-two males. Michaelis thinks this a proof that polygamy prevailed to a great extent among the Israelites, a conclusion which is sustained by the genealogies in Chronicles. It cannot be undesigned that the tribe of Levi should be but little more than one-third larger than the smallest of the other tribes.)*

τ *(This exchange is made by My authority.)*

υ (11*s.* 8*d.* Le. 27, 6. Ch. 18, 16.)

κ Ex. 30, 13. Le. 27, 25. Ch. 18, 16. Eze. 45, 12.

φ *(The firstborn to be redeemed by money, to be exchanged for a Levite, was probably determined by lot.)*

χ *(Five times two hundred and seventy three make just the number.)*

ι 1 Chr. 23, 3, 24, 27.

ψ *(They were not obliged to the most burthensome work before or after these ages, but the "service,"* ch. 8, 24, *began at twenty-five, the "burden,"* ve. 24, *at thirty, and the "ministry" at fifty,* ch. 8, 26. *At the age of thirty our Lord commenced His public work.)*

ω *(Fit, of the proper age, of sufficient strength, & not legally excluded,* ch. 5, 1, 2. *This service was a spiritual warfare, and he that entered upon it, is said to enter into the host.* See ve. 23, and 1 Ti. 1, 18. 2 Ti. 2, 3.)

m Ve. 15.

n Ve. 19.

ο Ex. 26, 31; 40, 3. He. 9, 3.

ρ Ex. 25, 10, 16.

q The staves shall be in the rings of the ark: they shall not be taken from it. Ex. 25, 15.

r .....A table of shittim wood.... (overlaid) with pure gold. Ex. 25, 23, 24. Le. 24, 6, 8.

α Or, *pour out withal.*

s ...Of pure gold: of beaten work, (with) six branches.... Ex. 25, 31.

β *(Something resembling a bier.* Patrick. *A handbarrow or horse.* Horsley.)

t Ex. 30, 1, 3.

γ *(The Jewish censers were unlike those of the Romans, as well as those with perforated lids and chains. The Hebrew word denotes an instrument that takes the fire or coals, and was probably a pan with a handle.)*

δ Or, *bowls.*

vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.[ε]

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear[u] *it:* but they shall not touch[v] *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof."

17 And the LORD spake unto Moses and unto Aaron, saying, 18 "Cut[ζ] ye not off the tribe of the families of the Kohathites from among the Levites: 19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: 20 but they shall not go in, to see[w] when the holy things are covered,[η] lest they die."[x]

21 And the LORD spake unto Moses, saying, 22 "Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; 23 from thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform[θ] the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens:[ι] 25 and they shall bear[y] the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation, 26 and the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. 27 At the appointment[κ] of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. 28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar[λ] the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; 30 from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service,[μ] to do the work of the tabernacle of the congregation. 31 And this *is* the charge[z] of their burden, according to all their service in the tabernacle of the congregation; the boards[a] of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, 32 and the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: [ν] and by name ye shall reckon the instruments of the charge of their burden. 33 This *is* the service of the families of the sons of Merari, according to all their service,[ξ] in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest."

34 And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, 35 from thirty years old and upward even unto fifty years old, every one that entereth into the

ε (*After this verse, Horsley, Rosenmüller, Geddes, and Bertheau add on the authority of the* Samaritan *and* Septuagint, "*And they shall take a purple cloth, and cover the laver and its base; and they shall put over them a cover of badgers' (seals') skins, and shall put them on a bearer.*")

u 1 Chr. 15, 2. Ch. 7, 9, and 10, 21. Dc. 31, 9. 2 Sa. 6, 13.

v The anger of the LORD was kindled against Uzza, and He smote him, because he put his hand to the ark. 1 Chr. 13, 10.

ζ (*Do not occasion their destruction by neglecting to appoint them to their service, and leaving the holy things uncovered.* Kidder.)

w 1 Sa. 6, 19. Lc. 16, 2. Ex. 19, 12.

η (Rather, "*for a swallowing,*" i.e., *of spittle, a proverbial expression,* see Job 17, 19, *suddenly, for a single moment. They shall not go in to look at the holy things for a single moment.* Gesenius, Maurer, Fürst, Davidson.)

x Ex. 19, 21.

θ Heb., *to war the warfare.*

ι Or, *carriage. (The service of the Gershonites was more laborious than that of the Kohathites, and they were also fewer in number.* Verses 36 and 40.)

y Ch. 3, 25, 26.

κ Heb., *mouth.*

λ (*Ithamar, with his descendants, occupied the position of common priests till the high priesthood passed into his family in the person of Eli, under circumstances of which we are ignorant.* Kitto's *Cyc.*)

μ Heb., *warfare.*

z Ch. 3, 36, 37.

a Ex. 26, 15.

ν (*In the wilderness the office of the Levites was to carry the tabernacle, and its utensils and furniture, from place to place, after they had been packed up by the priests. In this service each of three Levitical families had its separate department. The Merarites had charge of the substantial.*)

ξ Ex. 38, 21. (*When the temple was built it was ordered that*) ...the Levites... shall no more carry the tabernacle, nor any vessels of it for the service thereof. 1 Chr. 23, 26. (*They were appointed to be,* 1. *Singers,* 1 Chr. 23, 30. 2. *Porters to the several gates of the temple,* 1 Chr. 26, 13. 3. *They had charge of the treasure of the house of God and of the dedicated things.* 4. *Officers*....in all the business of the LORD, and in the service of the king. 1 Chr. 26, 30.)

service, for the work in the tabernacle of the congregation: [36]and those that were numbered of them by their families were two thousand seven hundred and fifty. [37]These *were* they that were numbered of the families of the Kohathites, all that might do service[o] in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

[38]And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, [39]from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, [40]even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. [41]These *are* they that were numbered of the families of the sons of Gershon,[π] of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

[42]And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, [43]from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, [44]even those that were numbered of them after their families, were three[ρ] thousand and two hundred. [45]These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

[46]All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, [47]from thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, [48]even those that were numbered of them, were eight thousand and five hundred and fourscore.

[49]According to the commandment of the LORD they were numbered by the hand of Moses, every one[σ] according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

V.] *The holiness required of God's worshippers exemplified in laws against uncleanness, 1—4; social injuries, 6; and private wrongs, 12.* [116

AND the LORD spake unto Moses, saying, [2]"Command the children of Israel, that they put out of the camp[τ] every leper,[b] and every one that hath an issue,[c] and whosoever is defiled by the dead:[d] [3]both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell."[e]

[4]And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

[5]And the LORD spake unto Moses, saying, [6]"Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass[υ] against the LORD, and that person be guilty; [7]then they shall confess[f] their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed. [8]But if the man have no kinsman[ϕ] to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram[g] of the atonement, whereby an atonement shall be made for him. [9]And every offering[χ] of all the holy things of the children of

o *(The orderly distribution here set before us suggests the lesson of each man knowing his own station and his own work.)*

π *(The Gershonites carried the hangings, cords, &c., of the tabernacle.* Ch. 3, 25, and 7, 7.)

ρ *(The number of the Merarites was only six thousand two hundred, being less than either the Kohathites or the Gershonites, but the number of those who are fit for service is greater than either. The heavier part of the burdens were under their charge, and hence to them were given double the number of wagons and oxen.* Ch. 7, 7, 8.)

σ *(The Kohathites were charged with the most holy things, and* the service of the sanctuary belonging unto them was that they should bear upon their shoulders. Ch. 7, 9. *The Gershonites had* two wagons and four oxen.....according to their service, *and the Merarites, whose charge was the heaviest of all,* four wagons and eight oxen. Ch. 7 8, and verses 15, 24, 31.

τ *(There were three camps; 1. The shekinah or sanctuary, "the gates of the tents of the Lord,"* 2 Chr. 31, 2. *2. The camp of the Levites,* ch. 3. *3. The camp of Israel,* ch. 1.)

b .....The priest shall look on him, and pronounce...Le. 13, 3. Ch. 12, 14. *(He was shut out of the camp of Israel and afterwards out of the cities.* 2 Ki. 7, 3.)

c .....Because of his issue he is unclean. Le. 15, 2. *(He might not go into the Levites' camp.)*

d ...He shall be unclean seven days. Ch. 19, 11, 13, and 31, 19. *(He might not enter into the sanctuary. The water of separation sufficed to cleanse this case.* Ch. 19, 12.

e Le. 26, 11, 12. 2 Co. 6, 16.

υ *(As any of those mentioned,* Le. 6, 2, 3.)

f And it shall be, when he shall be guilty in one of these things, that he shall confess....Le. 5, 5. Jos. 7, 19.

ϕ *(Which might frequently happen when the wronged persons were proselytes.)*

g He shall bring a ram without blemish...Le. 6, 6.

χ Or, *heave offering.* Ex. 29, 28. Le. 6, 17, &c., and 7, 6, &c. Ch. 18, 8, &c. De. 18, 8. Eze. 44, 29.

Israel, which they bring unto the priest, shall be his.[h] [10]And every man's hallowed[ψ] things shall be his: whatsoever any man giveth the priest, it shall be his."

[11]And the LORD spake unto Moses, saying, [12]"Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, [13]and a man lie with her carnally,[ω] and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;* [14]and the spirit of jealousy[α] come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: [15]then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.[i] [16]And the priest shall bring her near, and set her[γ] before the LORD: [17]and the priest shall take holy[δ] water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water: [18]and the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter[ε] water that causeth the curse: [19]and the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead[ζ] of thy husband, be thou free from this bitter water that causeth the curse: [20]but if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: [21](then the priest shall charge[ε] the woman with an oath of cursing, and the priest shall say unto the woman,) The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot,[η] and thy belly to swell; [22]and this water that causeth the curse shall go into thy bowels,[ι] to make *thy* belly to swell, and *thy* thigh to rot; and the woman shall say, Amen, amen. [23]And the priest shall write these curses in a book,[θ] and he shall blot *them* out with the bitter water: [24]and he shall cause the woman to drink the bitter[ε] water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter. [25]Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: [26]and the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink[κ] the water. [27]And when he hath made her to drink the water, then it shall come to pass, *that,* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse[λ] among her people. [28]And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed."

[29]This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled; [30]or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. [31]Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

h ..... And (he) shall eat it in the holy place, because it is (his) due and (his) sons' due... Le. 10, 13.

ψ *(Such were things separated by vow,* Le. 27, 21, *& firstfruits,* Nu. 18, 12.)

ω *(In a nation where succession to landed property went entirely by birth, adultery was considered a great social wrong, against which society protected itself by much severer penalties than attended an unchaste act not involving the same contingencies.* Kitto's *Cyc.* Le. 18, 20.)

α (That is, *a jealous mind, as "the spirit of meekness" signifies a meek spirit or temper.* Ga. 6, 1.)

β *(Betokening sorrow.)*

i Job 3, 23; 13, 23.

γ *(It, the offering.)*

δ *(Water out of the laver.* Ex. 30, 18.)

ε *(Waters of bitterness,* i.e., *water which brings destruction.* Maurer. *The trial by the bitter water was probably a custom prior to Moses, and adopted by him to bring it under legal control. Jewish writers say that the women so dreaded this ordeal that they avoided it by confession, and it so fell into disuse.)*

ζ Or, being *in the power of thy husband.* Ro. 7, 2. Heb., *under thy husband.*

k .....Joshua adjured.....Jos. 6, 26. Saul adjured the people. 1 Sa. 14, 24. Ne. 10, 29. *(So Jeremiah predicts of the false prophets)*...Of them shall be taken up a curse...the LORD make thee like Zedekiah & like Ahab....Je. 29, 22.

η Heb., *fall.*

ι Ps. 109, 18.

θ *(So a scroll or parchment, or small writing, was called among the Jews.* De. 24, 1.)

κ *(The water of jealousy, however unpleasant, was prepared in a prescribed manner with ingredients known to all to be perfectly innocuous. It could not therefore injure the innocent.* Kitto's *Cyc.)*

λ *(Adultery, in the symbolical language of the Old Testament, means idolatry and apostacy from the worship of the true God,* Is. 1, 21. Je. 3, 8. Eze. 16, 32; 23, 37. Re. 2, 22, *the connection between God & His people being considered as a marriage between Him and them. So also an adulterous generation means a faithless and impious generation.* Kitto's *Cyc.)*

λ *(For the idolatries of His people the Lord declared),* I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt & a curse, in all places whither I shall drive them. Je. 24, 9.

VI.] *The propriety of extraordinary efforts to subdue passion exemplified in the case of the Nazarites.* [117

AND the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, and say unto them, When either man or woman shall separate[μ] *themselves* to vow a vow of a Nazarite,[ν] to separate[m] *themselves* unto the LORD: 3 he shall separate *himself* from wine[n] and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. 4 All the days of his separation[ξ] shall he eat nothing that is made of the vine[o] tree, from the kernels even to the husk. 5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.[p] 6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.[q] 7 He shall not make himself unclean[r] for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration[π] of his God *is* upon his head. 8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave[s] his head in the day of his cleansing, on the seventh day shall he shave it. 10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: 11 and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned[ρ] by the dead, and shall hallow[σ] his head that same day. 12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost,[τ] because his separation was defiled.

13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: 14 and he shall offer his offering[υ] unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, 15 and a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.[ξ] 16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering: 17 and he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall shave[t] the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings. 19 And the priest shall take the sodden[u] shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: 20 and the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine."

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

μ Or, *make* themselves *Nazarites. (Separated to a greater measure of sanctity and obedience.) (Samson was to)* be a Nazarite unto God from the womb.....Ju. 13, 5. Le. 27, 2. Ac. 21, 23. Ro. 1, 1.

ν *(The Nazarite was probably designed to be a living type of holiness, as was the leper of sin. Hence his acts of self-denial, &c., were symbolical.)*

m .....He (John) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Lu. 1, 15.

n *(The Lord said unto Judah,)* Ye gave the Nazarites wine to drink. Am. 2, 12. La. 4, 7.

ξ Or, *Nazaritship.*

o Heb., *vine of the wine. (Vine being the genus.)*

p *(The Angel said to the mother of Samson,)* ....Beware....& drink not wine nor strong drink, & eat not any unclean thing: for, lo, thou shalt conceive, & bear a son; and no razor shall come on his head..... Ju. 13, 4, 5, and 16, 17. 1 Sa. 1, 11.

q Le. 21, 11. Ch. 19, 11, 16.

r Le. 21, 1, 2, 11. Ch. 9, 6.

τ Heb., *separation.*

s Ac. 18, 18, and 21, 24.

ρ *(Contracted a legal defilement by the dead.)*

σ *(Sanctify his head anew.)*

τ Heb., *fall.*

υ *(His offering of praise, or peace offering, for his having performed his vow and his expiatory offerings, in token of his need of God's pardon, even when he had done his best.)* Ac. 21, 24.

ξ (That is, *besides what is mentioned before the ordinary meat-offerings and drink-offerings.* See ch. xxviii.)

t Paul took the (four men which had a vow on them), and...purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, *(at the end of which)* an offering (was) offered for every one of them. Ac. 21, 26.

u (Hophni and Phinehas said) "Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw." 1 Sa. 2, 15.

A.M. 3834. B.C. 1607. *Form of blessing the people.* [118

22 And the LORD spake unto Moses, saying, 23 "Speak unto Aaron and unto his sons, saying, On this wise[v] ye shall bless the children of Israel, saying unto them, 24 The LORD bless thee, and keep[w] thee: 25 the LORD make His face shine[x] upon thee, and be gracious unto thee: 26 the LORD lift up His countenance upon thee, and give thee peace. 27 And they shall put My Name[y] upon the children of Israel; and I will bless them."

VII.] A.M. 3834. B.C. 1607. *The gifts of the people through their representative princes.* [119

AND it came to pass on the day[z] that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; 2 that the princes[φ] of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and[χ] were over them that were numbered, offered: 3 and they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying, 5 "Take *it* of them, that they may be to do the service of the tabernacle of the congregation: and thou shalt give them unto the Levites, to every man according to his service."

6 And Moses took the wagons and the oxen, and gave them unto the Levites. 7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service.

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.[a]

10 And the princes offered[b] for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar."

11 And the LORD said unto Moses, "They shall offer their offering, each prince on his day, for the dedicating[ψ] of the altar."

12 And he that offered his offering the first day[ω] was Nahshon the son of Amminadab, of the tribe of Judah: 13 and his offering *was* one silver charger,[β] the weight thereof *was* an hundred and thirty *shekels*, one silver bowl[γ] of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering: 14 one spoon[δ] of ten *shekels* of gold, full of incense: 15 one young bullock, one ram, one lamb of the first year, for a burnt offering: 16 one kid of the goats for a sin offering: 17 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: 19 he offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 20 one spoon of gold of ten *shekels*, full of incense: 21 one young bullock, one ram, one lamb of the first year, for a burnt offering: 22 one kid of the goats for a sin offering: 23 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son

v Aaron lifted up his hand toward the people, and blessed them.... Le. 9, 22. 1 Chr. 23, 13.

w Ps. 121, 7. Jno. 17, 11.

x Ps. 31, 16; 67, 1; 80, 3; & 119, 135. Da. 9, 17.

y And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. De. 28, 10. 2 Chr. 7, 14. Is. 43, 7. Da. 9, 18, 19. Ps. 115, 12. *(This threefold blessing conveys no indistinct intimation of the Trinity of persons in the Godhead.)*

z .....In the first month in the second year, on the first day of the month....the tabernacle was reared up. Ex. 40, 17. *(The polling and consecration occupied four or five days, and the offerings, ch. 7, 2, twelve days.* Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. Le. 8, 10.

φ (The offerings of the various princes were made in the order of the respective tribes, as arranged around the tabernacle by the recently imposed law.)

χ Heb., *who stood (with Moses and Aaron in numbering the people.)*

a It is not to carry the ark.....but for the Levites. 1 Chr. 15, 2 *mar.* For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought Him not after the due order. 1 Chr. 15, 13. They (had) made the ark to ride (in a cart). 1 Chr. 13, 7 *mar.*

b Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all .....Israel dedicated the house of the LORD. 1 Ki. 8, 63. Ezr. 6, 16. Ne. 12, 27. 1's. 30, title.

ψ (Things are said to be dedicated when they are first applied to their right end and use, and such dedications have, in things of great moment, been accompanied with solemn expressions of joy and devotion. 2 Chr. 7, 5. Ezr. 6, 16. 2 Mac. 4, 54. Jno. 10, 22. Kidder.)

ω (The princes offered each on a day by himself, so that they were twelve days bringing in their respective offerings.)

β (This occurs in this chapter and Ezr. 1, 9. Mat. 14, 8. Ma. 6, 25; *in the sense of a large dish.)*

γ (Cup, either for sacrificial purposes or for drinking. Ex. 38, 3. Ch. 4, 14. Lee.)

δ (Incense pot. Geddes. *Bason or phial.* Lee.)

of Helon, prince of the children of Zebulun, *did offer:* 25 his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 26 one golden spoon of ten *shekels*, full of incense: 27 one young bullock, one ram, one lamb of the first year, for a burnt offering: 28 one kid of the goats for a sin offering: 29 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben,[ε] *did offer:* 31 his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 32 one golden spoon of ten *shekels*, full of incense: 33 one young bullock, one ram, one lamb of the first year, for a burnt offering: 34 one kid of the goats for a sin offering: 35 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:* 37 his offering *was* one silver ᶜcharger,[η] the weight whereof *was* an hundred and thirty *shekels*, one silver bowl[θ] of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 38 one golden spoon[d] of ten *shekels*, full of incense: 39 one young bullock,[e] one ram, one lamb of the first year, for a burnt offering: 40 one kid of the goats for a sin offering: 41 and for a sacrifice of peace offerings,[f] two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:* 43 his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 44 one golden spoon of ten *shekels*, full of incense: 45 one young bullock,[g] one ram, one lamb[h] of the first year, for a burnt offering: 46 one kid of the goats for a sin offering: 47 and for a sacrifice of peace[i] offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama[ι] the son of Ammihud, prince of the children of Ephraim, *offered:* 49 his offering *was* one[κ] silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 50 one golden spoon of ten *shekels*, full of incense:[k] 51 one young bullock, one ram, one lamb of the first year, for a burnt offering: 52 one kid of the goats for a sin offering: 53 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh: 55 his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 56 one golden spoon of ten *shekels*,

ε *(Envy and ill-will, vain-boasting and contempt of each other, are very incident to men of equal authority and place, when they are to represent their several tribes and families, and express their munificence. For the preventing of which, and of any occasion thereof, we have an intimation of these following remedies;* 1. *The order in which they were to offer was provided for by placing them about the sanctuary by divine appointment,* ch. ii. 2. *Some of their gifts were presented together, viz., the wagons and the oxen,* ve. 3, 6. 3. *Their gifts were all equal.* 4. *There is a particular recital of the things which every prince offered at large.* 5. *The first officer, who was most likely to be envied, is not called a prince,* ve. 12. Kidder.)

c ..... (Bezaleel) made the vessels which were upon the table..... dishes ... spoons bowls...and covers... Ex. 37, 16.

η *(Some think that this was a platter on which the loaf was placed, others a bowl in which the paste was kneaded.)*

θ Lit., *sprinkling vessel, into which the blood was received that it might thence be sprinkled upon the people.* Pic. Bib.

d Ex. 25, 29; 27, 3.

e Noah builded an altar unto the LORD; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. Ge. 8, 20.

f 1 Ki. 8, 63.

g Will I eat the flesh of bulls, or drink the blood of goats? offer unto God thanksgiving ... Ps. 50, 13, 14.

h He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him. 2 Co. 5, 21.

i ...Ye who *(formerly)* were far off are made nigh by the blood of Christ, for He is our peace... Ep. 2, 13, 14.

ι *(The different tribes brought their offerings precisely in the order in which they were encamped about the tabernacle.* See ch. 2 and 10.)

κ *(Every tribe offers the same kind of offering, and in the same quantity, to shew that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation.* Clarke.)

k From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name and a pure offering. Mal. 1, 11.

full[l] of incense: [57] one young bullock, one ram, one lamb[m] of the first year, for a burnt offering: [58] one kid of the goats for a sin offering: [59] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

[60] On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:* [61] his offering[n] *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: [62] one golden spoon of ten *shekels*, full of incense: [63] one young bullock, one ram, one lamb of the first year, for a burnt offering: [64] one kid of the goats for a sin offering: [65] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

[66] On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:* [67] his offering[λ] *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: [68] one golden spoon of ten *shekels*, full of incense: [69] one young bullock, one ram, one lamb of the first year, for a burnt offering: [70] one kid of the goats for a sin offering: [71] and for a sacrifice of peace[μ] offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

[72] On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:* [73] his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled[ν] with oil for a meat offering: [74] one golden spoon of ten *shekels*, full of incense: [75] one young bullock, one ram, one lamb[ξ] of the first year, for a burnt offering: [76] one kid of the goats for a sin offering: [77] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

[78] On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:* [79] his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: [80] one golden spoon of ten *shekels*, full of incense: [81] one young bullock, one ram, one lamb of the first year, for a burnt offering: [82] one kid of the goats for a sin offering: [83] and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

[84] This *was* the dedication[ο] of the altar, in the day[ξ] when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: [85] each charger of silver *weighing* an hundred and thirty *shekels*,[π] each bowl seventy:[π] all the silver vessels *weighed* two[ρ] thousand[ρ] and four hundred *shekels*, after the shekel of the sanctuary: [86] the golden spoons *were* twelve, full of incense, *weighing* ten[σ] *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred[τ] and twenty *shekels*. [87] All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering

l By Him...let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. Heb. 13, 15.

m ...Redeemed... with the precious blood of Christ as of a lamb without blemish & without spot. 1 Pe. 1, 19.

n They shall bring all your brethren for an offering unto the Lord, out of all nations...as the children of Israel bring an offering in a clean vessel into the house of the Lord. Is. 66, 20.

λ *(The vessels were all sacrificial vessels, and the animals were all clean animals such as were proper for sacrifices; and all intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them.* Clarke.)

o In the midst of the week He shall cause the sacrifice and oblation to cease ...Da. 9, 27.

μ *(Only the fat parts of this were consumed. A small part was appropriated to the priest, and the rest was allowed to the offerer and his guests as an offering feast, whence some translators prefer to translate "feast sacrifice" instead of peace offering.* Pic. Bib.) See Le. 7, 13. Pr. 7, 14.

ν *(The fine flour mingled with oil may remind us of the state of the Christian, subject to and in union with the Spirit; "the oil of gladness."* Ps. 45, 7. Heb. 1, 9.)

ρ Behold the Lamb of God which taketh away the sin of the world. Jno. 1, 29.

q 1 Chr. 29, 6, 8. Ezr. 2, 68, 69. Ne. 7, 70, 72. Is. 60, 6, 10. Heb. 13, 10. Re. 21, 14.

ξ *(As the princes offered each on a day by himself, they were twelve days in bringing in their respective offerings, & as the camp began to move on the twentieth day* (ch. 10, 11), *the offerings were over probably a day or two before the twentieth, and must therefore have begun about the fifth or sixth day.* Shuckford.)

o *(About seventy-five ounces.)*

π *(About forty ounces.)*

ρ In my trouble *(poverty, mar.)* I have prepared for the house of the LORD.....a thousand thousand talents of silver; and brass and iron without weight... timber also and stone... 1 Chr. 22, 14; & 29, 4—7. Ezr. 8, 25.

ρ *(About one thousand three hundred and ninety three ounces.)*

σ *(Above five ounces.)*

τ *(About sixty nine ounces.)*

twelve. 88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with Him,[r] then he heard the voice of One speaking unto[s] him from off the mercy seat[t] that *was* upon the ark of testimony, from between the two cherubims:[u] and He spake unto him.[v]

VIII.] A.M. 3834. B.C. 1607. *Consecration of the Levites.* [120

AND the LORD spake unto Moses, saying, 2 "Speak unto Aaron, and say unto him, When thou lightest the lamps,[w] the seven lamps shall give light[v] over against the candlestick."

3 And Aaron did so; he lighted the lamps[x] thereof over against the candlestick, as the LORD commanded Moses.

4 And this work[y] of the candlestick[z] *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 And the LORD spake unto Moses, saying, 6 "Take the Levites from among the children of Israel, and cleanse[a] them. 7 And thus shalt thou do unto them, to cleanse them: Sprinkle water[χ] of purifying upon them, and let them shave[ψ] all their flesh, and let them wash their clothes, and *so* make themselves clean. 8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. 9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly[b] of the children of Israel together: 10 and thou shalt bring the Levites before the LORD: and the children of Israel shall put[ω] their hands upon the Levites: 11 and Aaron shall offer[α] the Levites before the LORD *for* an offering[β] of the children of Israel, that they may execute[γ] the service of the LORD. 12 And the Levites shall lay their hands[c] upon the heads of the bullocks: and thou shalt offer the one *for* a sin[d] offering, and the other *for* a burnt[e] offering, unto the LORD, to make an atonement[f] for the Levites. 13 And thou shalt set the Levites before Aaron, and before his sons, and offer[g] them *for* an offering unto the LORD.

14 Thus shalt thou separate[h] the Levites from among the children of Israel: and the Levites shall be Mine. 15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering. 16 For they *are* wholly given unto Me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto Me. 17 For all the firstborn of the children of Israel *are* Mine,[i] *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified[δ] them for Myself. 18 And I have taken the Levites for all the firstborn of the children of Israel. 19 And I have given the Levites *as* a gift[ε] to Aaron and to his sons from among the children of Israel, to do the service[ζ] of the children of Israel in the tabernacle of the congregation, and to make an atonement[η] for the children of Israel: that there be no plague[l] among the children of Israel, when the children of Israel come nigh unto the sanctuary."

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according

r That is, *God.*

s With him (Moses) will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold. Ch. 12, 8.

t I will commune with thee from above the mercy seat...Ex. 25, 22. Le. 1, 1. Nu. 1, 1. He. 4, 16.

u Ex. 25, 18, 21. 1 Sa. 4, 4. 1 Ki. 6, 23. 2 Chr. 3, 10, 13. Ps. 80, 1.

v The Lord spake unto Moses face to face, as a man speaketh unto his friend. Ex. 33, 11. Ch. 12, 8.

w ...Thou shalt make the seven lamps thereof: and they shall light the lamps ...that they may give light...Ex. 25, 37, and 40, 25.

v (That is, *enlighten all the room that is opposite to it, viz., to the other side of the sanctuary, which had no windows, where the table of shewbread stood.*)

x Thy Word is a lamp unto my feet, and a light unto my path. Ps. 119, 105. Is. 8, 20. Mat. 5, 14. Jno. 1, 9. 2 Pe. 1, 19.

y Ex. 25, 31, and 37, 17.

z Re. 1, 13.

a 2 Co. 7, 1. Ja. 4, 8. Ex. 19, 15.

χ (*Water mingled with the ashes of a red heifer.* See ch. xix. He. 9, 13, 14.)

ψ Heb., *let them cause a razor to pass over, &c.* ...And shave off all his hair...Le. 14 8. Nu. 6, 9.

b Le. 8, 3.

ω (*As the offerer was wont to do by his sacrifice. "By this act," says Dr. Clarke, "they bound themselves to provide for them who, because of their sacred service, could follow no secular work."*) 1 Co. 9, 13.

α Heb., *wave.* Ch. 6, 20.

β Heb., *wave offering.* Ex. 29, 24. Le. 7, 30, and 8, 27, 29.

γ Heb., *they may be to execute.* Ch. 1, 49, 53, and 3, 5—43.

c Ex. 29, 10. Le. 1, 1, 4; 8, 14; and 16, 21.

d It is not possible that the blood of bulls & of goats should take away sins. He. 10, 4. Mi. 6, 6, 8.

e Le. 5, 7; 8, 14, 18; 9, 7; and 14, 19—22.

f He. 10, 10.

g Ro. 12, 1.

h Ch. 6, 2. De. 10, 8. Ro. 1, 1. Ga. 1, 15. He. 7, 26.

i Ex. 13, 2. Ch. 3, 13. Lu. 2, 23.

δ (*See the manner of redeeming the firstborn,* ch. 18, 6.)

ε Heb., *given.*

ζ (*Not to offer sacrifices, but to make an atonement as they ministered to the priests.*)

η (*By their worshipping God according to His directions in the people's stead.*)

l 2 Chr. 26, 16. Ch. 1, 53; 16, 46; and 18, 5. 1 Sa. 6, 19.

unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. 21 And the Levites were purified, and they washed their clothes; and Aaron offered[θ] them *as* an offering before the LORD; and Aaron made an atonement[ι] for them to cleanse them. 22 And after[m] that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 And the LORD spake unto Moses, saying, 24 "This *is it* that *belongeth* unto the Levites: from twenty[κ] and five years old and upward they shall go in to wait[λ] upon the service of the tabernacle of the congregation: 25 and from the age of fifty years they shall cease[μ] waiting upon the service *thereof*, and shall serve no more: 26 but shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge."

IX.] A.M. 3834. B.C. 1607. MOUNT SINAI. [121

The second passover, hinting its significancy of things future.

(Verses 1—14 of this chapter are not transposed. They make mention of the Passover which was transferred, in the case of those persons who had come to Moses in the first month, to the second, the time of which had arrived, viz., during the time the princes were offering, ch. vii.)

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, 2 "Let the children of Israel also keep the passover[n] at his appointed season. 3 In the fourteenth day of this month, at even,[ν] ye shall keep it in his appointed season: according to all the rites[ξ] of it, and according to all the ceremonies thereof, shall ye keep it."

4 And Moses spake unto the children of Israel, that they should keep the passover. 5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 And there were certain men, who were defiled[ο] by the dead body of a man, that they could not keep the passover on that day: and they came[ο] before Moses and before Aaron on that day: 7 and those men said unto him, "We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?"

8 And Moses said unto them, "Stand still, and I will hear[ρ] what the LORD will command concerning you."

9 And the LORD spake unto Moses, saying, 10 "Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off,[π] yet he shall keep[ρ] the passover unto the LORD. 11 The fourteenth day of the second[ϱ] month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*. 12 They shall leave none of it unto the morning, nor break[τ] any bone of it: according to all the ordinances[σ] of the passover they shall keep it. 13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. 14 And if a stranger[τ] shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so[υ] shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land."

θ See ver. 13. *(It probably consisted in leading them to and fro about the altar, intimating that they were wholly dedicated to the Lord.)*

ι *(Though the Levites had been most solemnly consecrated, and all legal washings and purifications were duly performed...yet they could not approach God till an atonement had been made for them.* Clarke.)

m Ve. 15. 2 Chr. 30, 15; 31, 2; and 35, 8, 15.

κ *(At this age they were admitted to serve, but were not obliged to perform the more burthensome duties before the age of thirty. The five years were probationary,* ch. 4, 3.) 1 Chr. 23, 3, 24, 27.

λ Heb., *to war the warfare of, &c.* ...This charge I commit unto thee, son Timothy...that thou (mayest) war a good warfare. 1 Ti. 1, 18.

μ Heb., *return from the warfare of the service. (They were discharged from the service of the "burden," but were still obliged to attend the service of the "ministry," and to act as general directors and counsellors.)*

n Ex. 12, 2. Le. 23, 5. Ch. 28, 16. De. 16, 1.

ν Heb., *between the two evenings.* Ex. 12, 6. *(This was a special keeping of the passover. It was not again observed during their abode in the wilderness.)* Jos. 5, 10.

ξ *(Which were perpetual, not peculiar to that in Egypt.)*

ο *(The law which excluded him that was defiled by the dead was not made till the second month.)* Ch. 5, 2, and 19, 11, 16. Jno. 18, 28.

ο .....The people come unto me to enquire of God. Ex. 18, 15. Ch. 27, 2.

ρ *(So).....*Moses brought their (the daughters of Zelophehad) cause before the LORD. Ch. 27, 5.

π *(That he could not be present at the place which the Lord should choose.)*

ρ *(When his uncleanness is gone, or when he has returned,* ve. 13.)

ϱ *(The principle of this enactment was acted on by Hezekiah)* ... because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together... 2 Chr. 30, 3.

τ .....When they came to Jesus, and saw that He was dead already, they brake not His legs.....that the Scripture should be fulfilled, "A bone of Him shall not be broken." Jno. 19, 33, 36.

σ *(These mentioned are the standing ordinances. Those peculiar to Egypt were,* 1. *Taking the lamb on the tenth day.* 2. *Striking the blood.* 3. *Loins girded.* 4. *Shoes on the feet.)*

τ *(Who had not entirely embraced their religion, but was no idolator.)*

υ *(Be circumcised, and his whole family.)*

A.M. 3834. B.C. 1607.
Of how the Israelites were guided. [122

15 AND on the day that the tabernacle was reared up the cloud[x] covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. 16 So it was alway:[t] the cloud covered it *by day*, and the appearance of fire by night. 17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. 18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested[u] in their tents. 19 And when the cloud tarried[ϕ] long upon the tabernacle many days, then the children of Israel kept the charge[ψ] of the LORD, and journeyed not. 20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. 21 And *so* it was, when the cloud abode[v] from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night[w] that the cloud was taken up, they journeyed. 22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. 23 At the commandment[ω] of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

X.] A.M. 3834. B.C. 1607. KADESH, (in the Wilderness of Paran.) [123
The silver trumpets made. The camp marches onward.

AND the LORD spake unto Moses,[α] saying, 2 "Make thee two[β] trumpets of silver; of a whole piece[γ] shalt thou make them: that thou mayest use them for the calling of the assembly,[y] and for the journeying of the camps. 3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. 4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee. 5 When ye blow an alarm,[δ] then the camps that lie on the east[ε] parts shall go forward. 6 When ye blow an alarm the second time, then the camps that lie on the south side[ζ] shall take their journey: they shall blow[η] an alarm for their journeys. 7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. 8 And the sons of Aaron, the priests,[ι] shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God."

A.M. 3834. B.C. 1607. PARAN. [124

11 AND it came to pass on the twentieth[λ] *day* of the second month, in the second year, that the cloud was

χ *(Just prior to the march we have a repetition of the language respecting the signal,* Ex. 13, 21, and 40, 38, *of marching and encamping. This preparation for departure occurring immediately after the passover would naturally and imperiously recall the extraordinary circumstances attending the exode.)*

t .....The LORD will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night.....Is. 4, 5.

u ...This is love, that we walk after His commandments.....2 Jno. 6.

ϕ Heb., *prolonged.* .....All our fathers were under the cloud... 1 Cor. 10, 1.

ψ ....The charge of the tabernacle of testimony. Ch. 1, 53, and 3, 8. *(It was not set up if they stayed at a place only a short time.* Dathe.)

v Heb., *was.*

w *(Though they were at rest in their beds, if notice were given of the motion of the cloud they rose up and went after it.)* When the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.....Ex. 40, 36, 37. Ps. 80, 1, & 105, 39.

ω *(Their removals were irregular, & the times of resting unequal, some being for eighteen years, some only for one day or one night. They were to march or rest when or where God saw best.)*

α *(About the eighteenth day of the second month.)*

β *(The sons of Aaron at this time were only two; in the time of Solomon there were a hundred & twenty priests sounding with trumpets.* 2 Chr. 5, 12.)

γ *(For the greater strength and for preserving the more distinct and separate sound.* 1 Co. 14, 8.)

y *("The trumpets," says Hengstenberg, "had of all instruments the loudest, strongest, and most powerful tone, and on this account were used when the Lord had to say something of importance to His people, or when the people came before Him in a particularly lively and excited state of feeling.")*

δ *(With an interrupted & a broken or trembling sound.* 1 Sa. 4, 5.)

ε *(Judah.* Ch. 2, 3.)

ζ *(Reuben).*

η *(The use of the trumpets for what the Lord had to say to His people is treated* verses 2—8; *their use in what His people had to say to Him,* verses 9, 10.)

ι *(They alone,* ch. 31, 6. Jos. 6, 4. 1 Chr. 15, 24. 2 Chr. 13, 12. *Trumpets were used also on the first and tenth day of the seventh month.* Ch. 29, 1. Le. 25, 24; *and on other great occasions.* Ex. 19, 13. &c.)

λ *(Having stayed in this twelfth station one year within thirteen days.)* Ex. 19, 1. De. 1, 6, 7.)

taken up from off the tabernacle of the testimony. 12 And the children of Israel took their journeys out of the wilderness of Sinai: and the cloud rested in the wilderness[μ] of Paran. 13 And they first took their journey according to the commandment[ν] of the LORD by the hand of Moses.— 14 In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab. 15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar. 16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon. 17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur. 19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. 20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. 21 And the Kohathites set forward, bearing the sanctuary: and *the other*[ξ] did set up the tabernacle against they came.

22 And the standard of the camp of the children of Ephraim[ς] set forward according to their armies: and over his host *was* Elishama the son of Ammihud. 23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. 24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 And the standard of the camp of the children of Dan[o] set forward, *which was* the rereward[o] of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai. 26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran. 27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan. 28 Thus[π] *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 And Moses said unto Hobab,[ρ] the son of Raguel the Midianite, Moses' father in law, "We are journeying unto the place of which the LORD said,[σ] I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel."

30 And he said unto him, "I will not go; but I will depart to mine own land, and to my kindred."

31 And he said, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.[τ] 32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee."[υ]

33 And they departed from the mount[x] of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting[y] place for them. 34 And the cloud[z] of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, "Rise up, LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee."[a] 36 And when it rested, he said, "Return, O LORD, unto the many[φ] thousands of Israel."

XI.] A.M. 3834. B.C. 1607. [125

The people long with too great impatience for the fish and refreshing vegetables which they had enjoyed in Egypt.

AND *when* the people complained,[χ] it displeased[ψ] the LORD: and the LORD heard *it;* and His anger was kindled; and the fire of the

μ *(There were two stopping places between Sinai and Paran.* Ch. 11, 34, 35, and 12, 16. *These are not mentioned here, because particulars are not dwelt upon. It is probable that the whole section, from* ch. x. 11 *to the end of* ch. xii., *was written after the camp was pitched in Paran.)*

ν *(The will and pleasure of God was signified to them by the removal of the cloud,* ve. 11, 12, *and by His express command.* The LORD our God spake unto us in Horeb, saying, "Ye have dwelt long enough in this mount: turn you, and take your journey."..... De. 1, 6, 7.)

ξ That is, *The Gershonites and the Merarites.* See ve. 17. Ch. 1, 51. *(This they did, that the ark and other holy utensils, carried by the Kohathites, might be forthwith received into their proper places.* Kidder.)

ς *(This tribe was the rear-guard while in camp; it was not so on the march. Judah led the tribes before the sanctuary; Ephraim those that followed it.)*

ο *(The N. side,* ch. 4, 2, 5. *Here were collected such as were less able to fight, and those who were legally unclean.* Ch. 5, 2. Jos. 6, 9, 13.)

π Heb., *these.*

ρ *(Jethro, Hobab, or Raguel, the father in law of Moses, did return.* Ex. 18, 27. *This probably was his son.)*

σ (Ge. 12, 7, *and often subsequently.)*

τ *(There is no discrepancy. God, through the cloudy pillar, was to guide His people, but Hobab, so well acquainted with the country, would be of the greatest service in procuring pasturage for the flocks and water for the people, when the Lord previously had pointed out the place of encampment.* Job 29, 15. *Also parties took several journies while the grand army lay still.* See ch. xiii., xx., xxxi., & xxxii.)

υ *(From subsequent mention of the Kenites, (descended from Hobab,) it may be inferred that he did not ultimately decline Moses' invitation.)* Ju. 1, 16, and 4, 11. 1 Sa. 15, 6. Ch. 24, 21. 1 Chr. 2, 55. Je. 35, 6. 2 Ki. 10, 15, 23.

χ Ex. 3, 1.

ψ Je. 31, 2.

ω Ne. 9, 19.

α Ps. 132, 8. Cited Ps. 68, 1.

φ Heb., *ten thousand thousands.*

χ Or, *were as it were complainers. (Uneasy at their three days' march* (ch. 10, 33) *in the midst of the hot season.) (They may also have expected a change of food with a change of scene.)*

ψ Heb., *it was evil in the ears of, &c.*

LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.[β]

3 And he called the name of the place Taberah:[γ] because the fire of the LORD burnt among them.

4 And the mixt[δ] multitude that *was* among them fell a lusting:[ε] and the children of Israel also wept[ζ] again, and said, "Who shall give us flesh to eat? 5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks,[η] and the onions, and the garlick; 6 but now our soul *is* dried away:[θ] *there is* nothing at all, beside this manna, *before* our eyes."

7 And the manna *was* as coriander seed, and the colour[ι] thereof as the colour of bdellium. 8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. 9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, "Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me? 12 Have I conceived all this people? have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing[κ] father beareth the sucking child, unto the land which Thou swarest unto their fathers? 13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. 14 I am not able to bear all this people alone, because *it is* too heavy for me. 15 And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight; and let me not see[λ] my wretchedness."

16 And the LORD said unto Moses, "Gather unto Me seventy[μ] men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand[ν] there with thee. 17 And I will come down and talk with thee there: and I will take of the Spirit[b] which *is* upon thee, and will put *it* upon them; and they shall bear[ξ] the burden of the people with thee, that thou bear *it* not thyself alone. 18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. 19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20 *But* even a whole[ο] month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before Him, saying, Why came we forth out of Egypt?"

21 And Moses said, "The people among whom I *am*, *are* six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. 22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?"[π]

23 And the LORD said unto Moses, "Is the LORD's hand waxed short?[d] thou shalt see[c] now whether My word shall come to pass unto thee or not."

24 And Moses went out, and told

β Heb., *sunk.*

γ That is, *a burning.* De. 9, 22.

δ *(The rereward under the standard of Dan, comprising the dregs and scum of the people gathered together from all parts.* Bochart.)

ε Heb., *lusted a lust.*

ζ Heb., *returned and wept (rather, the children of Israel also sat and wept.)*

η *(The Fenu-Grec, known in Egypt under the name of Helbeh, is an annual very much resembling clover. The young fresh shoots before blossoming are a very delicious food.* Pic. Bib.)

θ *(When Damietta was besieged in* 1218, *many of the more delicate Egyptians, although they had corn in abundance, pined away and died for want of the garlic, onions, fish, birds, fruits and herbs, to which they had been accustomed.* Pic. Bib.)

ι Heb., *eye of it as the eye of.* Ex. 16, 14, 31.

κ *(The true secret of much of their conduct was that they had no public spirit—none of that spirit which enables men to understand the necessity of making unusual exertions, and of undergoing great privations, for the attainment of the high objects set before them; wanting this, they looked upon their leaders as children look towards their parents—as those who were bound to keep them in all comfort, and to make the paths they trod smooth and easy for them.* Kitto.)

λ (That is, *let me not suffer. To see death is to die,* Ps. 89, 48; Lu. 2, 26; *to see salvation is to be saved,* Ps. 50, 23, and 91, 16; *to see labour & sorrow is to be miserable.* Je. 20, 18.)

μ *(These seventy elders were appointed about a year after those spoken of,* Ex. 18, 25, *who by the advice of Jethro had been chosen in civil & smaller matters.)*

ν *(That they may thereby be the better known to the people.* Kidder.)

b ...Thou gavest also Thy good Spirit to instruct them... Ne. 9, 20. 1 Sa. 10, 6. 2 Ki. 2, 15. Is. 44, 3. Jo. 2, 28.

ξ *(Havernick thinks that these "were by no means a standing magisterial authority;" they were added to assist Moses in the government of the people in the wilderness. From these the Jewish Sanhedrim took its rise, and the number of the seventy disciples no doubt has reference to it.)*

ο Heb., *month of days.*

π *(Perhaps the intention of the sacred writer was, by these words, to represent the mortality as consequent upon the avidity with which they fed upon food miraculously furnished.)*

d Behold, the LORD's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. Is. 59, 1, and 50, 2.

c Ps. 78, 27.

the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the Spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the Spirit rested upon them, they prophesied,[ρ] and did not cease.[σ]

26 But there remained[τ] two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the Spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, "Eldad and Medad do prophesy in the camp."

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, "My lord Moses, forbid[υ] them."

29 And Moses said unto him, "Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put His Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the LORD, and brought[χ] quails[ψ] from the sea, and let *them* fall by the camp, as it were a day's journey[ω] on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high*[α] upon the face of the earth. 32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers:[β] and they spread *them* all abroad[γ] for themselves round about the camp. 33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah:[γ] because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode[δ] at Hazeroth.

XII.] A.M. 3834. B.C. 1607. *The sedition of Miriam and Aaron.* [126

AND Miriam and Aaron spake against Moses because of the Ethiopian[ε] woman whom he had married: for he had married[ζ] an Ethiopian woman. 2 And they said, "Hath the LORD indeed spoken only by Moses? hath He not spoken also by us?[ε]"

And the LORD heard[f] *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, "Come out ye three[ι] unto the tabernacle of the congregation."

And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And He said, "Hear now My words: If there be a prophet among you, *I* the LORD will make Myself known unto him in a vision,[κ] *and* will speak unto him in a dream. 7 My servant Moses *is* not so, who *is* faithful[ζ] in all Mine house. 8 With him will I speak mouth to mouth, even apparently,[λ] and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against My servant Moses?"

9 And the anger of the LORD was kindled against them; and He departed.

ρ (Rather, *they spake under Divine influence. There is no evidence in the narrative of their prophesying in the sense of foretelling future events.* Winz apud Maurer.)

σ (Rather, *and did not add or repeat it*, i.e., *they spake with a power and vehemence on this occasion such as by which they were never afterwards distinguished.* Maurer, De Wette, *with which the Syriac and Septuagint agree.* Baumgarten *coincides with this view.*)

τ (*Perhaps, as the Jewish commentators think, Moses chose six men out of every tribe, which would leave two over.*)

υ (*Imagining it would lessen Moses' authority if these two men should appear to have no commission under him.*)

χ (*The second time, above a full year after those,* Ex. 16, 13, *which were given at their eighth station before they came to Sinai.*)

ψ (*These migratory birds must have been well known to the Israelites while in Egypt. At the proper season they resort thither in vast flocks.*)

ω Heb., *as it were the way of a day.*

α (*The Vulgate renders, "Flew in the air at the height of two cubits from the ground;" and so also the Jewish writers.*)

β (*The homer contained a hundred ounces.*) Ex. 16, 36. Ez. 45, 11.

γ (That is, *The graves of lust.*

δ Heb., *they were in, &c.*

ε Or, *Cushite.* (That is, *Zipporah, who was of the land of Midian, which was in the Arabian Cush.* Hab. 3, 7. Comp. Eze. 30, 9. 2 Ki. 19, 9. 2 Chr. 14, 9, with 21, 16. Is. 18, 1. Zep. 3, 10.)

ζ Heb., *taken.* (*The law permitted marriage with foreign women, prohibiting it only with the Canaanites.*)

ε Ex. 15, 20. Mi. 6. 4.

f Ge. 29, 33. Ch. 11, 1. 2 Ki. 19, 4. Is. 37, 4. Ez. 35, 12.

ι (*"The alliance with a foreigner," says a clever writer, "might naturally enough be seized on as a ground of factious complaint, & his obligation to divorce her be urged, now that he was raised to so peculiar an authority over his countrymen; not to say that, at this particular juncture, his brother and sister may have been stimulated by jealousy of the apprehended influence of the brother or uncle of Moses' wife."*)

κ (*An enigmatical representation.* Ge. 15, 1. Ez. 1, 1. Da. 8, 2. Ac. 10, 11.)

ζ Ne. 3, 2, 5.

λ (*The word rendered "vision" in* ve. 6 *also has the sense of mirror,* 1 Co. 13, 12: *that used here signifies "countenance," implying the greater directness of the communications made to Moses.*)

[10] And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked[μ] upon Miriam, and, behold, *she was* leprous.

[11] And Aaron said unto Moses, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. [12] Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb."

[13] And Moses cried unto the LORD, saying, "Heal her now, O God, I beseech Thee."

[14] And the LORD said unto Moses, "If her father had but spit[σ] in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*."

[15] And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*. [16ν] And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

XIII.] A.M. 3834. B.C. 1607. [127

The spies sent to view the promised land.

AND the LORD spake unto Moses, saying, [2] "Send[ξ] thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them."

[3] And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads[ο] of the children of Israel. [4] And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur. [5] Of the tribe of Simeon, Shaphat the son of Hori. [6] Of the tribe of Judah, Caleb[h] the son of Jephunneh. [7] Of the tribe of Issachar, Igal the son of Joseph. [8] Of the tribe of Ephraim, Oshea the son of Nun. [9] Of the tribe of Benjamin, Palti the son of Raphu. [10] Of the tribe of Zebulun, Gaddiel the son of Sodi. [11] Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi. [12] Of the tribe of Dan, Ammiel the son of Gemalli. [13] Of the tribe of Asher, Sethur the son of Michael. [14] Of the tribe of Naphtali, Nahbi the son of Vophsi. [15] Of the tribe of Gad, Geuel the son of Machi.—[16] These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.[π]

[17] And Moses sent[ρ] them to spy out the land of Canaan, and said unto them, "Get you up this *way* southward,[σ] and go up into the mountain: [i] [18] and see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many; [19] and what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds; [20] and what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land."

Now the time *was* the time of the firstripe[ς] grapes.

[21] So they went up, and searched the land from the wilderness of Zin[τ] unto Rehob,[υ] as men come to Hamath.[φ] [22] And they ascended by the south, and came unto Hebron; where Ahiman,[ψ] Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan[ω] in Egypt.) [23] And they came unto the brook[α] of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs. [24] The place was called the brook[β] Eshcol,[γ] because of the cluster of grapes which the children of Israel cut down from thence.[δ]—[25] And they returned from searching of the land after forty days.

μ *(It was the duty of the priest himself to judge of the existence of leprosy in any, & to exclude it from the camp. "It is not, therefore, without a point," says Kitto, "remarked that Aaron looked." This fact made him the very person to pronounce the sentence upon the sharer of his sin.)*

σ Or, *before her. (Chardin says that spitting before any one, or spitting upon the ground in speaking of any one's actions, is throughout the East an expression of extreme detestation.)*

ν *(This verse is made the first of the next chapter by the Samaritan, and immediately follows,* "Then Moses said, Ye are come, &c. See De. 1, 20. Kennicott.)

ξ *(In* De. 1, 22. *the people are represented as instituting this investigation. There is no contradiction. The people made the request; it was referred to the Lord, and He, from whom all authority proceeded, gave His permission.* De. 9, 23.)

ο *(Called rulers,* ver. 2; *men of authority among their tribes.* Ex. 18, 21.)

h Forty years old was (he) when Moses.....sent (him)... Jos. 14, 7, 13, 14.) Ju. 1, 12.

π *(Whose help is Jehovah.* Ex. 18, 9; and 32, 17. *The Septuagint, Josephus, and the New Testament call him Jesus. Being appointed to save the people and bring them into the possession of the promised land, he therein was a type of our blessed Saviour.)*

ρ *(Not for his own satisfaction or out of any distrust.)*

σ *(The most dry and barren part of it.* Comp. Jos. 14, 1—3. Ju. 1, 15. Ps. 126, 4.)

i Ge. 14, 10. Ju. 1, 9.

ς *(In the month of August, but the cluster they cut in Eshcol was of the second gathering, viz., September.)*

τ *(This is not the same as that in* Ex. 16, 1.)

υ *(On the northwest border, not far from Dan,* Ju. 18, 27—29. 2 Sa. 10, 8.)

φ *(On the northwest, near Mt. Hermon.)*

ψ *(These are not the names of individuals but of whole tribes.)*

ω *(This mention of Zoan (Tanis) was suited to a nation coming out of Egypt and familiar with its antiquities.)*

α Or, *valley.*

β Or, *valley.*

γ (That is, *a cluster of grapes. (Mariti, an Italian traveller, tells us that in Syria he has seen grapes of so extraordinary a size that a single person could certainly not carry a bunch far without losing some of them.)*

δ *(The valley through which lies the commencement of the road from Hebron to Jerusalem. This valley is now full of vineyards and olive-yards; the former chiefly in the valley itself, the latter up the sides of the enclosing hills.* Kitto's Cyc.)

[26] And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit[c] of the land. [27] And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit[c] of it. [28] Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children[ζ] of Anak there. [29] The Amalekites[k] dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea,[η] and by the coast of Jordan."

[30] And Caleb[θ] stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

[31] But the men that went up with him said, "We be not able to go up against the people; for they *are* stronger than we."

[32] And they brought up an evil report of the land which they had searched unto the children of Israel, saying, "The land, through which we have gone to search it, *is* a land that eateth[ι] up the inhabitants thereof; and all the people that we saw in it *are* men of a great[κ] stature. [33] And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."[λ]

XIV. A.M. 3834. B.C. 1607. *The conduct of the people on the report of the spies.* [128

AND all the congregation lifted up their voice, and cried; and the people wept[μ] that night. [2] And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, "Would God that we had died in the land of Egypt! or would God we had died[ν] in this wilderness! [ξ] [3] And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?"

[4] And they said one to another, "Let us make a captain,[ο] and let us return into Egypt."

[5] Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

[6] And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes: [7] and they spake unto all the company of the children of Israel, saying, "The land, which we passed through to search it, *is* an exceeding good land. [8] If the LORD delight[ι] in us, then He will bring[π] us into this land, and give it us; a land which floweth with milk and honey.[ρ] [9] Only rebel[σ] not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence[τ] is departed from them, and the LORD *is* with us: fear them not."

[10] But all the congregation bade[υ] stone them with stones.

And the glory of the LORD appeared in[φ] the tabernacle of the congregation before all the children of Israel. [11] And the LORD said unto Moses, "How long will this people provoke[m] Me? and how long will it be ere they believe Me, for all the signs which I have shewed among them? [12] I will smite them with the pestilence, and disinherit them, and will make of thee[n] a greater nation and mightier than they."

[13] And Moses said unto the LORD, "Then the Egyptians shall hear *it*, (for Thou broughtest up this people

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c (*They spake as men who needed to say but little, with the material evidence they were able to produce.* Kitto.)

ζ (*A tribe of Cushite wanderers from Babel, and of the same race as the Philistines.*)

k Ex. 17, 8. Ch. 14, 43. Jn. 6, 3. 1 Sa. 14, 48, and 15, 3, &c.

η (*The Mediterranean.*)

θ (*Caleb & Joshua were the representatives of the two great tribes of Judah and Ephraim, yet such was the pertinacity of the people that their representations were totally disregarded.*)

ι (That is, *extremely unhealthy,* Dathe. *In this they contradict themselves.* See ver. 28.)

κ Heb., *men of statures. (Besides the Anakim the Rephaim were a powerful race, but it was false that all the people were gigantic.)*

λ (*Disdained them as Goliath did David,* 1 Sa. 17, 42; *and they having no spirit and no confidence in God, were discouraged.*)

μ (*With scarcely any mental firmness and with almost no religion, they could bear no reverses and were ever at their wits' end.* Clarke.)

ν (*This which they foolishly wish for happens to them.* Verses 28, 29.)

ξ (*When*).....the LORD smote the people with a very great plague. Ch. 11, 33.

ο (*This it appears they did*).....In their rebellion appointed a captain to return to their bondage... Ne. 9, 17, (*probably one of the spies.*) Ac. 7, 39.

ι The LORD had a delight in thy fathers to love them, and He chose their seed after them...De. 10, 15.

π (*If God was on their side, the strength of the Canaanites was not to be feared.*)

ρ (*Exuberantly productive, rich pasturage, and lovely vegetation.*)

σ (*To return to Egypt would be to rebel against God who had so miraculously delivered, preserved, & appointed them to take possession of Canaan.*)

τ Heb., *shadow.* (*A shadow, being a defence against heat, is used here for defence or protection.*) Ps. 57, 1; 63, 7; 91, 1; 121, 5, 6. Is. 30, 2.

υ (*The timely appearance of the divine glory prevented their design.*)

φ Rather, "upon" *the tabernacle, for* "in" *the tabernacle the people could not have seen it.* Patrick.)

m ...Ps. 95, 8. He. 3, 8.

n Ex. 32, 10.

in Thy might from among them;) 14 and they will tell *it* to the inhabitants of this land: *for* they have heard that Thou LORD *art* among this people, that Thou LORD art seen[χ] face to face, and *that* Thy cloud standeth[ψ] over them, and *that* Thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. 15 Now *if* Thou shalt kill *all* this people as one man, then the nations which have heard the fame of Thee will speak, saying, 16 Because the LORD was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness. 17 And now, I beseech Thee, let the power of my Lord be great,[ω] according as Thou hast spoken, saying, 18 The LORD *is* long-suffering,[ο] and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. 19 Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now."[α]

20 And the LORD said, "I have pardoned according to thy word: 21 but *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.[β] 22 Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten[γ] times, and have not hearkened to My voice; 23 surely[δ] they shall not see the land which I sware[ρ] unto their fathers, neither shall any of them that provoked Me see it: 24 but My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess[q] it." 25 Now the Amalekites and the Canaanites dwelt[ε] in the valley. "To morrow turn you, and get you into the wilderness by the way of the Red sea."

26 And the LORD spake unto Moses and unto Aaron, saying, 27 "How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against Me. 28 Say unto them, *As truly as* I live, saith the LORD, as[r] ye have spoken in Mine ears, so will I do to you: 29 your carcases shall fall in this wilderness: and all that were numbered of you, according to your whole number, from twenty[ζ] years old and upward, which have murmured against Me, 30 doubtless ye shall not come into the land, *concerning* which I sware[η] to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But *as for* you,[s] your carcases, they shall fall in this wilderness. 33 And your children shall wander[θ] in the wilderness forty[ι] years, and bear your whoredoms, until your carcases be wasted in the wilderness. 34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know My breach of promise.[κ] 35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die."

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, 37 even those men that did bring up the evil report upon the land, died by the plague[λ] before the LORD. 38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were*

χ *(Known to be present by a visible sign thereof.)* Ve. 10. Ex. 15, 14. Jos. 2, 9, and 5, 1.

ψ *(It stood at certain times "above" the whole congregation, overshadowing them from the scorching rays of the sun.* Ps. 105, 39. *It was probably from this circumstance that the shadow of the Lord was used to signify the Divine protection.* Clarke.)

ω *(In the greatness of Thy mercy.)*

ο Ex. 34, 6. Ps. 103, 8, and 145, 8. Jonah 4, 2.

α Or, *hitherto.*

β *(Although this people be not brought into the promised land, My name shall be honoured among all the inhabitants of the earth who shall hear of these things.)*

γ *(Very often.)* Ge. 31, 7. Ne. 4, 12. Job 19, 3.

δ Heb., *If they see the land.*

ρ Ps. 95, 11.

q Moses sware on that day, saying, "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever."....Jos. 14, 9. De. 1, 36.

ε (Rather, *dwell*; i. e., *lie in wait for you at the bottom of the other side of the mountain.* Patrick. *Therefore do not go forward lest ye fall into their ambushes.)*

r Ve. 23. Ch. 26, 65; and 32, 11. De. 1, 35. He. 3, 17.

ζ *(The Levites who were reckoned from a month,* ch. 3, 15, *are not included in this sentence.* Ch. 1, 45, and 26, 64.)

η Heb., *lifted up My hand.* Ge. 14, 22.

s With many of them God was not well pleased; for they were overthrown in the wilderness. 1 Co. 10, 5. Ch. 26, 65.

θ Or, *feed (shift as for pasture from one part of the desert to another.)*

ι *(Reckoned from their coming out of Egypt, thirty-eight and a half years from the present time.)*

κ Or, *altering of My purpose. (My hostility,* Maurer. *My anger,* Dathe. *My abandonment (of you),* De Wette. *Then shall ye know what it is when I forsake you.* Gesenius. *Dr. Waterland says, "This is a harsh translation.....and not warranted. Some of our older English translations had a juster rendering.* Matthew's Bible—"*Ye shall feel my vengeance.*" The Great Bible, "*Ye shall know my displeasure.*")

λ *(Not the plague of medical writers, nor the glandular disease of the East, but a sudden visitation.)*

of the men that went to search the land, lived *still*.[μ]

39 And Moses told these sayings unto all the children of Israel: and the people mourned[t] greatly. 40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, "Lo, we *be here*, and will[ν] go up unto the place which the LORD hath promised: for we have sinned."

41 And Moses said, "Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. 42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies. 43 For the Amalekites and the Canaanites *are* there[ξ] before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you."

44 But they presumed[ο] to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.[u]

XV.] A.M. 3834. B.C. 1607. *Renewal of the laws respecting offerings.* [129

AND the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, 3 and will make an offering[π] by fire unto the LORD, a burnt[ν] offering, or a sacrifice[ρ] in performing[σ] a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: 4 then shall[w] he that offereth his offering unto the LORD bring a meat offering of a tenth deal[τ] of flour mingled with the fourth *part* of an hin[υ] of oil. 5 And the fourth *part* of an hin of wine[x] for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. 6 Or for a ram, thou shalt prepare *for* a meat offering two[φ] tenth deals of flour mingled with the third[χ] *part* of an hin of oil. 7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD: 9 then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. 10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD. 11 Thus[ψ] shall it be done for one bullock, or for one ram, or for a lamb, or a kid. 12 According to the number that ye shall prepare, so shall ye do to every one according to their number. 13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger[ω] sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. 15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD. 16 One[α] law and one manner shall be for you, and for the stranger that sojourneth with you."

17 And the LORD spake unto Moses, saying, 18 "Speak unto the children of Israel, and say unto them, When[γ] ye come into the land whither I bring you, 19 then it shall be, that, when[β] ye eat of the bread of the land, ye shall offer up an heave offering unto

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μ *(From the extraordinary doom which fixed to every man the extreme limits of his possible existence, and avowedly gave time no object but their deaths, Joshua and Caleb were excepted. Thus the two on whom they were about to inflict death were destined to survive them all.* Kitto.)

t Ex. 33, 4.

ν *(They refused to take their journey into the wilderness).*

ξ *(Their enemies ascending the valley on the other side had gained the advantageous post on the hill top.)*

ο *(With God's promised presence, the people had despaired of taking the land; now, without that presence and in known opposition to the divine will, they deem themselves powerful enough to carry all before them. Masses of men are ever more subject to sudden changes from panic to presumption and the contrary, than are individuals.)*

u Ch. 21, 3. De. 1, 44. Ju. 1, 17.

π *(The additions here made to the ritual of burnt & peace offerings deserve notice. Immediately following the plague and the declaration that all of that generation should die in the wilderness these additions, pointing directly to the future and certain occupancy of the promised land, were designed to cherish hope.)*

ν Le. 1, 2, 3.

ρ *(A peace offering, so the word sometimes imports.)*

σ Heb., *separating.*

w Le. 2, 1, and 6, 11.

τ *(The tenth part of an ephah, which was an omer—six pints.)*

υ *(A hin was the sixth of an ephah —one gallon two pints.)*

x Ch. 28, 7, 14.

φ *(Twelve pints.)*

χ *(Three pints.)*

ψ *(The quantities were augmented in proportion to the size of the sacrifice with which it was offered.)*

ω *(That thus foreigners might not be able to introduce any departure from the prescribed ritual.)*

α *(The law which placed on the same footing, in respect of their offerings, the Israelite and the stranger should mitigate our views respecting the exclusiveness of the Jewish religion. The stranger was distinguished from the Hebrew in respect to civil privileges, more especially the right of a permanent property in the land. But if he should be willing to make an offering to the Lord, he not only was to do as the Hebrew did, but would experience the same return, even that which was proper to a sacrifice. It would be a sweet savour unto the Lord, and He, therefore would be alike propitious to him as to the children of Abraham.* Chalmers.)

γ Ve. 2. De. 26, 1.

β *(An offering every time they baked.* Ez. 44, 30. *Analogous to grace before meals.)* Pr. 3, 9. De. 26, 2.

the LORD. 20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave[z] offering of the threshingfloor, so shall ye heave it. 21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 And if ye have erred,[a] and not observed all these commandments, which the LORD hath spoken unto Moses, 23 even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations; 24 then it shall be, if *ought* be committed by ignorance without[γ] the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner,[δ] and one kid of the goats for a sin offering.[ε] 25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: 26 and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 And if any soul[ζ] sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. 29 Ye shall have one law for him that sinneth[η] through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth *ought* presumptuously,[θ] *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. 31 Because he hath despised[ι] the word of the LORD, and hath broken His commandment, that soul shall utterly be cut off; his iniquity[ε] *shall be* upon him."

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. 33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. 34 And they put him in ward,[ι] because it was not declared what should be done to him.

35 And the LORD said unto Moses, "The man shall be surely put to death:[d] all the congregation shall stone him with stones without the camp."

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 And the LORD spake unto Moses, saying, 38 "Speak unto the children of Israel, and bid them that they make them fringes[κ] in the borders of their garments throughout their generations, and that they put upon the fringe of the borders[λ] a ribband[e] of blue: 39 and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: 40 that ye may remember, and do all my commandments,[μ] and be holy unto your God. 41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God."

XVI.] A.M. 3834. B.C. 1607. KADESH. *The rebellion of Korah.* [130

NOW Korah,[ν] the son of Izhar, the son of Kohath, the son of

z Le. 2, 14, and 23, 10.

a Sep Le. 4, 2—13.

γ Heb., *from the eyes. (Some sin of omission.)*

δ Or, *ordinance.*

ε *(The offerings here required are more costly and imposing than those formerly required,* Le. 4, 13—21. *There may be some truth in the opinion that, as the people became more familiar with the law, there was a fitness in repressing infractions of it, by an increase of the penalty incurred.)*

ζ *(Any private person...*any one of the common people.....Le. 4, 27.)

η Heb., *doth.*

θ Heb., *with an high hand. (The circumstance of this presumptuousness not being explicitly set forth does not take away from the practical usefulness of this law, but rather, perhaps, greatly promotes & subserves it, as being fitted to awaken our vigilance and alarm, and so to keep us further within the bounds of safety.* Chalmers.) De. 17, 12. Ps. 19, 13. He. 10, 26. 2 Pe. 2, 10.

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b 2 Sa. 12, 9.

c Ez. 18, 20.

ι *(Not because there were no directions in the matter,* Ex. 31, 14, and 35, 2, *but because, as in the case* Le. 24, 10—16, *it was the first instance of the kind, and it was therefore desirable that the punishment should be exemplary & solemn.)*

d Pr. 13, 13.

κ *(A national costume or badge to be adopted. An appeal is thus made to a powerful principle in our nature. Le Clerc thinks that the selection of blue, the colour of the high priest's robe,* Ex. 39, 22, *may have been designed to intimate to the wearer that he belonged to "a kingdom of priests, a holy nation.")*

λ ...Upon the four quarters (*wings*) of thy vesture wherewith thou coverest thyself. De. 22, 12.

e Mat. 23, 5.

μ *(When a thing is appointed to represent another —no matter how different, that first object becomes the regular representative or sign of the other. .....The fringes, being appointed by God to represent and bring to mind the commandments of God, the mention or sight of them conveyed the intelligence intended.* Clarke.)

ν *(Korah...took Dathan and Abiram,* &c. Manrer. *Korah took,* i.e., *gathered to himself men, made for himself a party.* Baumgarten.)

Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:* 2and they rose[ξ] up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: 3and they gathered themselves together against Moses and against Aaron, and said unto them, "*Ye take* too much upon you,[o] seeing all the congregation *are* holy every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?"

4And when Moses heard *it*, he fell[π] upon his face: 5and he spake unto Korah and unto all his company, saying, "Even to morrow the LORD will shew[ρ] who *are* His, and *who is* holy; and will cause *him* to come near unto Him: even *him* whom He hath chosen[ſ] will He cause to come near[σ] unto Him. 6This do; Take you censers, Korah, and all his company; 7and put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too[σ] much upon you, ye sons of Levi."

8And Moses said unto Korah, "Hear, I pray you, ye sons of Levi: 9*seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister[τ] unto them? 10And He hath brought thee near *to Him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood[υ] also? 11For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?"

12And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, "We will not come up: 13*is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince[φ] over us? 14Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put[χ] out the eyes of these men? we will not come up."

15And Moses was very wroth,[ψ] and said unto the LORD, "Respect not Thou their offering: I have not taken one ass[ω] from them, neither have I hurt one of them."

16And Moses said unto Korah, "Be thou and all thy company before the LORD, thou, and they,[α] and Aaron, to morrow: 17and take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers: thou[β] also, and Aaron, each *of you* his censer."

18And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. 19And Korah gathered[γ] all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20And the LORD spake unto Moses and unto Aaron, saying, 21"Separate yourselves from among this congregation, that I may consume them in a moment,"

22And they fell upon their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?"

23And the LORD spake[δ] unto Moses, saying, 24"Speak unto the congregation, saying, Get you up from about the tabernacle[ε] of Korah, Dathan, and Abiram."

25And Moses rose up and went[ζ]

ξ ("This conspiracy," says Kitto, "occurred at precisely such a time—if at one time more than another—that we might expect to hear of plots and conspiracies among the people." The arrangement of the political & sacred administration was still recent. The people were depressed, and in a fit state to be tampered with. The late want of success would induce them to listen to any complaints as to the fitness of their leaders. Korah, descended from a brother of Amram, father of Moses and Aaron, belonged probably to the elder branch of the family. Dathan, Abiram, and On were of the tribe of Reuben, whose pride would be most hurt at the precedence given to Judah.)

o Heb., It is much for you.

π (Either to pray to God, or to prevail with them to desist.) Ve. 22. Ch. 14, 5, and 20, 6.

ρ (Will in some way or other justify the vocation of them to their eminent and separate offices.)

ſ 1 Sa. 2, 28. Ps. 105, 26. Eze. 44, 15, 16.

σ Ve. 26. Comp. 2 Ti. 2, 19, with ve. 26.

σ (Let the station wherein you are suffice you, and aspire not after greater dignity. Patrick.)

τ (That is, minister in their room and stead.)

υ (They contended that the priesthood ought not to have been appropriated to Aaron and his family.) Jude 11.

φ (Brought them out of Egypt, a very plentiful country, while he had no real intention ever to bring them into Canaan; that he designed only to carry them about, through innumerable difficulties, until he could inure them to servitude, and make himself altogether a prince over them Shuckford)

χ Heb., bore out. (That is, do you suppose these men are blind? Dathe. Can you prevent them from seeing what they now see, that your promises cannot be depended upon?)

ψ (Indignant at the unmerited accusations which were cast upon him.)

ω (Perhaps no beast for the saddle, such as were wont to be presented to great persons, had been accepted by him. So Samuel. 1 Sa. 12, 3. Ac. 20, 33. 2 Co. 7, 2.)

α (Let every man of them stand before the Lord at the door of the tabernacle, to do the office of priests.)

β (Korah, to stand by Aaron, since he pretended to be Aaron's equal.)

γ (To be witnesses of the issue of the trial.)

δ (Having granted his petition.)

ε (This seems distinct from the tents in ve. 27.)

ζ (In the hope of persuading those who refused to come to him.)

unto Dathan and Abiram; and the elders of Israel followed him. 26 And he spake unto the congregation, saying, "Depart,[h] I pray you, from the tents[ζ] of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins."

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, "Hereby ye shall know that the LORD hath sent me to do all these works;[η] for *I have* not *done them* of mine own mind. 29 If these men die the common[θ] death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me. 30 But if the LORD make[ι] a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick[κ] into the pit; then ye shall understand that these men have provoked the LORD."

31 And it came to pass, as he had made an end of speaking all these words, that the ground clave[i] asunder that *was* under them: 32 and the earth opened her mouth, and swallowed them up, and their houses, and all the men[λ] that *appertained* unto Korah, and all *their* goods. 33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. 34 And all Israel that *were* round about them fled at the cry of them: for they said, "Lest the earth swallow us up *also*." 35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.[μ]

36 And the LORD spake unto Moses, saying, 37 "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning,[ν] and scatter thou the fire yonder; for they are hallowed.[ξ] 38 The censers of these sinners against their own souls,[ο] let them make them broad plates *for* a covering of the altar:[π] for they offered them before the LORD, therefore they are hallowed: and they shall be a sign[ρ] unto the children of Israel."

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: 40 *to be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

A.M. 3834. B.C. 1607.
The people murmur at the punishment of Korah. [131

41 BUT on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, "Ye have killed[σ] the people of the LORD."

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. 43 And Moses and Aaron came[τ] before the tabernacle of the congregation.

44 And the LORD spake unto Moses, saying, 45 "Get you up from among this congregation, that I may consume them as in a moment."

And they fell upon their faces.

46 And Moses said unto Aaron, "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto[υ] the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun."

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h Ge. 19, 12, 14. Is. 52, 11. 2 Co. 6, 17. Re. 18, 4.

ζ (*"The situation of the two parties" says Palfrey, "in relation to one another, when in camp, was such as to afford them all facilities for exciting one another's passions, and maturing the plot. The allotted place of the tents of Reuben was on the south side of the court; and between them & the tabernacle was the encampment of the Kohathites, the division of the Levitical family to which Korah belonged."*)

η (*The appointing Aaron to be priest, and the Levites to minister, and his undertaking the government, and appointing Korah and his company to take censers.* De. 18, 22. Zec. 2, 9, and 4, 9. Jno. 5, 36.)

θ Heb., *as every man dieth.*

ι Heb., *create a creature.*

κ (*Alive, from the Saxon* cwic.)

i Ch. 27, 3. De. 11, 6. Ps. 106, 17.

λ (That is, *the servants of Korah, for his sons had not participated in their father's crime, & therefore did not perish with him.*) Notwithstanding the children of Korah died not. Ch. 26, 11. (*The sons of Korah are often mentioned in the titles to the Psalms and elsewhere.*)

μ (*With unhallowed hands.*) Who shall stand in His holy place?...he that hath clean hands and a pure heart. Ps. 24, 3, 4.

ν (*Out of the place where they who offered incense were destroyed by fire,* ve. 35.)

ξ (*Separated to the use to which God should appoint them.*)

ο (*Who had brought destruction on themselves by their presumption.*)

π (*Not the altar of incense, for that was overlaid with gold,* Ex. 37, 26, *and these censers were of brass, but the altar of burnt offering.*)

ρ (*That God would accept no sacrifices which were not presented by the hands of the sons of Aaron. Aaron was the type of the High Priest of our profession, Christ Jesus.*)

σ (*They thought that Moses might, as on former occasions, have averted the punishment if he had interceded with God, & they considered him the cause of their death by having omitted to do so; and not only that indeed, but by actually calling for, or at least declaring, the punishment which befell those whom the earth swallowed up. We can see that the case was one which required strong and summary measures, but the excited multitude would not see this.* Pic. Bib.)

τ (*Either for safety, or to hear what directions the Lord would give.*)

υ (*On ordinary occasions incense could only be offered on the golden altar within the holy place, but on this extraordinary occasion an extraordinary remedy was provided.* Pic. Bib.)

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. 48 And he stood between the dead and the living; and the plague was stayed.φ

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and[χ] the plague was stayed.

φ (Thus while Aaron performed the duty of his office, a second divine testimony was given to him by the withdrawal of the plague, as the first had been by its infliction.)

χ (Rather, "for the plague was stayed," &c. therefore he returned to the tabernacle, having finished his business.)

XVII. 1 And the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name[ψ] upon his rod. 3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. 4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. 5 And it shall come to pass, *that* the man's rod, whom I shall choose,[ω] shall blossom: and I will make to cease from Me the murmurings of the children of Israel, whereby they murmur against you."

ψ ("The name of each person," Wilkinson remarks, in reference to the Egyptians, "was frequently written on his stick, instances of which I have seen in those found at Thebes.")

ω (To minister to Me in the priesthood.)

6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod[α] apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods. 7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.β

α Heb., *a rod for one prince, a rod for one prince.* (Their staff of office, or sceptre, which had been for some years in use, and was perfectly dry.)

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, "Bring Aaron's rod[κ] again before[γ] the testimony, to be kept for a token[δ] against the rebels;[ε] and thou shalt quite take away their murmurings from me, that they die not."

11 And Moses did *so:* as the LORD commanded him, so did he.

β (This miraculous testimony in favour of Aaron was designed to take advantage of that state of feeling the recent solemn event had caused, in order to prevent a recurrence of the conspiracy.)

κ Ho. 9, 4.

γ (That is, *before the two tables of the law.*)

δ (A reserved token, in addition to the covering of the brass plates, which was exposed in sight of the children of Israel.)

ε Heb., *children of rebellion.*

The service and responsibility of the priests and the Levites. [132

12 AND the children of Israel spake unto Moses, saying, "Behold, we die,[ζ] we perish, we all perish. 13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?"

ζ (This language shews that the whole proceeding, in connexion with the previous punishment, had made a salutary impression on the minds of the people.)

XVIII. 1 And the LORD said unto Aaron, "Thou and thy sons and thy father's house with thee shall bear[η] the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. 2 And thy brethren also of the tribe of Levi,[θ] the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness. 3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. 4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service[ι] of the tabernacle: and a stranger shall not come nigh unto you. 5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. 6 And I, behold, I have taken[κ] your brethren the Levites from among the

η (Lest Aaron and his sons might be too much elated by recent events, they are told that they must bear the blame of every thing not properly conducted in the ritual service.) Ch. 17, 13. Ex. 28, 38.

θ (The Levites were thus distinguished from the priests, to whom they acted as assistants. Their consecration was subsequent to that of the priests; they were initiated by Aaron and not by Moses, and a different ceremony accompanied their initiation. See ch. 8, 7.)

ι (It does not appear that the Levites, either when at home, or on service, had any particular dress.)

κ Ch. 3, 12, 45.

children of Israel: to you *they are* given *as* a gift for the LORD, to do the service[λ] of the tabernacle of the congregation. 7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death."

8 And the LORD spake unto Aaron, "Behold, I also have given thee the charge of Mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. 9 This shall be thine[μ] of the most holy things, *reserved* from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto Me, *shall be* most holy for thee and for thy sons. 10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee. 11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. 12 All the best[ν] of the oil, and all the best of the wine, and of the wheat, the firstfruits[ξ] of them which they shall offer unto the LORD, them have I given thee. 13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it. 14 Every thing devoted[ι] in Israel shall be thine. 15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man[m] shalt thou surely redeem, and the firstling of unclean beasts[n] shalt thou redeem. 16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five[ο] shekels, after the shekel of the sanctuary, which *is* twenty gerahs.[p] 17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD. 18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. 19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt[π] for ever before the LORD unto thee and to thy seed with thee."

20 And the LORD spake unto Aaron, "Thou shalt have no[ρ] inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel. 21 And, behold, I have given the children of Levi all the tenth[σ] in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation. 22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.[τ] 23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance. 24 But the tithes[q] of the children of Israel, which they offer *as* an heave offering unto the LORD, I[r] have given to the Levites to inherit: therefore I have said unto them, among the children of Israel they shall have no inheritance."

λ *(The Levites might not approach to the altar to minister at it, nor eat of the sacrifices.)* Heb. 9, 3, 6.

μ *(The priests had the tithes yearly of all the Levites, —about the hundredth part of the increase of all Israel. They had also all the firstfruits of all things, from all persons throughout the twelve tribes.* De. 18, 4. Nu. 15, 20. *They had also all the firstborn of oxen, sheep, and goats which were given them in kind; and the redemption money of the firstborn, and of unclean beasts.* Nu. 3, 46. Ex. 22, 29. 34, 19. De. 15, 19. *They had also all oblations, both voluntary & by vow, and the redemption of things devoted to God; all sacrifices for sin and trespass offerings, & the meat and drink offerings, and heave offerings; the breast & shoulder in peace offerings, and the skins of the whole burnt offerings; and all the tithes, firstfruits and oblations, were to be of the best sorts. They had, besides, thirteen cities and their suburbs.)* Ex. 23, 19, and 29, 27. Le. 7, 30; 10, 14; and 22, 2. De. 18, 3, 4. Ne. 10, 35.

ν Heb., *fat.* Ve. 29.

ξ *(These were of many sorts;* 1. *A sheaf,* Le. 23, 10; 2. *Two wave loaves,* ch. 28, 26, Le. 23, 15; 3. *A cake,* ch. 15, 20; 4. *In a basket,* De. 26, 2; 5. *Without any set proportion,* De. 18, 4. So Ex. 22, 29; 23, 19; and 34, 22. Le. 2, 12. Ez. 44, 30.)

ι Le. 27, 28.

m Ex. 13, 13, and 34, 20.

n Le. 27, 27.

ο (11*s.* 8*d.*)

p Ex. 30, 13. Le. 27, 25. Ez. 45, 12.

π *(A stipulated salary.* Dathe. *When solemn contracts were ratified, a dish of salt, as a symbol of their permanence, was in readiness, that each of the contracting parties might eat a few grains. For this reason an irrevocably, everlastingly, permanent covenant is called,* Nu. 18, 19; 2 Chr. 13, 5, *a covenant of salt.* Rosenmüller.) Le. 2, 13.

ρ *(An ordinance tending manifestly to secure their proper attention to their duties, & their dispersion in small settlements of their own, throughout Judæa.)*

σ *(Thus enabling them to devote their whole attention to their duties, and giving them station and influence among the people. The Levites had thirty-five cities and suburbs, twice at least more than some other tribes had that were double their number. See also* ch. 31, 30, 47.)

τ Heb., *to die.*

q At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee) ..... shall come, and shall eat, and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest. De. 14, 28, 29.

r Mal. 3, 8, 9.

[25] And the LORD spake unto Moses, saying, [26] "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe. [27] And *this* your heave offering shall be reckoned unto you, as though[υ] *it were* the corn of the threshingfloor, and as the fulness of the winepress. [28] Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive[s] of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. [29] Out of all your gifts ye shall offer every heave offering of the LORD, of all the best[φ] thereof, *even* the hallowed part thereof out of it. [30] Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as[χ] the increase of the threshingfloor, and as the increase of the winepress. [31] And ye shall eat it in every place, ye and your households: for it *is* your reward[t] for your service in the tabernacle of the congregation. [32] And ye shall[ψ] bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die."

XIX.] A.M. 3834. B.C. 1607. DESERT OF WANDERING. *The water of purification.* [133

AND the LORD spake unto Moses and unto Aaron, saying, [2] "This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children[ω] of Israel, that they bring thee a red heifer[α] without spot, wherein *is* no blemish, *and* upon which never came yoke:[ν] [3] and ye shall give her unto Eleazar the priest, that he may bring her forth without[ν] the camp, and *one* shall slay her before his face: [4] and Eleazar[ϵ] the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: [5] and *one* shall burn the heifer in his sight; her skin,[γ] and her flesh, and her blood, with her dung, shall he burn: [6] and the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. [7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean[α] until the even. [8] And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. [9] And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin. [10] And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

[11] He that toucheth the dead[β] body of any man[γ] shall be unclean seven days. [12] He shall purify himself[δ] with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. [13] Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

[14] This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. [15] And every open[ζ] vessel, which hath no

υ (Shall be as much accepted as if you had received lands with the other tribes, and paid tithes as they did.)

s Ne. 10, 38.

φ Heb., *fat*, ve. 12.

χ (As freely to be used by you, as the increase of any Israelite, whose tithe had been paid.)

t Mat. 10, 10. Lu. 10, 7. 1 Co. 9, 13. 1 Ti. 5, 18.

ψ (Indicative,—Thus ye shall be free from guilt, and (so doing) shall not profane.)

ω (The ordinance of the red heifer was a sacrifice of general application. All the people were to have an interest in it, and therefore the people at large were to provide the sacrifice. Clarke.)

u If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot (or *fault*) to God, purge your conscience from dead works to serve the living God. He. 9, 13, 14.

v De. 21, 3. 1 Sa. 6, 7.

ϖ He. 13, 11.

x (Not Aaron, perhaps, because he was) the High Priest ..... upon whose head the anointing oil was poured *(who must)*...not go in to any dead body *(nor)* go out of the sanctuary... Le. 21, 10—12.

y .....The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. He. 13, 11. Ex. 29, 14. Le. 4, 11.

α (Every person who had to do with this ordinance, verses 8, 10, 21, *became unclean, typifying Him who)* ...was numbered with the transgressors...Is. 53, 12. Some began to spit on Him, and to cover His face, and to buffet Him.....Ma. 15, 65.

β (The immediate occasion of this law gives it great solemnity. It doubtless had connexion with the multitude of the dead bodies of those who perished in the rebellion of Korah. It would subordinately serve to procure the speedy interment of the dead.) Le. 21, 1. La. 4, 14. Hag. 2, 13.

γ Heb., *soul of man.*

δ (In a symbolical religion like the Mosaic, the neighbourhood or touch of a dead body was most fitly regarded as forming an interruption to the intercourse between God and His people, as placing them in a condition of external unfitness for approaching the sanctuary of His presence and glory, or even for having freedom to go out and in among the living in Jerusalem. Fairbairn.) Le. 15, 31; 21, 1. La. 4, 14. Hag. 2, 13.

ζ Le. 11, 32. Ch. 31, 26.

covering bound upon it, *is* unclean.
16 And whosoever toucheth one that is slain[ε] with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes[ζ] of the burnt heifer of purification for sin, and running[η] water shall be put thereto in a vessel: 18 and a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead,[θ] or a grave: 19 and the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. 20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation[ι] hath not been sprinkled upon him; he *is* unclean. 21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.
22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even."

(A period of more than thirty-seven years passes without remark. The children of Israel are again at Kadesh. This locality, on the borders of the promised land, fitly connects the two periods.)

XX.] A.M. 3873. B.C. 1568. KADESH. [134
The people murmur for water.

THEN came[κ] the children of Israel, *even* the whole congregation, into the desert of Zin[λ] in the first[μ] month: and the people abode in Kadesh; and Miriam[ν] died there, and was buried there.

2 And there was no water[ξ] for the congregation: and they gathered themselves together against Moses and against Aaron. 3 And the people chode with Moses, and spake, saying, "Would God that we had died when our brethren died before the LORD! 4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil[ο] place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink."[π]

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell[ρ] upon their faces: and the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying, 8 "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak[σ] ye unto the rock before their eyes; and it shall give forth his water,[α] and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."
9 And Moses took the rod from before the LORD, as He commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear[τ] now, ye rebels; must we fetch you water out of this rock?"
11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank,[β] and their beasts *also*.

12 And the LORD spake unto Moses and Aaron, "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."
13 This *is* the water of Meribah;[υ] because the children of Israel strove

ε *(See the practice that resulted from this law.* Eze. 39, 14, 15.)

ζ Heb., *dust.*

η Heb., *living waters shall be given.*

θ *(This water of separation must have been in constant request. For how was it possible that any person could die and be buried without the contact of him by one or more attendants.* Chalmers.)

ι *(So called because the ashes mixed with water,* ve. 17, *separated from uncleanness,* i.e., *sanctified.)*

κ *(At* ch. 33 *we have the names of sixteen stations bearing names apparently given from local circumstances—Rimmon-parez (pomegranates), & Libnah (frankincense), &c. These afford no clue to their position, and we can only conjecture that their sojourn was to and fro in the region bearing at this day the name of Et-Tyh, Desert of Wandering.)*

λ *(Somewhere in the south of Palestine, west of Idumæa. This is a different place from Sin.* Ch. 17, 1.)

μ *(The first month of the fortieth year.)*

ν *(She must have been considerably above a hundred and twenty years old.)*

ξ *(This was the second visit to Kadesh.* See ch. 13, 26, *but they spake not then of water; perhaps or the water from Horeb had ceased.)*

ο *(It is evident that in the regions where the Israelites had wandered there was found a sufficiency of pasturage; this and water now seem to fail.)*

π *(Possibly during this long time the people had been very obedient, but here, although now in sight of the promised land, the children repeat the folly of the parents. On the slightest privation of their comforts they complain,—fit type of Christians, professing to look to heaven as their home, yet murmuring at their earthly lot.)*

ρ *(As on every such occasion.)*

σ *(Perhaps to dissipate any superstitious belief in the virtue of the rod.)*

α They thirsted not when He led them through the deserts: He caused the waters to flow out of the rock for them: He clave the rock also, & the waters gushed out. Is. 48, 21.

τ *(In this language impatience, petulance, and distrust of God are manifested by Moses, and the display is the more improper, as God was about to put the people in possession of the promised land.)*

β Ex. 17, 6. De. 8, 15. 1 Co. 10, 4.

υ That is, *strife.*

with the LORD, and He was[β] sanctified in them.

14 And Moses sent[φ] messengers from Kadesh unto the king of Edom, "Thus saith thy brother[χ] Israel, Thou knowest all the travel that hath befallen[ψ] us: 15 how our fathers went down into Egypt, and we have dwelt in Egypt a long[a] time; and the Egyptians vexed[β] us, and our fathers: 16 and when we cried[c] unto the LORD He heard our voice, and sent an Angel,[d] and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border: 17 let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders."

18 And Edom said unto him, "Thou shalt not pass by me, lest I come out against thee with the sword."

19 And the children of Israel said unto him, "We will go by the high way:[e] and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet."

20 And he said, "Thou shalt not[f] go through."

And Edom came out against him with much people, and with a strong hand. 21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh,[g] and came unto mount Hor.[h]

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 "Aaron shall be gathered[i] unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled[k] against My word[γ] at the water of Meribah. 25 Take Aaron and Eleazar his son, and bring them up unto mount Hor: 26 and strip[l] Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die[m] there."

27 And Moses did as the LORD commanded: and they went up into mount Hor[δ] in the sight of all the congregation. 28 And Moses stripped Aaron of his garments,[ε] and put them upon Eleazar his son; and Aaron died there in the top of the mount:[n] and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead,[o] they mourned for Aaron thirty[p] days, *even* all the house of Israel.

XXI.] A.M. 3873. B.C. 1568. MOUNT HOR (Jebel Haroun). [135

The fiery serpents.

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies;[ζ] then he fought against Israel and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, "If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities."

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities.

And he called the name of the place Hormah.[η]

4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom:[θ] and the soul of the people was much discouraged[θ] because of the way. 5 And the people spake against God, and against Moses, "Wherefore have ye brought us up out of Egypt to die

β *(If the distress were similar, we might beforehand expect to find that the divine aid would be repeated.)*

φ Ju. 11, 16, 17.

χ Thou shalt not abhor an Edomite; for he is thy brother...De. 23, 7, and 2, 4, &c. Ob. 10, 12.

ψ Heb., *found us.* Ex. 18, 8.

a *(Two hundred and fifteen years.* Ex. 12, 40.)

β Ex. 1, 11. De. 26, 6. Ac. 7, 19.

c .....Sighed by reason of the bondage, & they cried, and their cry came up unto God...Ex. 2, 23.

d Ex. 3, 2; 14, 19; 23, 20; & 33, 2. Nu. 21, 21.

e De. 2, 6, 28.

f Ju. 11, 17.

g Ch. 33, 37.

h Ch. 21, 4.

i Ge. 25, 8. Ch. 27, 13, and 31, 2. De. 32, 50.

k They provoked his spirit, so that he spake unadvisedly with his lips. Ps. 106, 33.

γ Heb., *mouth.*

l Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month, and Aaron was an hundred and twenty & three years old when he died...Ch. 33, 38, 39.

m *(Christ)* because He continueth ever, hath an unchangeable *(that passeth not from one to another)* priesthood. He. 7, 24.

δ *(Dr. Wilson, in describing the view from mount Hor, says, "The wild sublimity, & grandeur, & terror, of the new & wonderful scene around and underneath us, overawed our souls. We were seated on the very throne, as it appeared to us, of desolation itself.")*

ε *(His priestly robes.)*

n Ch. 33, 38.

o He. 7, 23.

p De. 34, 8.

ζ (Rather, *the way of Atharim, the proper name of a place in the south of Palestine.)*

η That is, *utter destruction.* (Rather, *a devoting to destruction. This was not carried into effect till after the death of Joshua.)*

θ Ju. 11, 18.

θ Or, *grieved.* Heb., *shortened.* Ex. 6, 9.

in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread."

6 And the LORD sent fiery[ι] serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, "We have sinned,[τ] for we have spoken against the LORD, and against thee: pray unto the LORD, that He take away the serpents from us."

And Moses prayed for the people.

8 And the LORD said unto Moses, "Make thee a fiery[κ] serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

9 And Moses made a serpent[λ] of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 And the children of Israel set forward, and pitched in Oboth. 11 And they journeyed from Oboth, and pitched at Ije-abarim,[μ] in the wilderness which *is* before[ν] Moab, toward the sunrising. 12 From thence they removed, and pitched in the valley of Zared.[ξ] 13 From thence they removed, and pitched on the other[ο] side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon[s] *is* the border of Moab, between Moab and the Amorites. 14 Wherefore it is said in the book of the wars of the LORD, "What[π] He did in the Red sea, and in the brooks of Arnon, 15 and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth[ρ] upon the border of Moab." 16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, "Gather the people together, and I will give them water."

17 Then Israel sang this song,

"Spring[σ] up, O well;
Sing[τ] ye unto it:
18 The princes digged the well,
The nobles of the people digged it,
By *the direction of* the lawgiver,[ς]
With their staves."

And from the wilderness[υ] *they went* to Mattanah: 19 and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 and from Bamoth *in* the valley, that *is* in the country[φ] of Moab, to the top of Pisgah,[χ] which looketh toward Jeshimon.[ψ]

21 And Israel sent messengers unto Sihon king of the Amorites, saying, 22 "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past[ω] thy borders."

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz,[t] and fought against Israel. 24 And Israel smote[u] him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.[α] 25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages[β] thereof. 26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.[γ] 27 Wherefore they that speak in proverbs[δ] say,

"Come into Heshbon,
Let the city of Sihon be built and prepared:
28 For there is a fire[v] gone out of Heshbon,
A flame from the city of Sihon:

ι *(In* Dc. 8, 15 *we are told that the wilderness in which the children of Israel sojourned abounded in* "fiery serpents, and scorpions, and drought." *"The testimony of travellers,"says Kitto, "respecting the frequency of serpents in these parts is very remarkable.")*

τ Ps. 78, 34.

κ *(The epithet "fiery" was probably applied to the serpents both from their colour, and the burning inflammation of their bite.)*

λ *(This seems to typify Christ in "the likeness" of sinful flesh,* Ro. 8, 3, *yet without sin.)* 2 Ki. 18, 4. Jno. 3, 14, 15.

μ Or, *Heaps of Abarim.* Ch. 33, 44.

ν (That is, *east of Moab. The Hebrews, when speaking of the quarters of the heavens, considered themselves as facing the east; hence the expression,* "hinder sea," Zec. 14, 8, *means western sea—the Mediterranean.)*

ξ *(Called.....*the brook Zered..... Dc. 2, 13. *After this they pitched at Dibon-gad.)*

ο *(At Almon-diblathaim.* Nu. 33, 46. Je. 48, 22. Eze. 6, 14.)

s Dc. 2, 24, and 3, 8, 16. Jos. 12, 1. 1s. 16, 2. Je. 48, 20.

π Or, *Vaheb in Suphah.*

ρ Heb., *leaneth.*

σ Heb., *ascend.*

τ Or, *answer.*

ς *(The well which the princes digged the leaders of the people hollowed out, with the sceptre, with their staves.* Maurer. *The sense seems to be, that the princes caused the people to dig it by their authority.* Rosenmüller.)

υ *(In* verses 18—20 *a survey is first taken of the stations of the Israelites marching through the desert to Arboth Moab; then follows, in* verses 21—31, *an historical filling up the details.)*

φ Heb., *field.*

χ Or, *The hill.*

ψ Or, *The wilderness.*

ω *(Though Sihon was devoted to destruction, yet this course rendered him the more inexcusable, and the justice of his destruction more conspicuous.* Kidder.)

t Dc. 2, 32, and 29, 7. Jn. 11, 20.

u Jos. 12, 1, and 24, 8. Ne. 9, 22. Ps. 135, 11, and 136, 19. Am. 2, 9.

α *(Mountainous.)*

β Heb., *daughters.*

γ *(Burckhardt says that this river flows in a rocky bed, in a channel so deep and precipitous as to appear inaccessible. Hence its value as a boundary.)*

δ *(Hence the poets say,* "Come, let Heshbon be rebuilt, let the city of Sihon be re-established.")

v Je. 48, 15, 46.

It hath consumed Ar[w] of Moab,
And the lords of the high places of Arnon.

29 "Woe to thee, Moab!
Thou art undone, O people of Chemosh:[x]
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.

30 "We have shot at them;
Heshbon is perished even unto Dibon,
And we have laid them waste even unto Nophah,
Which *reacheth* unto Medeba."[z]

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazar,[x] and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned[y] and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.[η]

34 And the LORD said unto Moses, "Fear[z] him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites; which dwelt at Heshbon."

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

XXII.

A.M. 3873. B.C. 1568. PETHOR.

Balak king of Moab sends for Balaam.

[136

AND the children of Israel set forward, and pitched in the plains[θ] of Moab on this[ι] side Jordan *by* Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. 4 And Moab said unto the elders of Midian, "Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field."

And Balak the son of Zippor *was* king of the Moabites at that time. 5 He sent messengers therefore unto Balaam the son of Beor to Pethor,[κ] which *is* by the river of the land of the children of his people, to call him, saying, "Behold, there is a people come out from Egypt: behold, they cover the face[λ] of the earth, and they abide over against me: 6 come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed."[μ]

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, "Lodge here this night, and I will bring you word again, as the LORD[ν] shall speak unto me."

And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, "What men *are* these with thee?"

w I have given Ar unto the children of Lot for a possession. De. 2, 9. Is. 15, 1.

x Jn. 11, 24. 1 Ki. 11, 7. 2 Ki. 23, 13. Je. 48, 7, 13. *(The national god of the Moabites and Ammonites.)*

z (Verses 27 and 28 *record the great power of the Amorites;* ve. 29, *the weakness of the Moabites;* and ve. 30, *the triumph of the Israelites.* Is. 15, 2.)

x .....Jazer, and the land of Gilead.....was a place for cattle. Nu. 32, 1.

y De. 3, 1, and 29, 7.

η *(One of his chief towns.* Jos. 13, 12. De. 1, 4, and 3, 1.)

z ....Og king of Bashan remained of the remnant of giants. De. 3, 11.

θ *(These plains were scarcely two leagues in breadth, lying along the eastern bank of the Jordan, opposite to the plains of Jericho. There the Israelites sojourned at the time of Balaam's prophecies, and during the promulgation of the law, as given in Deuteronomy.)*

ι *(This phrase may be used in a twofold point of view, either as intimating the position of the writer, or as containing a general and standing geographical designation. The former is its meaning here, it having a subjective reference to the writer, being on the time on the east side of Jordan, opposite to Jericho.)*

κ *(In* De. 23, 4, *Pethor of Mesopotamia is said to be Balaam's dwelling place, and in* ch. 23, 7 *he declares that he came from* "Aram, out of the mountains of the east." *The river then is the Euphrates; Pethor was situated doubtless among the highlands of Mesopotamia, eighteen or twenty days' journey from Moab.)*

λ Heb., *eye.*

μ *(Balak need not have feared Israel if he had known the prohibitions of God to Israel,* De. 2, 9, *which they obeyed.* Jn. 3, 15. 2 Chr. 20, 10. *They took possession of that part of Moab only which Sihon had conquered.)*

ν *(So it appears he knew the true God, and had been in the habit of consulting Him.* Clarke.)

10 And Balaam said unto God, "Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, 11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall[ξ] be able to overcome them, and drive them out."

12 And God said unto Balaam, "Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed."

13 And Balaam rose up in the morning, and said unto the princes of Balak, "Get you into your land: for the LORD refuseth to give me leave to go with you."

14 And the princes of Moab rose up, and they went unto Balak, and said, "Balaam refuseth[o] to come with us."

15 And Balak sent yet again princes, more, and more honourable than they. 16 And they came to Balaam, and said to him, "Thus saith Balak the son of Zippor, Let nothing,[π] I pray thee, hinder thee from coming unto me: 17 for I will promote thee unto very great honour,[ρ] and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people."

18 And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. 19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more."[σ]

20 And God came unto Balaam at night, and said unto him, "If the men come to call thee, rise[τ] up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do."

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went:[υ] and the Angel of the LORD stood in the way for an adversary against[φ] him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the Angel of the LORD standing in the way, and His sword drawn in His hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. 24 But the Angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. 25 And when the ass saw the Angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. 26 And the Angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. 27 And when the ass saw the Angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened[χ] the mouth of the ass, and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?"

29 And Balaam said unto the ass, "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill[a] thee."

30 And the ass said[b] unto Balaam, "*Am* not I thine ass upon[ψ] which thou hast ridden ever[ω] since *I was* thine unto this day? was I ever wont to do so unto thee?"

And he said, "Nay."

31 Then the Lord opened the eyes of Balaam, and he saw the Angel of the LORD standing in the way, and His sword drawn in His hand: and he bowed[α] down his head, and fell flat on his face.

32 And the Angel of the LORD said unto him, "Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand[β]

ξ Heb., *I shall prevail in fighting against him.*

o *("Observe," says Ainsworth, "Satan's practice against God's word, seeking to lessen the same, and that from hand to hand till he bring it to nought. Balaam told the princes less than God told him, and they relate to Balak less than he told them; so that when the answer came to the king of Moab, it was not the word of God but the word of man; it was simply, Balaam refuseth to come, without ever intimating that God had forbidden him.")*

π Heb., *be not thou letted from, &c.*

ρ *(This would have weighed very little with one who had a proper knowledge of men, and of God.)*

σ *(Contrast this with the sternness of Micaiah, 1 Ki. 22, 14. 2 Chr. 18, 13; but the most compliant dispositions are generally the least firm or trustworthy.)*

τ *(This appears to contradict* ve. 12. *In the former passage "to go" is tantamount to "to curse." Comp.* ve. 11. *In the latter this meaning is excluded by the addition, "but yet the word," &c. Besides, Balaam himself,* ch. 23, 19, *has the clearest knowledge of the unchangeableness of God.)*

υ *(The Arabic version seems to have preserved the true sense of this passage, "out of avarice," which is confirmed by* 2 Pe. 2, 15. Kennicott.)

φ *(God gave him the leave he was evidently so much set upon, interposing, however, a check, viz., "if the men come to call thee," which, if he had given heed to it, might have saved him. This, Balaam, in his eagerness to go, disregarded.)*

χ *(The same Divine power which caused the dumb ass, contrary to its nature, to speak, caused the prophet, in like manner, to utter blessings contrary to his inclination.)*

a A righteous man regardeth the life of his beast.....Pr. 12, 10.

b .....The dumb ass speaking with man's voice forbad the madness of the prophet. 2 Pe. 2, 16.

ψ Heb., *who hast ridden upon me.*

ω Or, *ever since thou wast, &c.*

α Or, *bowed himself.*

β Heb., *to be an adversary to thee.*

thee, because *thy* way is perverse[γ] before Me: [33]and the ass saw Me, and turned from Me these three times: unless[δ] she had turned from Me, surely now also I had slain thee, and saved her alive."

[34]And Balaam said unto the Angel of the LORD, "I have sinned; for I knew not that Thou stoodest in the way against me: now therefore, if it displease[ε] Thee, I will get me back again."[ζ]

[35]And the Angel of the LORD said unto Balaam, "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak."

So Balaam went[η] with the princes of Balak.

[36]And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

[37]And Balak said unto Balaam, "Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?"

[38]And Balaam said unto Balak, "Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak."

[39]And Balaam went with Balak, and they came unto Kirjath-huzoth.[θ]

[40]And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

A.M. 3873. B.C. 1568. MOAB. [137
Balak seeks to prevail on Balaam to curse Israel.

[41]AND it came to pass on the morrow, that Balak took Balaam, and brought him up into the high[ι] places of Baal, that thence he might see the utmost *part* of the people.

[1]And Balaam said unto Balak, XXIII.] "Build me here seven altars, and prepare me here seven oxen and seven rams."

[2]And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

[3]And Balaam said unto Balak, "Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever He sheweth me I will tell thee."

And he went to an high[κ] place.

[4]And God met Balaam: and he said unto Him, "I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram."

[5]And the LORD put a word in Balaam's mouth, and said, "Return unto Balak, and thus thou shalt speak."

[6]And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab. [7]And he took up his parable,[λ] and said,

"Balak the king of Moab hath brought me from Aram,
Out of the mountains of the east,[μ] *saying*,
Come, curse me Jacob,
And come, defy Israel.
[8] How shall I curse whom God hath not cursed?[ε]
Or how shall I defy *whom* the LORD hath not defied?
[9] For from the top of the rocks I see Him,
And from the hills I behold Him:
Lo, the people shall dwell alone,
And shall not be reckoned[β] among the nations.
[10] Who can count[ν] the dust of Jacob,
And the number of the fourth[ξ] *part* of Israel?
Let me[ο] die the death of the righteous,[π]
And let my last end be like his!"

γ (*Thy way is destructive in my sight.* Dathe, De Wette, Maurer, &c.)

δ (*How often are the most trivial occurrences instruments of the preservation of our lives, and the salvation of our souls.* Clarke.)

ε Heb., *be evil in Thine eyes.*

ζ (*Dr. Chalmers says, "Balaam still persists in his wish to go, and evinces the operation of it, notwithstanding the confession of his sinfulness, by submitting it as a question to be determined by the Angel, whether he should go or not, instead of at once and on his own proper movement, doing the clearly right thing, which was to return."*)

η (*Strikingly analogous to the progress of a corrupt will under the influence of self-deceit, when the mind gets more set than ever on same alluring objects of temptation, though with the still remaining purpose of holding fast one's integrity when the encounter comes.* Chalmers.)

θ Or, *a city of streets (so the name of the modern city, Strassburg).*

ι (*Bamath-Baal, probably identical with Bamoth, ch. 21, 20, a spur of the Pisgah range, whence even the extremities of the Israelitish camp could be seen.*)

κ Or, *he went solitary. (The marginal reading is confirmed by the Chaldee.)*

λ (*Hengstenberg says, "The formula, 'took up his parable,' uniformly repeated before the utterances of Balaam, points to an essential distinction between the prophetic discourse of Balaam and that of all other prophets." "All this," he continues, "by which Balaam is distinguished from the prophets, proceeds from a common source, the circumstance that Balaam has only the* donum, *and not the* munus propheticum.")

μ (*See ch. 22, 5. The general designation — east, is in accordance with the common usage of the Hebrew writers, who were accustomed to specify only four principal points of the compass.* Robbins.)

ε Is. 47, 12, 13.

β (*A peculiar and separate people from the rest of the nations.*)

ν (*The reason given for the terror of the Moabites is, that "the people are many."* Ch. 22, 3.)

ξ (*A reference to the fourfold division of the camps of Israel, north, south, east, and west of the tabernacle.*)

ο Heb., *my soul*, or *my life.*

π (*Notwithstanding examples of the contrary, still uprightness and righteousness were the standing ideal and destiny of the people.* Hengstenberg. *And it was this with which the prophet had more especially to do.*)

11 And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether."

12 And he answered and said, "Must I not take heed to speak that which the LORD hath put in my mouth?"

13 And Balak said unto him, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see[π] them all: and curse me them from thence."

14 And he brought him into the field of Zophim,[ρ] to the top of Pisgah,[σ] and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, "Stand here by thy burnt offering, while I meet *the LORD* yonder."

16 And the LORD met Balaam, and put a word in his mouth, and said, "Go again unto Balak, and say thus."

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, "What hath the LORD spoken?"

18 And he took up his parable and said,

"Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
19 God *is* not a man that He should lie;
Neither the son of man, that He should repent:
Hath He said, and shall He not do *it?*
Or hath He spoken, and shall He not make it good?
20 Behold, I have received *commandment* to bless:
And He hath blessed; and I cannot reverse it.
21 He hath not beheld iniquity in Jacob,
Neither hath He seen perverseness[τ] in Israel:
The LORD his God *is* with him,
And the shout of a king *is* among them.
22 God brought them out of Egypt;
He hath as it were the strength of an unicorn.[υ]
23 Surely *there is* no enchantment against[φ] Jacob,
Neither *is there* any divination against Israel:
According to this time[χ] it shall be said of Jacob
And of Israel, What hath God wrought!
24 Behold, the people shall rise up as a great lion,
And lift up himself as a young lion:
He shall not lie down until he eat *of* the prey,[d]
And drink the blood of the slain."

25 And Balak said unto Balaam, "Neither curse them at all, nor bless them at all."

26 But Balaam answered and said unto Balak, "Told not I thee, saying, All that the LORD speaketh, that I must do?"[ψ]

27 And Balak said unto Balaam, "Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence."

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams."

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

π (*There is a difficulty in these words compared with* ch. 22, 41. *From Bamoth Baal, the first station, Balaam could only see the extreme part of the Israelitish camp; a far more comprehensive view must have been obtained from the field of Zophim, though even this view did not contain the whole people. Perhaps* ch. 22, 41 *means all the people, even the utmost part.*)

ρ (*Zophim*, i. e., *of the watchers, doubtless so called from the extensive view it afforded of the motions or approach of enemies. It was evidently in the immediate vicinity of the top of Pisgah, mentioned* De. 34, 1.)

σ Or, *the hill.*

τ (*Not absolutely no perverseness, but yet not such iniquity as that for which the Canaanitish nations were devoted to destruction.*)

υ (*That this is the buffalo has long ago been shewn by valid arguments.* Hengstenberg.)

φ Or, *in.*

χ (That is, *in its time — "at the right time," while divination will be of no avail. God shall make known his designs to Israel in a befitting time. The time is close at hand when,* &c. Dathe. *Now, already.* Maurer.)

d Ge. 49, 9, 27.

ψ (*He renews his protestations of the necessity under which he lay, to bless the children of Israel. But this did not prevent a third and last endeavour to elicit an adverse sentence against the people of God.* Chalmers.)

XXIV.] A.M. 3873. B.C. 1568. MOUNT PEOR. *Balaam's prophecy.* [138

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments,[ω] but he set his face toward the wilderness. [2] And Balaam lifted up his eyes, and he saw Israel abiding *in his tents*[α] according to their tribes; and the Spirit of God came[ε] upon him. [3] And he took up his parable and said,

"Balaam the son of Beor hath said,
And the man whose eyes are open[β] hath said:
[4] He hath said, which heard the words of God,
Which saw the vision of the Almighty,
Falling *into a trance*,[γ] but having his eyes open:
[5] How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
[6] As the valleys are they spread forth
As gardens by the river's side,
As the trees of lign aloes[δ] which the LORD hath planted,
And as cedar trees beside the waters.
[7] He shall pour the water out of his buckets,
And his seed *shall be* in many waters,[ε]
And his king shall be higher than Agag,[ζ]
And his kingdom shall be exalted.
[8] God brought him forth out of Egypt;
He hath as it were the strength of an unicorn:
He shall eat up the nations his enemies,
And shall break their bones,
And pierce *them* through with his arrows.
[9] He couched, he lay down as a lion,[f]
And as a great lion: who shall stir him up?
—Blessed *is* he that blesseth thee,
And cursed *is* he that curseth thee."

[10] And Balak's anger was kindled against Balaam, and he smote[g] his hands together: and Balak said unto Balaam, "I called thee to curse[h] mine enemies, and, behold, thou hast altogether blessed *them* these three times. [11] Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour." [12] And Balaam said unto Balak, "Spake I not also to thy messengers which thou sentest unto me, saying, [13] If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak? [14] And now, behold, I go unto my people: come *therefore*, *and* I will advertise thee what this people shall do to thy people in the latter days."

[15] And he took up his parable, and said,

"Balaam the son of Beor hath said,
And the man whose eyes are open hath said:
[16] He hath said, which heard the words of God,
And knew the knowledge of the most High,
Which saw the vision of the Almighty,
Falling *into a trance*, but having his eyes open:

ω Heb., *to the meeting of enchantments. (Finding them ineffectual, he leaves them off as unprofitable, and makes an experiment direct on heaven.)*

α *(From Peor the whole camp of the Israelites was visible.)*

ε Ch. 11, 25. 1 Sa. 10, 10, and 19, 20, 23. 2 Chr. 15, 1.

β Heb., *the man of unveiled eyes.* (That is, *he from whose mind the veil had been removed, which hides from mortals the secret purposes of Jehovah.* Henderson.)

γ *(Who hears the words of God, who beholds the visions of the Almighty; falling down, and with his eyes open,* i.e., *the eyes of the mind.* Maurer.)

δ *(The* execaria agallocha *of Linnæus. This odoriferous tree, growing in India, has an uncommonly beautiful appearance. The people in the East suppose it to have been one of the indigenous trees of Paradise.)*

ε *(His seed shall (spread itself) into many waters,* i.e., *this people shall receive a great increase.* Maurer.) Is. 48, 1. Je. 47, 2. Ps. 144, 7. Re. 17, 15.

ζ *(This was doubtless the common appellation of the kings of Amalek, as was Pharaoh for those of Egypt. This is entirely in harmony with the spirit and form of the prophecies of Balaam. Individuals are not mentioned in them.)*

f Ge. 49, 9. *(In the prophecies of Balaam there is a gradual development of God's purposes. The first prophecy dwells upon the favour which God shews to His people; the second unfolds the certainty of absolute success; the third more vividly represents that prosperity; and the fourth particularizes the hostile nations.)*

g Eze. 21, 14, 17, and 22, 13.

h Ch. 23, 11. De. 23, 4, 5. Jos. 24, 9, 10. Ne. 13, 2

17 I shall see him, but not now:
I shall behold him, but not nigh:
There shall come a star[η] out of Jacob,
And a sceptre[h] shall rise out of Israel,
And shall smite the corners of Moab,[θ]
And destroy all the children of Sheth.
18 And Edom[i] shall be a possession
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.
19 Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city."

20 And when he looked on Amalek, he took up his parable and said,
"Amalek *was* the first[ι] of the nations;
But his latter end *shall*[κ] *be* that he perish for ever."

21 And he looked on the Kenites, and took up his parable, and said,
"Strong is thy dwellingplace,
And thou puttest thy nest in a rock.
22 Nevertheless the Kenite[λ] shall be wasted,[μ]
Until[ν] Asshur shall carry thee away captive."

23 And he took up his parable, and said,
"Alas, who shall live when God doeth this!
24 And ships *shall come* from the coast of Chittim,[ξ]
And shall afflict Asshur, and shall afflict Eber,[ο]
And he also shall perish for ever."

25 And Balaam rose up, and went and returned to his place:[ρ] and Balak also went his way.

XXV. A.M. 3873. B.C. 1568. SHITTIM (a place in the plains of Moab, east of the Dead Sea, the last encampment before crossing the Jordan). [139

The people seduced by the Moabites.

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the sacrifices of their gods:[ι] and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto Baal-peor:[ς] and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, "Take all the heads of the people, and hang them[σ] up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel."

5 And Moses said unto the judges of Israel, "Slay ye every one his men[τ] that were joined unto Baal-peor."

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish[υ] woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping[φ] *before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; 8 and he went after the man of Israel into the tent, and thrust[m] both of them through, the man of Israel, and the woman through her belly. So the plague was stayed[χ] from the children of Israel. 9 And those that died[n] in the plague were twenty and four thousand.

η *(The star is such a natural image and symbol of royal power and splendour, that the use of it exists among almost all nations.* Hengstenberg.)

h *(It is more natural to refer this passage to David, who)*... ... smote Moab, and measured them with a line, casting them down to the ground.....2 Sa. 8, 2.

θ Or, *smite through the princes of Moab.* Je. 48, 15. *(Both the Ammonites & Moabites.* Ge. 19, 38.)

i 2 Sa. 8, 14. Ps. 60, 8, 9, 12. *See also* Am. 1, 11.

ι Or, *the first of the nations that warred against Israel.* Ex. 17, 8. *(Chief, most ancient, and noble of the nations.* Maurer. See ve. 7.)

κ Or, shall be *even to destruction.* Ex. 17, 14. 1 Sa. 15, 3, 8.

λ Heb., *Kain*, Ge. 15, 19. *(It is the Canaanitish Kenite who is meant.)*

μ *(Let thy dwelling place be strong, and let thy nest be placed in the rock; yet it shall be the destruction of Kain. How long (shall it be) till Assyria leads thee captive.* Maurer, De Wette. *Fulfilled,* 1 Chr. 5, 26. Je. 25, 9—11.)

ν Or, *how long* shall it be ere *Asshur carry thee away captive.*

ξ *(It is probable that Chittim is here used to designate Cyprus. This island was the principal station for ships towards the west.* See Is. 23, 1.)

ο *(A general denomination including Asshur.* See Ge. 10, 21.)

ρ *(He was found among the Midianites, ch. 31, 8, whom he seems to have counselled to entice the Israelites to idolatry,* ch. 31, 16. Re. 2, 14.)

ι Jos. 22, 17. Ps. 106, 28. Hos. 9, 10.

ς *(Who was worshipped with obscene rites.)* Ps. 106, 29.

σ *(Not the heads, for they are the "judges" of* ve. 5, *but the people who had sinned.)*

τ *(One thousand were thus slain.)* Compare ve. 9 with 1 Co. 10, 8.

υ *(The same is here said of the Midianites as in* ve. 1 *of the Moabites.)*

φ *(And saying, Spare thy people, O Lord, and give not thine heritage to reproach; or, perhaps, repining.)*

m Then stood up Phinehas, and executed judgment: and so the plague was stayed. Ps. 106, 30.

χ *(It is certain that God approved of the action,* ve. 11, *and it may well be concluded that, as he did it without the consent of Moses, so he did it by the direction of God Himself.)*

n ...All the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. De. 4, 3.

[10] And the LORD spake unto Moses, saying, [11] "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, while he was zealous for My sake[ψ] among them, that I consumed not the children of Israel in My jealousy.[o] [12] Wherefore say, "Behold I give unto him My covenant of peace:[ω] [13] and he shall have it, and his seed after him, *even* the covenant of an everlasting[α] priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

[14] Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house[β] among the Simeonites.[γ] [15] And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur;[δ] he *was* head over a people, *and* of a chief house in Midian.

[16] And the LORD spake unto Moses, saying, [17] "Vex the Midianites and smite[p] them: [18] for they vex you with their wiles,[q] wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake."

XXVI.] A.M. 3873. B.C. 1568. SHITTIM. *The third census.* [140

AND it came to pass after[r] the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, [2] "Take the sum[s] of all the congregation[ε] of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel."

[3] And Moses and Eleazar the priest spake with them in the plains[ι] of Moab by Jordan *near* Jericho, saying, [4] "*Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went[ζ] forth out of the land of Egypt."

[5] Reuben[u] the eldest son of Israel: the children of Reuben; Hanoch *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites: [6] of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. [7] These *are* the families of the Reubenites: and they that were numbered of them were forty[η] and three thousand and seven hundred and thirty. [8] And the sons of Pallu; Eliab. [9] And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous[v] in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: [10] and the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.[θ] [11] Notwithstanding the children[w] of Korah died not.

[12] The sons of Simeon after their families: of Nemuel,[ι] the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin,[κ] the family of the Jachinites: [13] of Zerah,[λ] the family of the Zarhites: of Shaul, the family of the Shaulites. [14] These *are* the families of the Simeonites, twenty and two thousand and two hundred.[μ]

[15] The children of Gad after their families: of Zephon,[ν] the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: [16] of Ozni,[ξ] the family of the Oznites: of Eri, the family of the Erites: [17] of Arod,[ο] the family of the Arodites: of Areli, the family of the Arelites. [18] These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.[π]

ψ Heb., *with My zeal.* See 2 Co. 11, 2.

o They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. De. 32, 16.

ω *(Prosperity.)*

α *(It continued in Phinehas' line for nine hundred and fifty, in that of Ithamar only a hundred and fifty. Eli was of the latter, Ezra of the line of Phinehas.)*

β Heb., *house of a father.*

γ *(In the next census we find the Simeonites had decreased from fifty-nine thousand three hundred to twenty-two thousand two hundred; perhaps the example of their prince had been extensively followed.)*

δ *(One of the princes of Midian whom Moses smote).....*which were dukes of Sihon, dwelling in the country. Jos. 13, 21. Ch. 31, 8.

p ...They warred against the Midianites.....slew all the males... slew the kings of Midian..... burnt all their cities....and all their goodly castles.....and took all the spoil... Ch. 31, 7—12.

q Ch. 31, 16.

r Ch. 25, 9.

s Ex. 30, 12, and 38, 25, 26. Ch. 1, 2.

ε *(The number was now taken, in order to the dividing the land among them,* ve. 53, *which they were now ready to possess.)*

ι Ve. 63. Ch. 22, 1; 31, 12; 33, 48; and 35, 1.

ζ *(Now was all the generation of men dead who were excluded the land for their murmuring;* ch. 14, 22, with ch. 26, 64, 65. *The remainder of them probably being slain by the plague,* ch. 25, 9. *Hence this number is required to be taken after the plague.* Kidder.)

u Ge. 46, 8. Ex. 6, 14. 1 Chr. 5, 1.

η *(When they were numbered,* ch. 1, *they were forty-six thousand five hundred.)*

v Ch. 16, 1.

θ *(A sad example to others.)* Ch. 16, 38. 1 Co. 10, 6. 2 Pe. 2, 6.

w Ex. 6, 24. 1 Chr. 6, 22.

ι Ge. 46, 10. Ex. 6, 15, *Jemuel.*

κ 1 Chr. 4, 24, *Jarib.*

λ Ge. 46, 10, *Zohar.*

μ *(At the last census they were fifty-nine thousand three hundred.* See ch. 25, 14.)

ν Ge. 46, 16, *Ziphion.*

ξ Or, *Ezbon,* Ge. 46, 16.

ο Ge. 46, 16, *Arodi.*

π *(Their number,* ch. 1, *was forty-six thousand six hundred and fifty. All the tribes of the standard of Reuben had remarkably decreased.)*

19 The sons[x] of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. 20 And the sons of Judah[y] after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. 21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. 22 These *are* the families of Judah[ρ] according to those that were numbered of them, threescore, and sixteen thousand and five hundred.

23 *Of* the sons of Issachar[z] after their families: *of* Tola, the family of the Tolaites: of Pua,[σ] the family of the Punites: 24 of Jashub,[τ] the family of the Jashubites: of Shimron, the family of the Shimronites. 25 These *are* the families of Issachar according to those that were numbered of them, threescore[υ] and four thousand and three hundred.

26 *Of* the sons of Zebulun[a] after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. 27 These *are* the families of the Zebulunites according to those that were numbered[φ] of them, threescore thousand and five hundred.

28 The sons of Joseph[b] after their families *were* Manasseh and Ephraim. 29 Of the sons of Manasseh: of Machir,[c] the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer,[χ] the family of the Jeezerites: of Helek, the family of the Helekites: 31 and *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites: 32 and *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And Zelophehad[d] the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 34 These *are* the families of Manasseh, and those that were numbered of them, fifty[ψ] and two thousand and seven hundred.

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher,[ω] the family of the Bachrites: of Tahan, the family of the Tahanites. 36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites. 37 These *are* the families of the sons of Ephraim[α] according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 The sons of Benjamin[e] after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram,[β] the family of the Ahiramites: 39 of Shupham,[γ] the family of the Shuphamites: of Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard[δ] and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites. 41 These *are* the sons of Benjamin[ε] after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 These *are* the sons of Dan[f] after their families: of Shuham,[ζ] the family of the Shuhamites. These *are* the families of Dan after their families. 43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore[η] and four thousand and four hundred.

44 *Of* the children of Asher[g] after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. 45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Asher *was* Sarah. 47 These *are* the families of the sons of Asher[h] according to those that

x Ge. 38, 2, &c., and 46, 12.

y 1 Chr. 2, 3.

ρ *(An increase from that in* ch. 1, *of one thousand nine hundred.)*

z Ge. 46, 13. Chr. 7, 1.

σ Or, *Phuvah.*

τ Or, *Job.*

υ *(An increase of nine thousand nine hundred.* Ch. 1, 29.)

a Ge. 46, 14.

φ *(An increase of three thousand one hundred.* Ch. 1, 31. *Increase might have been the rule of them all, had not their frequent rebellions caused God to cut them off.)*

b Ge. 46, 20.

c Jos. 17, 1. 1 Chr. 7, 14, 15.

χ Called *Abiezer,* Jos. 17, 2. Ju. 6, 11, 24, 34.

d Ch. 27, 1, and 36, 11.

ψ *(An increase of twenty thousand five hundred, so that each tribe belonging to the standard of Judah was increased in number.)*

ω 1 Chr. 7, 20, *Bered.*

α *(They had suffered a decrease of eight thousand.)*

e Ge. 46, 21. 1 Chr. 7, 6.

β Ge. 46, 21, *Ehi,* and 1 Chr. 8, 1, *Aharah.*

γ Ge. 46, 21, *Muppim and Huppim.*

δ 1 Chr. 8, 3, *Addar.*

ε *(An increase of ten thousand two hundred from* ch. 1, 37.)

f Ge. 46, 23.

ζ Or, *Hushim.*

η *(An increase of one thousand seven hundred.)*

g Ge. 46, 17. 1 Chr. 7, 30.

h Ge. 46, 24. 1 Chr. 7, 13.

were numbered of them; *who were* fifty[θ] and three thousand and four hundred.

48 *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49 of Jezer, the family of the Jezerites: of Shillem,[ι] the family of the Shillemites. 50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty[κ] and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.[λ]

52 And the LORD spake unto Moses, saying, 53 "Unto these the land[i] shall be divided for an inheritance according to the number of names. 54 To many[k] thou shalt give[μ] the more inheritance, and to few thou shalt give[ν] the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. 55 Notwithstanding the land shall be divided by lot:[ξ] according to the names of the tribes of their fathers they shall inherit. 56 According to the lot[ο] shall the possession thereof be divided between many and few."[π]

57 And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. 58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. 59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother*[ρ] bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. 60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. 61 And Nadab and Abihu died,[ι] when they offered strange fire before the LORD. 62 And those that were numbered of them were twenty and three thousand,[σ] all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance[j] given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho. 64 But among these there was not a man[τ] of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. 65 For the LORD had said of them, "They shall surely die[υ] in the wilderness." And there was not left a man of them, save Caleb[υ] the son of Jephunneh, and Joshua the son of Nun.

XXVII.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. [141

Law of succession. Joshua's appointment.

THEN came the daughters[φ] of Zelophehad,[m] the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, 3 "Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own[χ] sin, and had no sons. 4 Why should the name of our father be done[ψ] away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father."[ω]

θ *(An increase of eleven thousand nine hundred, from* ch. 1, 41.)

ι 1 Chr. 7, 13, *Shallum.*

κ *(A decrease of eight thousand.)*

λ *(There is a decrease on the whole number from that in* ch. 1, 46, *thirty-nine years before, of eighteen hundred and twenty. Of these there was not one person now alive of those whom Moses and Aaron had numbered in the wilderness of Sinai, and consequently not a man above sixty years of age, except Moses himself and Caleb and Joshua.)*

i Jos. 11, 23, and 14, 1.

k Ch. 33, 54.

μ Heb., *multiply his inheritance.*

ν Heb., *diminish his inheritance.*

ξ *(From the Anglo-Saxon,* to divide or portion out, i.e., *fortuitously. It was a sort of appeal to God, and was peculiar to the theocracy.* Pr. 16, 33.)

ο *(As God was ever supposed to be the whole disposer in such matters, whatever fell out in the course of God's providence is called a lot.* Is. 17, 14. Ac. 8, 21. Clarke.)

π *(The several provinces of the whole land were by lot adjudged to the several tribes, but each tribe was assigned a greater or less portion of that tract where his lot fell, as the number of its families were more or fewer.* Kidder.)

ρ *(Whom Atha bare to him in Egypt.* Geddes.)

ι .....Died before their father, and had no children. 1 Chr. 24, 2. Le. 10, 1.

σ *(An increase of only seven hundred since the former numbering at Sinai,* ch. 3, 39.)

j ...The sacrifices of the LORD God made by fire are their inheritance..... Jos. 13, 14, and 14, 3. Ch. 18, 20. De. 10, 9.

τ (That is, *of the fighting men among the tribes to whom the land was to be divided by lot.)*

υ ...Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb....& Joshua. Ch. 14, 30.

φ *(According to the arrangements but recently made, the descendants of Zelophehad, for want of male representatives, have no portion in the territory of their tribe. Hence the enactment of an additional law.)*

m Ch. 26, 33, and 36, 1—11. Jos. 17, 3.

χ *(As an ordinary sinner, on whom, as on all, death falls in the common way.)*

ψ Heb., *diminished.*

ω *(In honour of our father, let his land become ours, and be possessed by our posterity in his name.)*

5 And Moses brought their cause before the LORD.

6 And the LORD spake unto Moses, saying, 7 "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass[β] unto them.[γ] 8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. 9 And if he have no daughter, then ye shall give his inheritance unto his brethren.[δ] 10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren. 11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses."

12 And the LORD said unto Moses, "Get thee up into this mount Abarim,[ε] and see the land which I have given unto the children of Israel. 13 And when thou hast seen it, thou also shalt be gathered[η] unto thy people, as Aaron thy brother was gathered. 14 For ye rebelled[ζ] against My commandment in the desert of Zin, in the strife of the congregation, to sanctify[η] Me at the water before their eyes." (That *is* the water of Meribah in Kadesh in the wilderness of Zin.)

15 And Moses spake unto the LORD, saying, 16 "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, 17 which may go out before[ο] them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd."

18 And the LORD said unto Moses, "Take[θ] thee Joshua the son of Nun, a man in whom *is* the Spirit, and lay thine hand upon him; 19 and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.[ρ] 21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment[σ] of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation."

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23 and he laid his hands upon him, and gave him a charge,[τ] as the LORD commanded by the hand of Moses.

XXVIII.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. *The various offerings.* [142

AND the LORD spake unto Moses, saying, 2 "Command[υ] the children of Israel, and say unto them, My offering, *and* My bread[φ] for My sacrifices made by fire, *for* a sweet[κ] savour unto Me, shall ye observe to offer unto Me in their due season. 3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day[λ] by day,[μ] *for* a continual burnt offering. 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;[ν] 5 and a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil. 6 *It is* a continual[ι] burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. 7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for*

β *(In* ch. 36, *there is a more particular account of the terms under which this concession was made to the daughters, viz., that they should not marry out of their own tribe.)*

γ *(Their request was complied with, and the law of succession is in other respects also settled with more precision.)*

δ (That is, *on the supposition that his father was dead*, ver. 10, *it being otherwise improbable that his brethren should inherit rather than he, especially when it is provided that the inheritance shall pass to him that is next to the family of him who has deceased*, ver. 11.)

ε *(Abarim, a chain which forms the mountainous district east of the Dead Sea.)*

η Ch. 20, 24, 28, and 31, 2. De. 10, 6.

ζ *(In* De. 1, 37; 3, 26; 4, 21, *the blame is also laid on the people. Both are correct. In the principal account*, ch. 20, 1—13, *as Hengstenberg says, the guilt of the leader is manifestly recognized as a result of the guilt of the people.)*

η *(Openly to proclaim Me to be the Holy One of Israel.)*

ο De. 31, 2. 1 Sa. 8, 20, and 18, 13. 2 Chr. 1, 10.

θ *(The public recognition of Joshua, in the lifetime of Moses, would seem to prepare the way for his undisputed assumption of the leadership, when Moses should be no more.)*

ρ Jos. 1, 17.

σ Ex. 28, 30.

τ Charge Joshua, and encourage him, & strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. De. 3, 28, and 31, 7.

υ *(Another instance of the progressive character of the law. As has been well said, "A more costly and imposing ceremonial was now imposed, just as the improved circumstances of the people would henceforth admit.")*

φ Le. 3, 11, & 21, 6, 8. Mal. 1, 7, 12.

κ Heb., *a savour of My rest.*

λ Heb., *in a day.*

μ *(Mention is first made of daily sacrifice*, ver. 3, 4, *then of weekly* ver. 9, 10, *then of monthly*, ver. 11—15, *& lastly of annual offerings*, 16—31.)

ν Heb., *between the two evenings.* Ex. 12, 6. *(This period was regarded by the Samaritans and the Karaites as being the interval between sunset and deep twilight, but the Pharisees and Rabbinists place it between the declining and setting sun. At the time of Josephus* (Ant., xiv., 4, 3) *we know that the daily sacrifice was offered at the ninth hour, or three o'clock.)*

ι Ex. 29. 42. See Am. 5, 25.

a drink offering. 8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 And on the sabbath day two[u] lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof: 10 *this is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 And in the beginnings[v] of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; 12 and three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram; 13 and a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. 14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month[ξ] throughout the months of the year. 15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth[w] day of the first month *is* the passover of the LORD. 17 And in the fifteenth day of this month *is* the feast:[x] seven days shall unleavened bread be eaten. 18 In the first[y] day *shall be* an holy convocation; ye shall do no manner of servile work *therein:* 19 but ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:[z] 20 and their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; 21 a several tenth deal shalt thou offer for every lamb, throughout the seven lambs: 22 and one goat *for* a sin offering, to make an atonement for you. 23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering. 24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. 25 And on the seventh[a] day ye shall have an holy convocation; ye shall do no servile work.

26 Also in the day of the first-fruits,[o] when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: 27 but ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;[π] 28 and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, 29 a several tenth deal unto one lamb, throughout the seven lambs; 30 *and* one kid of the goats, to make an atonement for you. 31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."

XXIX.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. *The sacred festivals.* [143

AND in the seventh[ρ] month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing[σ] the trumpets unto you.[b]

2 And ye shall offer a burnt offering[τ] for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without

u *(It was said to Ezekiel)*..... the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. Eze. 46, 4.

v *(Solomon says)* Behold, I build an house to the name of the LORD my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, & on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel. 2 Chr. 2, 4.

ξ *(It would appear from* Amos 8, 5, *that the day of the new moon was, like the Sabbath, made a day of exemption from ordinary work. The two are brought together as being alike a weariness to the profane & worldly.* When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? Am. 8, 5. Chalmers.) Is. 1, 13. Col. 2, 16.

w Ex. 12, 16, 18. Le. 23, 5. Ch. 9, 3. De. 16, 1. Eze. 45, 21.

x ...Of unleavened bread.....Le. 23, 6.

y Ex. 12, 16. Le. 23, 7.

z Ve. 31. Le. 22, 20. Ch. 29, 8. De. 15, 21.

a Ex. 12, 16, and 13, 6. Le. 23, 8.

o (That is, *the feast of Pentecost.* Ex. 23, 16, and 34, 22. Le. 23, 10. De. 16, 10. Ac. 2, 1.)

π *(Besides what is required* Le. 23, 18, *viz., seven lambs, one bullock, and two rams.)*

ρ *(The month Tisri, the first month of the civil year, the seventh of the ecclesiastical.)*

σ *(The feast of trumpets was probably so called because the blowing would be louder, and would be continued longer, ushering in what might be termed the sacred month of the year, in which month the great day of atonement and the feast of tabernacles took place.)*

b Le. 23, 24.

τ *(This offering was to be over the additional offering which belonged to this day, as it was the first day of a month, when they were obliged to offer two bullocks.* Ch. 28, 11, compared with ch. 29, 6. *The seeming difference between* Le. 23, 18, *and* ch. 28, 27, *may hence be fairly reconciled, for the two bullocks, one ram, and seven lambs which were required at Pentecost,* ch. 28, 27, *were to be added to the seven lambs, one bullock, and two rams, which were to be offered with the bread.* Le. 23, 18.)

blemish: [3]and their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram, [4]and one tenth deal for one lamb, throughout the seven lambs: [5]and one kid of the goats *for* a sin offering, to make an atonement for you: [6]beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

[7]And ye shall have on the tenth *day* of this seventh month an holy convocation;[c] and ye shall afflict your souls:[d] ye shall not do any work *therein:* [8]but ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish: [9]and their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram, [10]a several tenth deal for one lamb, throughout the seven lambs: [11]one kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

[12]And on the fifteenth[v] day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: [13]and ye shall offer[e] a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen[φ] lambs of the first year; they shall be without blemish: [14]and their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, [15]and a several tenth deal to each lamb of the fourteen lambs: [16]and one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

[17]And on the second day *ye shall offer* twelve[χ] young bullocks, two rams, fourteen lambs of the first year without spot: [18]and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:[f] [19]and one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

[20]And on the third day eleven[ψ] bullocks, two rams, fourteen lambs of the first year without blemish: [21]and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: [22]and one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

[23]And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish: [24]their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: [25]and one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

[26]And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot: [27]and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number after the manner: [28]and one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

[29]And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish: [30]and their meat offering and their drink offerings for the bullocks, for

c From that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. Le. 16, 29, and 23, 27.

d Ps. 35, 13. Is. 58, 5.

v *(On this day the feast of tabernacles commenced. Great prominency is given to the feast here. It was designed for a commemoration of what had not been consummated at any earlier period. "The sojourn in booths," says Palfry, "in the wilderness had been hitherto matter of anticipation and experience. From this time forward it was to be remembered as an interesting incident, belonging to the day of small things in the national history.* Le. 23, 34. De. 16, 13. Eze. 45, 25.)

e Ezr. 3, 4.

φ *(It was kept at the close of their vintage and harvest: and being a time of leisure & of plenty, God thought fit to oblige the Israelites to a long attendance & a greater number of sacrifices than He required at the other festivals.* Kidder.)

χ *(Here is an abatement of one bullock for each of the seven days.)*

f Verses 3, 4, 9, 10. Ch. 15, 12, and 28, 7, 14.

ψ *(On each succeeding day one bullock less, till on the seventh there were only seven, but making in all seventy. There were annually offered to God, independently of trespass offerings and voluntary vows, fifteen goats, twenty-one kids, seventy-two rams, a hundred and thirty-two bullocks, and eleven hundred and one lambs. But this is little when compared with the lambs slain every year at the passover, which amounted in one year to the immense number of two hundred & fifty-five thousand six hundred, which was the answer which Cestius received, when he asked the priests how many persons had come to Jerusalem at their annual festivals.* Clarke.)

the rams, and for the lambs, *shall be* according to their number, after the manner: [31]and one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

[32]And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish: [33]and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: [34]and one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

[35]On the eighth[ω] day ye shall have a solemn[α] assembly: ye shall do no servile work *therein:* [36]but ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one[β] ram, seven lambs of the first year without blemish: [37]their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number,[γ] after the manner: [38]and one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

[39]These *things* ye shall do[δ] unto the LORD in your set[ε] feasts, beside[ζ] your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings."

[40]And Moses told[η] the children of Israel according to all that the LORD commanded Moses.

XXX.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. [144

Of vows.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, "This *is* the thing which the LORD hath commanded. [2]If a man vow[θ] a vow[ι] unto the LORD, or swear an oath to bind his soul with a bond; he shall not break[κ] his word, he shall do[λ] according[μ] to all that proceedeth out of his mouth.

[3]If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's[μ] house in her youth; [4]and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. [5]But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul shall stand: and the LORD shall[ν] forgive her, because her father disallowed her. [6]And if she had at all an husband, when she vowed,[ξ] or uttered ought out of her lips, wherewith she bound her soul; [7]and her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand. [8]But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. [9]But every vow of a widow,[ο] and of her that is divorced, wherewith they have bound their souls, shall stand against her. [10]And if she vowed[π] in her husband's house, or bound her soul by a bond with an oath; [11]and her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.[ρ] [12]But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. [13]Every vow,

ω *(The last day of the feast of tabernacles, as the last feast day of the year, was commenced with ceremonies of a character altogether special, on which account it was called "the great day." Jno. 7, 37. Olshausen.)*

α Le. 23, 36.

β *(Though the day was solemn and the "great day," yet the sacrifices were fewer than on the preceding day by six bullocks and one ram. This might hint "the weakness and unprofitableness thereof.")*

γ *(Dr. Chalmers says, "We cannot discover a principle for these numbers, or in the decrease from day to day, nevertheless they were determined by an All-wise Arbiter.")*

δ Or, *offer.*

ε *(At the public charge there were annually offered to God fifteen goats, twenty-one kids, seventy-two rams, a hundred & thirty-two bullocks, eleven hundred and one lambs.)*

ζ *(Viz., those offered upon emergencies, or by voluntary devotement and inclination of those who were so disposed.)*

η *(These repetitions in chapters xxviii. and xxix. of previous injunctions were given to remind the new generation about to enter Canaan of the obligations laid upon their fathers, & which were to continue in force.)*

θ (That is, *make a religious promise unto the Lord.)*

ι *(These regulations were designed to diminish the frequency of vows.)*

κ Heb., *profane.* Ps. 55, 20.

λ *(Provided what he vows is a lawful thing, not such as that in* Mat. 6, 23. Ju. 17, 3.)

μ *(In the family, and under the government of her father, not yet disposed of in marriage; the idea being, that those under subjection are not to dispose of themselves without the consent of their superiors.)*

ν (That is, *will not impute to her the non-performance of her vow.)*

ξ Heb., *her vows* were *upon her.* Ps. 56, 12.

ο *(Made in her widowhood, and when she had power to dispose of herself, and over her actions.)*

π *(If she that is now a widow or divorced, did make her vow during her husband's life, or before she was divorced).*

ρ *(Those vows which she then made shall bind her in her widowhood.)*

and every binding oath to afflict[σ] the soul, her husband may establish it, or her husband may make it void. 14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*. 15 But if he shall any ways make them void after that he hath heard *them;* then he[τ] shall bear her iniquity."

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

XXXI.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. [145

The destruction of five Midianitish tribes.

AND the LORD spake unto Moses, saying, 2 "Avenge[υ] the children of Israel of the Midianites: afterward shalt thou be gathered[φ] unto thy people."

3 And Moses spake unto the people, saying, "Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. 4 Of every tribe a thousand,[χ] throughout all the tribes of Israel, shall ye send to the war."

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas[ψ] the son of Eleazar the priest, to the war, with the holy instruments,[ω] and the trumpets to blow in his hand. 7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all[α] the males.[h] 8 And they slew the kings[β] of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. 9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. 10 And they burnt all their cities wherein they dwelt, and all their goodly castles with fire. 11 And they took all the spoil,[i] and all the prey, *both* of men and of beasts. 12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.[γ] 15 And Moses said unto them, "Have ye saved all the women[δ] alive? 16 Behold, these caused the children of Israel, through the counsel[ε] of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague[ζ] among the congregation of the LORD. 17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.[η] 18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.[θ]

19 And do ye abide[κ] without the camp seven days: whosoever hath killed any person, and whosoever hath touched[λ] any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. 20 And purify all *your* raiment, and all that is made of skins,[ι] and all work of goats' *hair*, and all things made of wood."

21 And Eleazar the priest said unto

σ *(Vows of fasting,* Le. 16, 29. *The Nazarite,* ch. vi. *Gifts,* Le. 7, 16. *Alms,* De. 23, 21.)

τ (That is, *if the husband, after he has by his silence established the vow of his wife, shall by his power and authority over her hinder her from performing such a vow, the sin in this case shall not be imputed to the wife (who was ready to perform her vow) but to her husband who restrained her.)*

υ *("The war with the Midianites," says Hävernick, "had no other object than that of taking vengeance on them for the wickedness they had practised on Israel; its aim was not conquest.")*

φ Ch. 27, 13.

χ Heb., *a thousand of a tribe, a thousand of a tribe.*

ψ *(This priest seems to have accompanied the host to take charge of the "holy instruments.")*

ω *(The Urim and Thummim.)* 1 Sa. 30, 7. Ch. 10, 9.

α *(Not the whole Midianitish nation, but only those that lay in the neighbourhood of the Israelites, and had sought to seduce them to idolatry.* Ve. 2. Ch. 25, 16.)

h De. 20, 13. Jn. 21, 11. 1 Sa. 27, 9. 1 Ki. 11, 15.

β *(Vassals of Sihon called,* Jos. 13, 21, dukes of Sihon living in the country.)

i The women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; & thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. De. 20, 14.

γ Heb., *host of war.*

δ *(If we estimate the number of women who had seduced the Israelites to sin, by that of the men slain (twenty-four thousand), and also by the proportion of young women who were spared, we shall conclude that most of those whom Moses sentenced to perish were actually guilty in the affair of Baal-peor.* Pic. Bib.)

ε Ch. 24, 14. 2 Pe. 2, 15. Re. 2, 14.

ζ Ch. 25, 9.

η Heb., *a male.*

θ *(By employing them as domestics. The laws protected them from improper treatment.)*

κ ...Whosoever is defiled by the dead .... without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. ...Ch. 5, 2, 3.

λ He that toucheth the dead body of any man shall be unclean seven days. Ch. 19, 11.

ι Heb., *instrument or vessel of skins.*

the men of war which went to the battle, "This *is* the ordinance of the law which the LORD commanded Moses; [22]only the gold,[κ] and the silver, the brass, the iron, the tin, and the lead, [23]every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation:[λ] and all that abideth not the fire ye shall make go through the water.

[24]And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp."

[25]And the LORD spake unto Moses, saying, [26]"Take the sum of the prey[μ] that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: [27]and divide the prey into two[ν] parts; between them that took the war upon them, who went out to battle, and between all the congregation: [28]and levy a tribute unto the LORD of the men of war which went out to battle: one soul of five[ξ] hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep: [29]take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD. [30]And of the children of Israel's half, thou shalt take one portion of fifty,[ο] of the persons, of the beeves, of the asses, and of the flocks,[π] of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD."

[31]And Moses and Eleazar the priest did as the LORD commanded Moses. [32]And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, [33]and threescore and twelve thousand beeves, [34]and threescore and one thousand asses, [35]and thirty and two thousand persons in all, of women that had not known man by lying with him.

[36]And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: [37]and the LORD's tribute of the sheep was six[ρ] hundred and threescore and fifteen. [38]And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve. [39]And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one. [40]And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

[41]And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses. [42]And of the children of Israel's half, which Moses divided from the men that warred, [43](now the half *that pertained unto* the congregation was three[σ] hundred thousand and thirty thousand *and* seven thousand and five hundred sheep, [44]and thirty and six thousand beeves, [45]and thirty thousand asses and five hundred, [46]and sixteen thousand persons;) [47]even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

[48]And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: [49]and they said unto Moses, "Thy servants have taken the sum of the men of war which *are* under our charge,[τ] and there lacketh not one man of us. [50]We have therefore brought an oblation[υ] for the LORD, what every man hath gotten,[φ] of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement[m] for our souls before the LORD."

[51]And Moses and Eleazar the priest

κ *(This was not provided for in* ch. xiv.)

λ *(The water with which the ashes of the red heifer was mingled.* Ch. 8, 7; 19, 2.)

μ Heb., *of the captivity. (The prey taken of the Midianites was of three kinds,—persons,* ve. 18; *beasts,* ve. 32; *moveables,* verses 22, 50.)

ν *(This war, bringing much spoil to the captors, gave occasion to Moses to establish the regulation respecting the division of the spoil taken in war. This was especially desirable as the career of conquest had begun, and as the great lawgiver was about to die.)*

ξ *(This is but the tenth part of what was taken out of the other half belonging to the congregation, this being taken for the priests, the other for the Levites. The same proportion is observed here as in the tithes.)*

ο *(The congregation not having hazarded their lives are enjoined to part with ten times as much as those who went to battle, and in such a proportion as the number of those that went to battle held to the whole congregation, which was about the fiftieth part; for that is the proportion between twelve thousand men of war, and the six hundred thousand of the whole congregation.)*

π Or, *goats.*

ρ *(Exactly the proportion of one in five hundred, enjoined* ve. 28.)

σ *(It has been observed that it is difficult not to recognize in* verses 32—46 *an inventory and calculation made at the time.)*

τ Heb, *hand.*

υ *(As a token of thankfulness for His preservation of us.)*

φ Heb., *found.*

m When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them when thou numberest them. Ex. 30, 12.

took the gold of them, *even* all wrought jewels. 52 And all the gold of the offering[x] that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.—53 *(For* the men of war had taken spoil, every man for himself.)—54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial[n] for the children of Israel before the LORD.

XXXII. [146

A.M. 3873. B.C. 1568. PLAINS OF MOAB.

The request of the Reubenites, &c.

NOW the children of Reuben[ψ] and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer,[ω] and the land of Gilead,[α] that, behold, the place *was* a place for cattle: 2 the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, 3 "Ataroth, and Dibon, and Jazer, and Nimrah,[β] and Heshbon, and Elealeh, and Shebam,[γ] and Nebo, and Beon,[δ] 4 *even* the country which the LORD smote[o] before the congregation of Israel, *is* a land for cattle, and thy servants have cattle: 5 wherefore," said they, "if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan."

6 And Moses said unto the children of Gad and to the children of Reuben, "Shall your brethren go to war, and shall ye sit here? 7 And wherefore discourage[ε] ye the heart of the children of Israel from going over into the land which the LORD hath given them? 8 Thus did your fathers, when I[p] sent them from Kadesh-barnea to see the land. 9 For when[q] they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger[r] was kindled the same time, and He sware, saying, 11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see[s] the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they[t] have not wholly[ζ] followed Me: 12 save Caleb the son of Jephunneh the Kenezite,[η] and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. 14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. 15 For if ye turn[u] away from after Him, He will yet again leave them in the wilderness; and ye shall destroy all this people."

16 And they came near unto him, and said, "We will build sheepfolds here for our cattle, and cities[θ] for our little ones: 17 but we ourselves will go ready armed[v] before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. 18 We will not return[w] unto our houses, until the children of Israel have inherited every man his inheritance. 19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this[x] side Jordan eastward."

20 And Moses said[y] unto them, "If ye will do this thing, if ye will go armed before the LORD to war, 21 and will go all of you armed[z] over Jordan before the LORD, until He hath driven out His enemies from before Him, 22 and the land be subdued[a] before

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χ Heb., *heave offering.*

n Ex. 30, 16.

ψ *(It is well to remark that Reuben and Gad were placed together under the same standard.)*

ω Ch. 21, 32. Jos. 13, 25. 2 Sa. 24, 5.

α *(Distinguished for its rich pastures* (Dc. 3, 12, 13. Je. 50, 19. Mi. 7, 14) *and aromatic simples, from which latter different sorts of balsam were prepared. The whole district is covered with groups of limestone mountains intersected by fertile valleys.* Michelson.)

β *Beth-Nimrah. (Cutting off the former part of names of places is not unusual in Scripture, as Salem, Shittim, Lehi.)*

γ *(Shibmah, Heshbon, Elealeh, and Shebam are described as famous for their vines in* Is. 16, 9, 10. Je. 48, 32, 34.)

δ *Baal-meon.* Je. 48, 23. Jos. 13, 17. Eze. 25, 9.

o Moses sent to spy out Jaazer; and they took the villages thereof, & drove out the Amorites that were there. Ch. 21, 32.

ε Heb., *break.*

p Dc. 1, 22.

q Ch. 13, 3, 26.

r Ch. 14, 11, 21. Dc. 1, 34.

s Ch. 14, 28, 29. Dc. 1, 35.

t Ch. 14, 22, 23.

ζ Heb., *fulfilled after me.*

η *(There was a Kenaz, brother to Caleb.* Comp. 1 Chr. 4, 13, 15. with Jos. 15, 17. *Perhaps the father of Jephunneh was so called.)*

u Dc. 30, 17. Jos. 22, 16, 18. 2 Chr. 7, 19, and 15, 2.

θ *(It would seem that, as but forty thousand armed men from these tribes passed over Jordan, seventy thousand, five hundred & eighty men remained to defend the recently acquired territory.)*

v About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho. Jos. 4, 13.

w *(After the conquest)* Joshua said unto them ...ye have not left your brethren these many days (six years)...but have kept the charge of the commandment of the LORD your God. Jos. 22, 3.

x Ver. 33. Jos. 12, 1, and 13, 8.

y Dc. 3, 18. Jos. 1, 14, and 4, 12, 13.

z *(Joshua said)* Remember the word which Moses ...commanded ...ye shall pass before your brethren armed *(marshalled by five,* Ex. 13, 18, mar.), and help them. Jos. 1, 14.

a Jos. 11, 23.

the LORD: then afterward ye shall return, and be guiltless[b] before the LORD, and before Israel; and this land shall be your possession before the LORD. [23] But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find[t] you out. [24] Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

[25] And the children of Gad and the children of Reuben spake unto Moses, saying, "Thy servants will do as my lord commandeth. [26] Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: [27] but thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith."[c]

[28] So concerning them Moses commanded[κ] Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: [29] and Moses said unto them, "If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: [30] but if they will not pass over with you armed, they shall have[λ] possessions among you in the land of Canaan."

[31] And the children of Gad and the children of Reuben answered,[μ] saying, "As the LORD hath said unto thy servants, so will we do. [32] We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's."

[33] And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh[ν] the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

[34] And the children of Gad built[ξ] Dibon, and Ataroth, and Aroer, [35] and Atroth, Shophan, and Jaazer,[ο] and Jogbehah, [36] and Beth-nimrah,[π] and Beth-haran, fenced cities: and folds for sheep.

[37] And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, [38] and Nebo, and Baal-meon, (their names being changed,)[ρ] and Shibmah: and gave other[σ] names unto the cities which they builded.

[39] And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

[40] And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

[41] And Jair[τ] the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

[42] And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

XXXIII. [147

A.M. 3873. B.C. 1568. PLAINS OF MOAB.

1. *Recapitulation of the journeys. Comprising Ex. xii.—xix.*

[1] THESE *are* the journeys[υ] of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

[2] And Moses wrote their goings[φ] out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out. [3] And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. [4] For the Egyptians buried[χ] all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed[d] judgments. [5] And the children of

b Joshua blessed them, and sent them away; and they went unto their tents. Jos. 22, 6.

t *(Ye shall know your sin when evils overtake you.)*

c *(So)* they *(also)* answered Joshua ...All that thou commandest us we will do, and whithersoever thou sendest us we will go. Jos. 1, 16.

κ *(Left it in charge with those who had the government of affairs under him.)*

λ *(Take what falls to their share there; and this country be disposed of as God shall direct.)*

μ *(Hävernick remarks, that "the prolixity in the account is evidence of a feeling of interest which could not be excited when all were in quiet possession of their own territories.")*

ν *(It does not appear that the half tribe of Manasseh had joined the tribes of Reuben and Gad in their request. Moses allotted to the half tribe of Manasseh a possession east of Jordan, either because he thought the whole conquered region too large for the two tribes, or because circumstances connected with the tribe itself (its increase was twenty thousand five hundred, nearly double that of any other) rendered its division desirable.)* De. 3, 12, and 29, 8. Jos. 12, 6, and 13, 8.

ξ *("The term building," says Hengstenberg, "not unfrequently, when cities are spoken of that have been long built, receives from the connection the sense of fortifying. That the word is used so here there can be no doubt."* Compare 1 Ki. 15, 17.)

ο Ve. 1, 3, *Jazer.*

π Ve. 3, *Nimrah.*

ρ *(This was a very common procedure on the part of conquerors. A remembrance of this fact frees many passages of the Bible from confusion. Of course this change is noted here because Nebo and Baal were two deities among the vanquished nations.)*

σ Heb., *they called by names the names of the cities.*

τ *(Jair was, by his mother's side, of Manasseh.* See 1 Chr. 2, 21, 22. De. 3, 14. Jos. 13, 1, and 17, 1. *His father was Segub of Judah, & contemporary with Moses.)*

υ *(It would seem that Moses before his death, by command of God, wrote out full particulars of the journeyings in the wilderness.)*

φ *(Hävernick says that this catalogue "was intended to present a review of the whole route of the journey, and hence to contain the names of individual places only so far as they were those where the Israelites had remained.")*

χ *(An addition to the previous historical narrative in* Ex. 12, 29.)

d Ex. 12, 12, and 18, 11. 1s. 19, 1. Re. 12, 8.

Israel removed from Rameses, and pitched in Succoth.[e] 6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness. 7 And they removed from Etham, and turned again unto Pi-hahiroth,[f] which *is* before Baal-zephon: and they pitched before Migdol. 8 And they departed from before Pi-hahiroth, and passed through the midst of the sea[g] into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. 9 And they removed from Marah, and came unto Elim:[h] and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea. 11 And they removed from the Red sea, and encamped in the wilderness[i] of Sin. 12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah. 13 And they departed from Dophkah, and encamped in Alush. 14 And they removed from Alush, and encamped at Rephidim,[k] where was no water for the people to drink. 15 And they departed from Rephidim, and pitched in the wilderness[m] of Sinai.

2. *From Sinai to Kadesh.*
Comprising Nu. x.—xiv.

16 And they removed[ψ] from the desert of Sinai, and pitched at Kibroth-hattaavah.[ω] 17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.[α] 18 And they departed from Hazeroth, and pitched in Rithmah.

3. *The wandering.*

19 And they departed from Rithmah,[β] and pitched at Rimmon-parez.[γ] 20 And they departed from Rimmon-parez, and pitched in Libnah. 21 And they removed from Libnah, and pitched at Rissah. 22 And they journeyed from Rissah, and pitched in Kehelathah. 23 And they went from Kehelathah, and pitched in mount Shapher. 24 And they removed from mount Shapher, and encamped in Haradah. 25 And they removed from Haradah, and pitched in Makheloth. 26 And they removed from Makheloth, and encamped at Tahath. 27 And they departed from Tahath, and pitched at Tarah. 28 And they removed from Tarah, and pitched in Mithcah. 29 And they went from Mithcah, and pitched in Hashmonah. 30 And they departed from Hashmonah, and encamped at Moseroth. 31 And they departed from Moseroth, and pitched in Bene-jaakan. 32 And they removed from Bene-jaakan,[o] and encamped at Hor-hagidgad. 33 And they went from Hor-hagidgad, and pitched in Jotbathah. 34 And they removed from Jotbathah, and encamped at Ebronah. 35 And they departed from Ebronah, and encamped at Ezion-gaber.[p] 36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.[δ] 37 And they removed from Kadesh, and pitched[ε] in mount Hor, in the edge of the land of Edom.

4. *From Kadesh to the Plains of Moab.*
Nu. xx. 21—xxi. 33.

38 And Aaron the priest went up into mount Hor at the commandment[q] of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month. 39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad[ζ] the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. 41 And they departed from mount Hor, and pitched in Zalmonah. 42 And they departed from Zalmonah, and pitched in Punon. 43 And they departed from Punon, and pitched in Oboth. 44 And they departed from Oboth, and pitched in Ije-abarim,[η] in the border of Moab. 45 And they departed from Iim, and pitched in Dibon-gad.[θ] 46 And they

e Ex. 12, 37, and 13, 20.

f Ex. 14, 2, 9.

g He. 11, 29.

h Ex. 15, 27.

i Ex. 16, 1.

k Ex. 17, 1, and 19, 2.

m Ex. 16, 1, and 19, 1, 2.

ψ *(They proceeded down Wady-sheik in a north-west direction, but having come to a gorge in the mountains, they struck into a north-north-east direction across a sandy plain; and then passed over the Jebel-et-Tyh, and came down the Wady Zalakah to the station Taberah,* Ch. 11, 3. De. 9, 22. *This was their first regular encampment after leaving Sinai, and it took them three days to reach it.)*

ω That is, *The graves of lust.*

α *(Here)* Miriam and Aaron spake against Moses. Ch. 12, 1. *(From Hazeroth they came to Kadesh, in the wilderness of Paran, which was)*.....eleven days' journey from Horeb, by the way of Mount Seir....De. 1, 2, *(from which place the spies were sent, about the first day of the third month of the second year of their departure out of Egypt.)*

β *(Dr. Kitto says, "This period embraces the period of thirty-eight years, from the departure of the Israelites from Kadesh till their return thither.")*

γ *(Some think that between these two places were many years' wandering, of which the places named* ve. 20—36 *were the later part.)*

o Ge. 36, 27. De. 10, 6. 1 Chr. 1, 42.

p De. 2, 8. 1 Ki. 9, 26, and 22, 48.

δ *(Here, and at this time, died Miriam,* ch. 20, 1, *and water was brought out of the rock,* ch. 20, 11, and 27, 14.)

ε *(Compare with* ve. 37—47 *the immediately preceding chapters from* xx., *and* De. 1, 2, 10; 2, 8; and 10, 6, 7.)

q Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the water of Meribah. Ch. 20, 24.

ζ (Rather, the *king of Arad, a Canaanite. He heard of their purpose, and obtained some successes against them.* Ch. 21, 1.)

η Or, *Heaps of Abarim*..... In the wilderness which is before Moab, toward the sun rising. Ch. 21, 11.

θ *(So called from having been rebuilt by the tribe of Gad,* ch. 32, 34. *It is the Dimon of* Is. 15, 8; *we find it afterwards in the possession of the Moabites.* Je. 48, 22.)

removed from Dibon-gad, and encamped in Almon-diblathaim.[r] [47] And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. [48] And they departed from the mountains of Abarim, and pitched in the plains[t] of Moab by Jordan *near* Jericho. [49] And they pitched by Jordan, from Beth-jesimoth *even* unto Abel-shittim[κ] in the plains of Moab.

A.M. 3873. B.C. 1568. PLAINS OF MOAB. *The boundaries of the land.* [148

[50] AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, [51] "Speak unto the children of Israel, and say unto them, When[s] ye are passed over Jordan into the land of Canaan; [52] then ye shall drive out all the inhabitants[t] of the land from before you, and destroy all their pictures,[λ] and destroy all their molten images,[μ] and quite pluck down all their high places: [53] and ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it. [54] And ye shall divide[u] the land by lot for an inheritance among your families: *and* to the more ye shall give[v] the more inheritance, and to the fewer ye shall give[ξ] the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. [55] But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks[ν] in your eyes, and thorns[ω] in your sides, and shall vex you in the land wherein ye dwell. [56] Moreover it shall come to pass, *that* I shall do[z] unto you, as I thought to do unto them."

XXXIV. [1] And the LORD spake unto Moses, saying, [2] "Command the children of Israel, and say unto them, When ye come into the land of Canaan;[y] (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:) [3] then your south[π] quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt[ρ] sea eastward: [4] and your border shall turn[σ] from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: [5] and the border shall fetch[τ] a compass from Azmon unto the river of Egypt, and the goings[υ] out of it shall be at the sea. [6] And *as for* the western border, ye shall even have the great[φ] sea for a border: this shall be your west border. [7] And this shall be your north border: from the great sea ye shall point out for you mount Hor:[χ] [8] from mount Hor ye shall point out *your border* unto the entrance[ζ] of Hamath; and the goings forth of the border shall be to Zedad:[ψ] [9] and the border shall go on to Ziphron,[ψ] and the goings out of it shall be at Hazar-enan:[ψ] this shall be your north border. [10] And ye shall point out your east border from Hazar-enan to Shepham: [11] and the coast shall go down from Shepham to Riblah,[ω] on the east side of Ain;[α] and the border shall descend, and shall reach unto the side[β] of the sea of Chinnereth[γ] eastward: [12] and the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about."

[13] And Moses commanded the children of Israel, saying, "This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: [14] for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house

r Ezc. 6, 14.

t *(The scene of the transactions between Balaam and Balak,* chapters xxii.—xxv.)

κ Or, *The plains of Shittim.* Ch. 25, 1. Jos. 3, 1.

s De. 7, 1, 2, and 9, 1. Jos. 3, 17.

t ....The Hittites ...seven nations greater and mightier than thou. De. 7, 1. Ex. 23, 24, 33, and 34, 13. De. 7, 25, and 12, 3. Jos. 11, 12. Ju. 2, 2.

λ *(Sculptured stones,* Le. 26, 1, De. 16, 22, *including everything similar to those in later times, where.....* every form of creeping things, and abominable beasts, and all... idols (were)..... pourtrayed..... Ezc. 8, 10.

μ *(Statues,* or, *pillars,* De. 7, 5, *mar.)*

u Ch. 26, 53.

v Heb., *multiply his inheritance.*

ξ Heb., *diminish his inheritance.*

y Jos. 23, 13.

ν ...They served their idols: which were a snare unto them. .....Thus were they defiled..... Therefore was the wrath of the LORD kindled... insomuch that He abhorred (them). Ps. 106, 36—40. Ex. 23, 33. Ju. 2, 3. Ezc. 28, 24.

ω Ps. 106, 41.

(Dr. Chalmers says, "We are here told of the extreme danger that there is in companying with the ungodly; and of the assiduous distance that we ought to maintain from all that would expose us to the deadening influences of a worldly atmosphere.")

z Ch. 33, 56.

π *(The south-west corner of your southern boundary shall be where the wilderness of Zin toucheth on the border of Edom.)*

ρ *(The Dead Sea, or Lake of Sodom.)* Ge. 14, 3. Jos. 15, 2.

σ *(Winding about the south side of the heights of Akrabbim. Burckhardt says that the ascent of Akrabbim is to be referred to the acclivity of the western mountain from the plain of Akabah.)*

τ *(Wind about the torrent of Egypt to Wady El-Arish, and terminate at the Great Sea.)* Ge. 15, 18. Jos. 15, 4, 47. 1 Ki. 8, 65. Is. 27, 12.

υ *(It is impossible to define exactly the boundary on the south, but it no doubt left a considerable district between Egypt and the promised land.)*

φ *(The Mediterranean.)*

χ (Lit., *mountain of the mountain,* i.e., *the eminent mountain—Lebanon.* Jos. 13, 5.)

ζ Ch. 13, 21. 2 Ki. 14, 25.

ψ *(Places along the different parts of the two ranges of Lebanon.)* Ezc. 47, 17.

ω *(On the north border of Palestine.)*

α *(A great fountain called* Ain, *and a village bearing the same name, still exists.)*

β Heb., *shoulder.*

γ *(Called also the sea of Galilee, the sea of Tiberias, and the lake of Gennesareth.)*

of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance: [15]the two tribes and the half tribe have received their inheritance on this side Jordan[δ] *near* Jericho eastward, toward the sunrising."

[16]And the LORD spake unto Moses, saying, [17] "These *are* the names of the men which shall divide the land unto you: Eleazar[b] the priest, and Joshua the son of Nun. [18]And ye shall take one prince[c] of every tribe, to divide the land by inheritance. [19]And the names[ϵ] of the men *are* these: Of the tribe of Judah,[ζ] Caleb the son of Jephunneh. [20]And of the tribe of the children of Simeon,[d] Shemuel the son of Ammihud. [21]Of the tribe of Benjamin,[η] Elidad the son of Chislon. [22]And the prince of the tribe of the children of Dan,[e] Bukki the son of Jogli. [23]The prince of the children of Joseph, for the tribe of the children of Manasseh,[f] Hanniel the son of Ephod. [24]And the prince of the tribe of the children of Ephraim,[g] Kemuel the son of Shiphtan. [25]And the prince of the tribe of the children of Zebulun, Elizaphan[h] the son of Parnach. [26]And the prince of the tribe of the children of Issachar,[i] Paltiel the son of Azzah. [27]And the prince of the tribe of the children of Asher,[k] Ahihud the son of Shelomi. [28]And the prince of the tribe of the children of Naphtali,[l] Pedahel the son of Ammihud."

[29]These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

XXXV.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. *The cities of refuge.* [149

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, [2] "Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities[m] to dwell[θ] in; and ye shall give *also* unto the Levites suburbs for the cities round about them. [3]And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. [4]And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand[ι] cubits round about. [5]And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand[κ] cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this[λ] shall be to them the suburbs of the cities.

[6]And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer,[μ] that he may flee thither: and to them ye shall add[ν] forty and two cities.

[7]*So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs. [8]And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth."[ξ]

[9]And the LORD spake unto Moses, saying, [10] "Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; [11] then ye shall appoint[π] you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.[ο] [12]And they shall be unto you cities for refuge from the avenger;[π] that the manslayer die[ρ] not, until he stand before the congregation in judgment. [13]And of these

δ *(The valley of Jordan varies in width from five to ten miles. Within this is a lower valley about half a mile wide, covered with trees and bushes. The distance between the two lakes in a direct line is about sixty miles.)*

b Jos. 14, 1, and 19, 51.

c Ch. 1, 4, 16.

ϵ *(It is worthy of remark that Moses does not follow any order hitherto used of placing the tribes, neither that in* ch. i., *nor that in* ch. vii., *nor that in* ch. xxvi., *nor any other; but places them here exactly in that order in which they possessed the land.* Clarke.)

ζ *(They dwelt in the south.)* Jos. 15, 1, and 18, 5.

d The second lot came forth to Simeon...their inheritance was within the inheritance of the children of Judah. Jos. 19, 1.

η Jos. 18, 11. *(Joshua cast lots for the seven tribes; of these Benjamin came up first.* Jos. 18, 10, 11.)

e The seventh lot...*(in the country of the Philistines.)* Jos. 19, 40, 41.

f Jos. 16, 1.

g Jos. 16, 5.

h The third lot. Jos. 19, 10.

i The fourth lot. Jos. 19, 17.

k The fifth lot. Jos. 19, 24.

l The sixth lot. Jos. 19, 32.

m Jos. 14, 3, & 21, 2. Ez. 45, 1, & 48, 8.

θ *(The Levites were by no means the exclusive occupants, as appears from what is said of Gibeath, Hebron, &c.)*

ι *(Five hundred and eighty-three yards. About one-third of an English mile.)*

κ *(One thousand one hundred and sixty-six yards. About two-thirds of an English mile.)*

λ ("*The suburbs,*" *says Maimonides,* "*of the cities are expressed in the law to be three thousand cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs, and the two thousand which they measured without the suburbs, were for fields and vineyards.*")

μ *(The object of these regulations was to guard against the evils of the usage, which rendered it a point of honour, indispensable and remorseless, for the nearest relative of a person slain to become the avenger of his blood.* Pic. Bib.)

ν Heb., *above them ye shall give.*

ξ Heb., *they inherit.*

n Ex. 21, 13.

o Heb., *by error.*

π *(The Hebrew signifies a Redeemer,* Job 19, 25. *In this sense it occurs several times in Isaiah. The right belonged to the nearest of kin.)*

p Jos. 20, 4.

cities which ye shall give, six cities shall ye have for refuge. 14 Ye shall give three[q] cities on this side Jordan, and three cities shall ye give in the land of Canaan,[r] *which* shall be cities of refuge. 15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger,[s] and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer:[t] the murderer shall surely be put to death. 17 And if he smite him with[p] throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. 18 Or *if* he smite[u] him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. 19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. 20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die; 21 or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth[v] him. 22 But if he thrust[w] him suddenly without enmity, or have cast upon him any thing without laying of wait, 23 or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: 24 then the congregation shall judge[x] between the slayer and the revenger of blood according to these judgments: 25 and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide[y] in it unto the death of the high priest,[z] which was anointed[a] with the holy oil. 26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; 27 and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:[τ] 28 because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute[b] of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth[c] of witnesses: but one[φ] witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty[χ] of death: but he shall be surely[d] put to death.[e]

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood it defileth[f] the land: and the land[ψ] cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. 34 Defile[ω] not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel."

XXXVI.] *Of heiresses.* [150

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: 2 and they said, "The LORD commanded my lord to give the land[a] for

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q Moses severed three cities on this side Jordan, ...Bezer... ...Ramoth....and Golan....De. 4, 41, 42.

r .....They appointed Kadesh .....Shechem.... & Kirjath-arba, which is Hebron...Jos. 20, 7.

s Ch. 15, 16.

t If any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally..... De. 19, 11.

p Heb., *with a stone of the hand.*

u If a man come presumptuously upon his neighbour, to slay him with guile...Ex. 21, 14.

v De. 19, 12.

w Ge. 4, 8. 2 Sa. 3, 27, and 20, 10. 1 Ki. 2, 31, 32.

(The law aimed at enforcing a salutary caution against all occasion of fatal accident, by subjecting even the unintentional slayer to the consequences of a long exile from home.)

x Jos. 20, 5.

y Jos. 20, 6.

("An uncertain time," says one, "but one likely to be long enough to suffer the excited feelings of the revenger to cool, as well as for reflection to come to his aid, and that of those who had urged him on." Our redemption and liberty from the guilt of our sins is owing to the death of Christ, our great High Priest.)

z Ex. 29, 7. Le. 8, 3, and 21, 10.

τ Heb., *no blood* shall be *to him.* Ex. 22, 2.

b Ch. 27, 11.

c De. 17, 6, and 19, 15. Mat. 18, 16. 2 Co. 13, 1. He. 10, 28.

φ *(One man may mistake, or be so violently prejudiced as even to impose on his own judgment, or wicked.....but it was not likely that two or more should be so.* Clarke.)

χ Heb., *faulty to die.*

d Whoso shedeth man's blood, by man shall his blood be shed. Ge. 9, 6.

e Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. De. 19, 13.

f Ps. 106, 38. Mi. 4, 11.

ψ Heb., *there can be no expiation for the land.*

ω Le. 18, 25. De. 21, 23. *(Both the greater penalty for murder, and the lesser for manslaughter, as put forth in this chapter, evince how peremptory the divine law is on the matter of shedding man's blood.* Chalmers.)

a *(A law had previously been enacted, to the effect that daughters might inherit land. The heads of the tribe of Manasseh represent to Moses that if the daughters of Zelophehad married into another tribe, part of the territory of Manasseh would pass over to that tribe. Hence it is here enacted that heiresses should not marry out of their own tribe.)*

an inheritance by lot[g] to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.[h] 3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto[β] they are received: so shall it be taken from the lot of our inheritance.[γ] 4 And when the jubilee[δ] of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance[ι] of the tribe of our fathers."

5 And Moses commanded the children of Israel according to the word of the LORD, saying, "The tribe of the sons of Joseph hath said well. 6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry[ε] to whom they think best; [ζ] only to the family[η] of the tribe of their father shall they marry. 7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance[κ] of the tribe of his fathers. 8 And every daughter,[θ] that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. 9 Neither shall the inheritance remove from *one* tribe to another tribe: but every one of the tribes of the children of Israel shall keep[ι] himself to his own inheritance."

10 Even as the LORD commanded Moses, so[κ] did the daughters of Zelophehad: 11 for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: 12 *and* they were married into[λ] the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These[μ] *are* the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel, in the plains of Moab, by Jordan *near* Jericho.

g .....The land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. Ch. 26, 55. Jos. 17, 3.

h Ch. 27, 7. Jos. 17, 4.

β Heb., *unto whom they shall be.*

γ *(And cause such great confusion, as that the distinction of tribes might, in time, be lost.)*

δ Le. 25, 10. *(That which was designed for preserving inheritances will not remedy this.)*

ι See ch. 27, 1—7.

ε Heb., *be wives.*

ζ *(Daughters are not to be forced to marry such as they like not.* Ge. 24, 57, 58.)

η *(The law designed the preservation of the family, as well as of the tribe, and this was one reason why the law of marrying a brother's wife was made.* See De. 25, 6. Tobit 1, 9.)

κ ...Naboth said to Ahab, "The LORD forbid it me, that I should give the inheritance of my fathers unto thee." 1 Ki. 21, 3.

θ *(This law affected none but heiresses; sons might marry into other tribes, so might Levites.* 2 Chr. 22, 11. Ezr. 2, 61. Lu. 1, 5, 36, and 3, 23, 31.)

ι Heb., *cleave to the, &c.*

κ *(Their present compliance was in accordance with the spirit of their former request,* "Why should the name of our father be done away from among his family?" Ch. 27, 4.)

λ Heb., to some that were *of the families.*

μ *(The period of time embraced in the book of Numbers is thirty-eight years nine months.* Carpz., ii., 127.)

THE

FIFTH BOOK OF MOSES

CALLED

DEUTERONOMY.

THE book of Deuteronomy (Δευτερονόμιον, *second law*) was so called by the Alexandrine Jews because it contained a repetition of the law. For the same reason the Rabbins named it משנה, or *repetition*. Its connexion with the previous books is most intimate, as it everywhere presupposes their historical contents, and refers to their legal enactments. It comprises a series of addresses given by Moses to the Israelites *immediately prior to their entering the promised land*. To that important step, and to the settled occupancy of the country by the Israelites, everything points. Hence the constant recurrence of the formulæ, "When the LORD thy God shall bring thee into the land," "go in and possess the land," "the land whither ye go to possess it," &c., the frequent reference to the place "which God should choose as a sanctuary," and the adaptation of many of the laws to the condition of a settled population. "It nowhere," says Hävernick, "loses the point of view, that the Israelites are now for the first time just about to effect that occupation. Its laws have that occupation in view as a whole: they do not bear on a certain period, or one particular object, but have regard to the relations of the life of the people in general: they proceed from the nearest time, the present, and reach even to the most distant future."

With this book the labours of the great lawgiver end. It is his sacred legacy. He herein speaks with the affection and solicitude of an old man about to die, and with a freedom, boldness, and vehemence no one else could with any propriety have used. "Hence," says a writer, "the tone of the *law* falls here considerably in the background, and the individuality of the *lawgiver*, and his peculiar relations to his people, stand out more prominently." He continually reveals himself as the writer. "He who speaks," says Jahn, "in Deuteronomy, enters so thoroughly into the circumstances and feelings which must have been peculiar to Moses, and what he utters corresponds so exactly to the peculiar circumstances of the people addressed, that no other but the original speaker could ever have had so perfect a regard to these circumstances, or could ever have preserved it so completely, as nowhere to betray himself."

The book itself was, doubtless, written in the plains of Moab, beside the Jordan, near Jericho. In Deuteronomy the locality is, with but one exception, styled "the land of Moab," not "the plains of Moab," as was the designation in Numbers, because, since the book contemplated the occupancy of the promised land as the great object to be ensured, exacter definitions of the place of encampment east of Jordan, heretofore important, naturally gave place to the more general term. Deuteronomy embraces an account of the Israelites from the first day of the eleventh month of the fortieth year to the seventh day of the twelfth month. It may be divided into three sections; I. A review of the past history of the nation, ch. i.—xi. This contains three distinct portions; the *first*, ch. i.—vi. 43; the *second*, iv. 44—viii. 20; and the *third*, ix.—xi. II. A promulgation of laws, with a special reference to a settled residence in Canaan. Hence they are in part repeated and made more definite, and in part now first announced, ch. xii.—xxvi. III. The blessings which would result from obedience, and the punishment which would be the consequence of disobedience, together with the last acts of Moses, giving solemnity to the whole, xxvii.—xxxiii. Ch. xxxiv. must be regarded as a supplement to Deuteronomy, added by another hand. It seems to have been intended as a point of transition to the following book. This best explains the term ויהי, Josh. i. 1. It doubtless came from the same author as the book of Joshua—from Joshua himself.

(Ve. 1—5 *are an accurate description of the place where Moses delivered and did what is contained in it.*)

[a] Jos. 9, 1, 10, and 22, 4, 7.

I.] A.M. 3873. B.C. 1568. (Fortieth year of the Exodus, eleventh month.) KADESH-BARNEA (a village, the Suf of Burckhardt.) [151

THESE[a] *be* the words which Moses spake unto all Israel on this[b] side Jordan in the wilderness, in the plain over against the Red[β] *sea*, between Paran,[γ] and Tophel, and Laban, and Hazeroth, and Di Zahab. [2] *(There are* eleven days' *journey* from Horeb by

[b] Or, *Zuph.*

[γ] *(Not the stations mentioned in* ch. xxxiii., *but places near the southern extremity of the Dead Sea.)*

the way of mount Seir unto[ε] Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; 4 after he had slain[b] Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth, in Edrei: 5 on this side Jordan, in the land of Moab, began Moses to declare this law, saying, 6 "The LORD our God spake unto us in Horeb,[ζ] saying, Ye have dwelt long enough[η] in this mount: 7 turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places*[θ] nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. 8 Behold, I have set[ι] the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham,[c] Isaac, and Jacob, to give unto them and to their seed after them.

9 And I spake[d] unto you at that time, saying, I am not able to bear you myself alone: 10 the LORD your God hath multiplied you, and, behold, ye *are* this day as the stars[e] of heaven for multitude. 11 (The LORD God of your fathers make you a thousand[f] times so many more as ye *are*, and bless you, as He hath promised[g] you!) 12 How can I myself alone bear[h] your cumbrance, and your burden, and your strife? 13 Take[κ] you wise men, and understanding, and known among your tribes, and I will make them rulers[λ] over you. 14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do. 15 So I took the chief of your tribes, wise[i] men, and known, and made[μ] them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. 16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge[k] righteously between *every* man and his brother,[l] and the stranger *that is* with him. 17 Ye shall not respect[ν] persons in judgment;[m] *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's:[n] and the cause that is too hard for you, bring[p] *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do. 19 And when we departed from Horeb, we went through all that great and terrible wilderness,[ξ] which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. 20 And I said unto you, Ye are come unto the mountain[ο] of the Amorites, which the LORD our God doth give unto us. 21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will[π] send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. 23 And the saying pleased[q] me well: and I took twelve men of you, one of a tribe: 24 and they turned and went up into the mountain,[ρ] and came unto the valley of Eshcol, and searched it out. 25 And they took of the fruit[r] of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good[s] land which the LORD our God doth give us.

26 Notwithstanding ye would[t] not go up, but rebelled against the com-

ε *(The long stay in the wilderness was therefore not to be imputed to the length of the way.)*

b Nu. 21, 24, 33.

ζ *(Sinai is the more general name of the mountain; Horeb, the appellation of one peak.)*

η *(They abode nearly a year there.* Ex. 19, 1. Nu. 10, 11.)

θ Heb., *all his neighbours.*

ι Heb., *given.*

c Ge. 12, 7; 15, 18; 17, 7, 8; 26, 4; and 28, 13.

d Ex. 18, 18.

e Ge. 15, 5. Ch. 10, 22, and 28, 62.

f 2 Sa. 24, 3.

g Ge. 15, 5; 22, 17; and 26, 4. Ex. 32, 13.

h (Solomon said) ...who is able to judge this Thy so great a people? 1 Ki. 3, 9.

κ Heb., *give.*

λ *(It would seem from this passage that Moses himself proposed the appointment of these officers, whereas from* Ex. 18, 17—26 *it appears to have been the advice of Jethro. In the latter, the private conversation on the subject is referred to; in the former, the arrangement comes from Moses, as the proper source whence authoritative regulations should proceed.)*

i .....Able men, such as fear God, men of truth, hating covetousness...Ex. 18, 21.

μ Heb., *gave.*

k Ch. 16, 18.

l Le. 24, 22.

ν Heb., *acknowledge faces.*

m Le. 19, 15. Ch. 16, 19. 1 Sa. 16, 7. Pr. 24, 23. Ja. 2, 1.

n ...For ye judge not for man, but for the LORD, who is with you in the judgment. 2 Chr. 19, 6.

p Ex. 18, 22, 26.

ξ *(Paran (Feiran), the whole of the desert region from Sinai to Kadesh.* Nu. 10, 12. Ch. 8, 15. Je. 2, 6.)

ο *(The stronghold of the Amorites, the prowess of whom they had heard of in Egypt.)*

π *(In* Nu. 13, 1, 2, *Moses relates the authority which he had for sending the spies; but in Deuteronomy, as he is directing his address to the people, he reminds them of their share in the measure. They were responsible for it; they suggested it themselves, God sanctioned the proposal they made. Thus it is true both that the Lord directed Moses to send the spies, and that the people earnestly urged the proposal.* Dr. Davidson.)

q Nu. 13, 3.

ρ *(The mountains of Judah, in the south of Canaan.* Nu. 13, 22—24.)

r Nu. 13, 23.

s Nu. 13, 27.

t All the congregation lifted up their voice, and cried: and the people wept..... Nu. 14, 1.

mandment of the LORD your God: [27]and ye murmured[u] in your tents, and said, Because the LORD hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. [28]Whither shall we go up? our brethren have discouraged[σ] our heart, saying, The people *is* greater and taller[v] than we; the cities *are* great and walled up to heaven;[τ] and moreover we have seen the sons of the Anakims there.

[29]Then I said unto you, Dread not, neither be afraid of them. [30]The LORD your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; [31]and in the wilderness, where thou hast seen how that the LORD thy God bare[w] thee, as a man doth bear[x] his son, in all the way that ye went, until ye came into this place. [32]Yet in this thing ye did not believe the LORD your God, [33]who went[y] in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

[34]And the LORD heard the voice of your words, and was wroth, and sware, saying, [35]Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, [36]save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly[ν] followed the LORD.

[37]Also the LORD was angry[φ] with me for your sakes, saying, Thou also shalt not go in thither. [38]*But* Joshua[z] the son of Nun, which standeth[χ] before thee, he shall go in thither: encourage[ψ] him: for he shall cause Israel to inherit it.

[39]Moreover your little[ψ] ones, which ye said should be a prey,[b] and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. [40]But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

[41]Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready[ω] to go up into the hill.

[42]And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

[43]So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went[α] presumptuously up into the hill. [44]And the Amorites,[c] which dwelt in that mountain, came out against you, and chased you, as bees[β] do, and destroyed you in Seir, *even* unto Hormah. [45]And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.[γ] [46]So ye abode in Kadesh many[δ] days, according unto the days that ye abode *there*.

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Neither the Edomites, the Moabites, nor the Ammonites to be attacked.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as[d] the LORD spake unto me: and we compassed mount Seir[e] many[ζ] days.

[2]And the LORD spake unto me, saying, [3]"Ye have compassed this mountain long enough: turn you northward. [4]And command thou the people, saying, Ye *are*[η] to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto your-

u .....Wherefore hath the LORD brought us unto this land, to fall by the sword?... Nu. 14, 3.

σ Heb., *melted.* Jos. 2, 11.

v Nu. 13, 28. Ch. 9, 1, 2.

τ *(A common hyperbole, intimating that the walls were very high. Being situated on lofty elevations, they would indeed seem high to those who had come out of the level region of Goshen.)*

w When Israel was a child, then I loved him, and called My son out of Egypt. Hos. 11, 3. Ex. 19, 4. Ch. 32, 11, 12. Is. 46, 3, 4, and 63, 9.

x .....About the time of forty years suffered He their manners.....*(Bore or fed them as a nurse beareth or feedeth her child.* Septuagint, and so Chrysostom.) *mar.* Ac. 13, 18.

y Ex. 13, 21. Nu. 10, 33. Ps. 78, 14.

ν Heb., *fulfilled* to go *after.* Nu. 14, 24. Jos. 14, 9.

b *(Not in the second year, when the spies were sent,* Nu. xiii., *but in the fortieth year.* Nu. 20, 1, 2, 12, and 27, 14. Ch. 3, 26; and 4, 21; and 31, 4. Ps. 106, 32.)

Nu. 14, 30.

(Waits upon thee. Ex. 24, 13, and 33, 11. See 1 Sa. 16, 22.)

Nu. 27, 20. Ch. 31, 7, 23.

(All under twenty years of age.) Nu. 14, 31.

Nu. 14, 3.

ω *(Ye rashly went up.* Maurer. *Ye made light of the matter, and went up.* Gesenius, Lee, Rosenmüller.)

α Heb., *ye were presumptuous, & went up.*

c .....The Canaanites which dwelt in that hill....Nu. 14, 45.

β *(Disturbed in their hive.)*

γ *("The result," says Dr. Chalmers, "strikingly marks the difference that there is between a man being exposed to the dangers of a situation, into which he has been brought by the will of God, and his being exposed to the very same dangers, because he has presumptuously put himself into the very same situation, against or without God's will.")*

δ *(Either forty days, or about a year.)*

d Nu. 14, 25. Ch. 1, 40.

e (That is, *the country of the Edomites.)* Ve. 5. Ge. 36, 8. Jos. 24, 4.

ζ *(Under this expression is included the whole thirty-seven years' wandering.)*

η *(In the first month of the fortieth year.* Nu. 20, 1.)

selves therefore: [5]meddle not with them; for I will not give you of their land, no, not so much as a foot breadth;[θ] because I have given mount Seir unto Esau *for* a possession. [6]Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. [7]For the LORD thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

[8]And when we passed[ε] by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain[ι] from Elath,[κ] and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

[9]And the LORD said unto me, Distress[λ] not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

[10]The Emims[μ] dwelt therein in times past, a people great, and many, and tall, as the Anakims;[ν] [11]which also were accounted giants, as the Anakims; but the Moabites call them Emims. [12]The Horims[ξ] also dwelt in Seir beforetime; but the children of Esau succeeded[ο] them, when they had destroyed them from before them, and dwelt in their stead;[ν] as Israel did unto the land of his possession, which the LORD gave unto them.[φ]

[13]Now rise up, *said I*, and get you over the brook[χ] Zered.[ψ] And we went over the brook Zered. [14]And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them. [15]For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

[16]So it came to pass, when all the men of war were consumed and dead from among the people, [17]that the LORD spake unto me, saying, [18]Thou art to pass over through Ar, the coast of Moab, this day: [19]and *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession. [20](That also was accounted a land of giants: giants[ω] dwelt therein in old time; and the Ammonites call them Zamzummims;[α] [21]a people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: [22]as He did to the children of Esau, which dwelt in Seir, when He destroyed the Horims[ƒ] from before them; and they succeeded them, and dwelt in their stead even unto this day: [23]and the Avims[β] which dwelt in Hazerim, *even* unto Azzah,[γ] the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

[24]Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin[δ] to possess *it*, and contend with him in battle. [25]This day will I begin to put the dread[g] of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

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KADESH-BARNEA.
Occupation of the land of the Amorites.

[153

[26]AND I sent messengers out of the wilderness of Kedemoth,[ε] unto Sihon king of Heshbon, with words of

θ Heb., *even to the treading of the sole of the foot.*

ε Nu. 20, 21.

ι *(At the head of the gulf the Wady el-Arabah expands into a plain nine or ten miles in length, from east to west. It affords good pasturage.* Pic. Bib.)

κ *(The modern Ailah.)* 1 Ki. 9, 26. 2 Ki. 8, 20; and 14, 22; and 16, 6.

λ Or, *use no hostility against Moab.*

μ *(The Emims, "the terrible people," are considered by Miss F. Corbaux as no other than the daring & dreaded Shitta of the Egyptian inscriptions.* Ge. 14, 6.)

ν Nu. 13, 22, 23. Ch. 9, 2. *(The word signifies "necklace," but this race were doubtless men of great stature.)*

ξ *(Originally, as their name imports, "dwellers in caverns." Jerome in his time speaks of the whole region of Idumea, from Eleutheropolis even to Petra and Aila, as abounding in caves used as dwellings by the inhabitants on account of the excessive heat.)*

ο Heb., *inherited them.* Ve. 22, Ge. 14, 6, and 36, 20.

ν Or, *room.*

φ *(From* ve. 10—12, *and from* ve. 20—23 *inclusive, we have certain historical remarks introduced which interrupt the thread of the narrative, but add to the unity of the books as the production of Moses.)*

χ Or, *valley.* Nu. 13, 23.

ψ *(The southern border of Moab appears to have been the brook Zered.)*

ω *(The Rephaim, people so called, inhabited it; but there seems to have been several races of gigantic men.* Ch. 2, 11, and 3, 11, 13. Nu. 13, 33. *See further,* Ge. 6, 4. 1 Sa. 17, 4. 2 Sa. 21, 16, 22.)

α *(The crafty people.) Called,* Ge. 14, 5, *Zuzims.*

ƒ ....The sons of Seir the Horite. Ge. 36, 20—30, and 14, 6.

β *(Apparently the aborigines of the country of the Philistines. The Caphtorim were the ancestors of the Philistines.* Jos. 13, 3. Ge. 10, 14. Am. 9, 7.)

γ *(Gaza, still called Ghuzzeh.* Je. 25, 20.)

δ Heb., *begin, possess.*

g ...All the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you ...and what ye did unto the two kings of the Amorites....Sihon and Og.....and as soon as we had heard...our hearts did melt. Jos. 2, 9—11. Ex. 15, 14, 15. Ch. 11, 25.

ε *(A district near the city of Kedemoth.* Jos. 13, 18, and 21, 37. 1 Chr. 6, 79.)

peace, saying, [27] Let me pass through thy land: [h] I will go along by the high way, I will neither turn [i] unto the right hand nor to the left. [28] Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; [29] (as the children of Esau which dwell in Seir, [ζ] and the Moabites [k] which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

[30] But Sihon king of Heshbon would not let us pass by him: [l] for the LORD thy God hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand, as *appeareth* this day.

[31] And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

[32] Then Sihon came out against us, he and all his people, to fight at Jahaz. [33] And the LORD our God delivered him before us; and we smote [m] him, and his sons, and all his people. [34] And we took all his cities at that time, and utterly destroyed the men, [η] and the women, and the little ones, of every city, we left none to remain: [35] only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

[36] From Aroer, [θ] which *is* by the brink of the river of Arnon, and *from* the city [ι] that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us: [37] only unto the land of the children of Ammon thou camest [κ] not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

III.] [1] Then we turned and went up the way to Bashan: [λ] and Og [μ] the king of Bashan came out against us, he and all his people, to battle at Edrei. [σ]

[2] And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

[3] So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. [4] And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [λ] all the region of Argob, the kingdom of Og in Bashan. [5] All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many. [6] And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. [7] But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

[8] And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon; [9] *(which* Hermon the Sidonians call Sirion; [μ] and the Amorites call it Shenir;) [10] all the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. [11] For only Og king of Bashan remained of the remnant of giants; [ν] behold, his bedstead [ξ] *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? [ο] nine [π] cubits *was* the length thereof, and four [ρ] cubits the breadth of it, after the cubit of a man.

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[12] AND this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. [13] And the rest

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h .....Unto my place.....Ju. 11 19.

i ...We will not turn into the fields, or into the vineyards; we will not drink of the waters of the well. Nu. 21, 22.

ζ (It was the Edomites of Kadesh who were unfriendly. Those of Seir, the king of whom was Hadar...and the name of his city... Pau, and his wife's name Mehetabel, Ge. 36, 39.....*treated them differently.)*

k ...They...came by the east side of the land of Moab... Ju. 11, 18.

l ...Sihon trusted not Israel to pass through his coast...Ju 11, 20. Ex. 4, 21. Jos. 11. 20.

m Ch. 7, 2, and 20, 16. Nu. 21, 21. Ch. 29, 7.

η Heb., *every city of men and women and little ones.* Le. 27, 28. Ch. 7, 2, 26.

θ (Burckhardt found the ruins of this city, now called Arrayr, on the edge of a precipice overlooking the river. Ch. 3, 12; 4, 48. Jos. 13, 9.)

(De Wette refers these words to Aroer. Rosenmüller writes, "And the city, i.e., *other cities situated on this same stream." Kiel thinks Ar of Moab is meant.* See Jos. 13, 9, 16. *There is great probability in this last opinion.)*

ι See Nu. 21, 15.

κ Israel took not away the land... of the children of Ammon...Ju. 11, 15.

λ (Situate eastward of the Jordan, to the north of Gilead.) Nu. 21, 33. Ch. 29, 7.

σ (A district in Bashan, east of the Lake of Gennesareth.) 1 Ki. 4, 13.

λ (Basalt abounds in this district. The immense number of walled cities in ancient Bashan is a matter of surprise to travellers even at the present day.)

μ (Mount Hermon was also called Sion, De. 4, 48. *By the Sidonians it was called Sirion, most probably from its resemblance to a breast-plate; according to Abulfeda, part of Anti-Libanus, north of Damascus, is now called Senir. Subsequently the two are distinguished from each other,* 1 Chr. 5, 23. Ca. 4, 8. *It is the highest mountain in Palestine.)*

ν (The last of the race of the Rephaim.)

ξ (We must bear in mind that Moses wrote especially for posterity. Hence the desirableness of transmitting the account of what was well known to his contemporaries. His design in this statement was to give a striking representation of the power & strength of the conquered enemy, and of the greatness of God's grace in securing the victory.)

ο (Got by the Ammonites as a trophy, or entrusted to them by Og, or sold to them by the Israelites.)

π (Fifteen feet nine inches. His height, therefore, would be about ten feet six inches.)

ρ (Seven feet.)

of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. 14 Jair[p] the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair,[p] unto this day. 15 And I gave Gilead[q] unto Machir. 16 And unto the Reubenites, and unto the Gadites,[r] I gave from Gilead, even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon; 17 the plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdoth-pisgah[σ] eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet[τ] for the war. 19 But your wives, and your little ones, and your cattle, *(for* I know that ye have much cattle,) shall abide in your cities which I have given you; 20 until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return[s] every man unto his possession, which I have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. 22 Ye shall not fear them: for the LORD your God He shall fight for you.

23 And I besought the LORD at that time, saying, 24 O LORD God, Thou hast begun[t] to shew Thy servant Thy greatness, and Thy mighty hand: for what God *is there* in heaven or in earth, that can do according to Thy works, and according to Thy might? 25 I pray Thee, let me go over, and see the good[u] land that *is* beyond Jordan, that goodly mountain,[φ] and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto Me of this matter. 27 Get[v] thee up into the top of Pisgah,[χ] and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan. 28 But charge Joshua, and encourage him, and strengthen[w] him: for he shall go over before this people, and he[x] shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

IV.] A.M. 3873. B.C. 1568. KADESH. *An exhortation to obedience. The cities of refuge*, ve. 41. [155

NOW therefore hearken, O Israel, unto the statutes[ψ] and unto the judgments,[ω] which I teach you, for to do *them*, that ye may live,[y] and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add[z] unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. 3 Your eyes have seen what the LORD did because of Baal-peor:[a] for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. 4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. 6 Keep therefore

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ρ *(Though this fact happened only in the latter part of Moses' time, yet as Hävernick remarks, "evidently Moses might as well say that the name Jair's villages, which originated at the time there spoken of, had been preserved to the time when he recorded the statement, as a later writer might so express himself.")*

p Nu. 32, 41. 1 Chr. 2, 22.

q Nu. 32, 29.

r 2 Sa. 24, 5.

σ Or, *under the springs of Pisgah;* or, *the hill. (The ravines or declivities of Pisgah.)*

τ Heb., *sons of power.* Nu. 32, 20.

s ...Joshua called (them)...& said, ...Ye have kept all that Moses... commanded..... ye have not left your brethren... ...therefore now return ye....Jos. 22, 1—4.

t I know that the LORD is great, and that our LORD is above all gods.....Who smote great nations, and slew mighty kings, Sihon.....and..... Og. Ps. 135, 5, 10.

u Ex. 3, 8. Ch. 4, 22.

φ *(Rosenmüller talks this collectively, "that most fertile mountain region," and regards it as referring to Galilee. Without the unbelief of the people, there would have been no weakness of faith in Moses.)* They angered him.... at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips. Ps. 106, 32, 33. Nu. 20, 1—13, and 27, 14.

v Nu. 17, 12.

χ Or, *the hill.*

w ...Moses called unto Joshua, and said...Thou must go with this people unto the land which the LORD has sworn unto their fathers...Ch. 31, 7.

x .....The LORD, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed. Ch. 31, 8.

ψ *(The laws which concern the worship and service of God.)*

ω *(The laws concerning their duties to men.)*

y Eze. 20, 11. Le. 19, 37; 20, 8; and 22, 31. Ch. 5, 1, and 8, 1. Ro. 10, 5.

z Add thou not unto His words, lest He reprove thee...Pr. 30, 6.

a .....They provoked Him to anger with their inventions: and the plague brake in upon them. Ps. 106, 29. Nu. 25, 4. Jos. 22, 17.

and do *them*; for this *is* your wisdom[b] and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. [7] For what nation[c] *is there so* great, who *hath* God *so* nigh[d] unto them, as the LORD our God *is* in all *things that* we call[e] upon him *for?* [8] And what nation *is there so* great, that hath statutes and judgments *so* righteous[f] as all this law, which I set before you this day? [9] Only take heed to thyself, and keep[h] thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach[i] them thy sons, and thy sons' sons; [10] *specially* the day that thou stoodest before the LORD thy God in Horeb,[k] when the LORD said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and *that* they may teach their children.

[11] And ye came near and stood under the mountain; and the mountain burned[l] with fire unto the midst[a] of heaven, with darkness, clouds, and thick darkness. [12] And the LORD spake unto you out of the midst of the fire: ye heard the voice[m] of the words, but saw no similitude; only[β] *ye heard* a voice. [13] And He[γ] declared unto you His covenant, which He commanded you to perform, *even* ten commandments;[n] and He wrote them upon two tables[o] of stone.

[14] And the LORD commanded[p] me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

[15] Take ye therefore good heed unto yourselves; for ye saw no manner of similitude[q] on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: [16] lest ye corrupt[r] *yourselves*, and make[s] you a graven image, the similitude of any figure, the likeness of male or female, [17] the likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, [18] the likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: [γ] [19] and lest thou lift up thine eyes unto heaven, and when thou seest the sun,[t] and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship[u] them, and serve them, which the LORD thy God hath divided[δ] unto all nations under the whole heaven. [20] But the LORD hath taken you, and brought you forth out of the iron[ε] furnace, *even* out of Egypt, to be unto him a people of inheritance[v] as *ye are* this day.

[21] Furthermore the LORD was angry with me[ζ] for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance: [22] but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. [23] Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which He made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee. [24] For the LORD thy God *is* a consuming[w] fire, *even* a jealous[x] God.

[25] When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil[y] in the sight of the LORD thy God, to provoke Him to anger: [26] I call[z] heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. [27] And the

b ... Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding. Job 28, 28. Ps. 19, 7, and 111, 10. Pr. 1, 7.

c 2 Sa. 7, 23.

d Ps. 46, 1; 145, 18; and 148, 14. Is. 55, 6.

e ... Israel...cried, and their cry came up unto God....and God heard their groaning.....Ex. 2, 23, 24.

f Righteousness exalteth a nation...Pr. 14, 34.

h Keep thy heart with all diligence *(above all keeping,* mar.) Pr. 4, 23.

i ...Declare them to their children, that they might set their hope in God, and not forget the works of God...Ps. 78, 6, 7.

k Ex. 19, 9, 16, and 20, 18. He. 12, 18, 19.

l Ch. 5, 23.

α Heb., *heart.*

m ...Ye have seen that I have talked with you from heaven...Ex. 20, 22. 1 Ki. 19, 12.

β Heb., *save a voice.*

γ *(Viz., Christ, for Jesus said)*... Ye have neither heard His (the Father's) voice at any time, nor seen His shape. Jno. 5, 37.

n Ex. 34, 28.

o Ex. 24, 12, and 31, 18.

p .....These are the judgments which thou shalt set before them. Ex. 21, 1.

q Is. 40, 18.

r Ex. 32, 7.

s Ro. 1, 23

δ Heb., *imparted. (For use for all, not for worship to any.)*

ε *(The* כּוּר *was doubtless a furnace for smelting metals. The sufferings of the children of Israel are thus metaphorically described.* 1 Ki. 8, 51. Je. 11, 4.)

v Ex. 19, 5. Ch. 9, 29, and 32, 9.

ζ *(And if with me, can you think to escape?)*

w ...Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Is. 33, 14. He. 12, 29.

x I am the LORD: that is My name: and My glory will I not give to another, neither My praise to graven images. Is. 42, 8.

γ *(There is a remarkable parallelism between this passage and that in* Ro. i.)

y 2 Ki. 17, 17.

z Ch. 30, 18, 19. Is. 1, 2. Mi. 6, 2.

t ...When it shined, or the moon walking in brightness. Job 31, 26.

u They left all the commandments of the LORD their God, and made them molten images, even two calves, and a grove, and worshipped all the host of heaven.....2 Ki. 17, 16, and 21, 3. Ro. 1, 25.

LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. [28] And there ye shall serve gods,[a] the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

[29] But if from thence thou shalt seek the LORD thy God, thou shalt find[b] *Him*, if thou seek Him with all thy heart and with all thy soul. [30] When thou art in tribulation, and all these things are come[η] upon thee, *even* in the latter[c] days, if thou turn to the LORD thy God, and shalt be obedient unto His voice; [31] (for the LORD thy God *is* a merciful[d] God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.

[32] For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it? [33] Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?[θ] [34] Or hath God assayed to go *and* take Him a nation from the midst of *another* nation, by temptations,[ι] by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? [35] Unto thee it was shewed, that thou mightest know that the LORD He *is* God; *there is* none else beside Him.[e]

[36] Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He shewed thee His great fire; and thou heardest His words out of the midst of the fire.[f] [37] And because He loved thy fathers,[g] therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt; [38] to drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

[39] Know therefore this day, and consider *it* in thine heart, that the LORD He[g] *is* God in heaven above, and upon the earth beneath: *there is* none else. [40] Thou shalt keep[h] therefore His statutes, and His commandments, which I command thee this day, that it may go well[i] with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever."

[41] Then Moses severed three[κ] cities on this side Jordan toward the sun rising; [42] that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: [43] *namely*,[λ] Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

[44] And this *is* the law which Moses set before the children of Israel: [45] these *are* the testimonies,[μ] and the statutes, and the judgments, which Moses spake unto the children of Israel, after[ν] they came forth out of Egypt, [46] on this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote,[k] after they were come forth out of Egypt: [47] and they possessed his land, and the land of Og[l] king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising; [48] from Aroer,[m] which *is* by the bank of the river Arnon, even unto mount Sion,[ξ] which *is* Hermon, [49] and all the plain on this side Jordan eastward, even unto

a ...Other gods day and night, where I will not shew you favour. Je. 16, 13. ...One shall cry unto him, yet can he not answer, nor save him out of his trouble. Is. 46, 7.

b Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. Je. 29, 12.

η Heb., *have found thee.* Ex. 18, 8. Ch. 31, 17.

c Ge. 49, 1. Ch. 31, 29. Je. 23, 20. Ho. 3, 5.

d The LORD your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him...2 Chr. 30, 9. Ne. 9, 31. Ps. 116, 5. Jonah 4, 2.

θ *(Dr. Clarke says, "It seems to have been a general belief, that if God appeared to men, it was for the purpose of destroying them.")*

ι *(That is, trials: for the miracles which God wrought in Egypt were trials both to the Egyptians and to the Israelites.)*

e Look unto Me, and be ye saved, all the ends of the earth; for I am God & there is none else. Is. 5, 22. Ch. 32, 29. 1 Sa. 2, 2. Ma. 12, 29, 32.

f The glory of the LORD abode upon Mount Sinai, and the cloud covered it six days.....Ex. 24, 16. He. 12, 18.

g Ch. 10, 15.

g Ve. 35. Jos. 2, 11.

h Le. 22, 31.

i Ch. 5, 16; 6, 3, 18; 12, 25, 28; 22, 7. Ep. 6, 3.

κ *(The three cities of refuge, from the conquered territory east of Jordan, are now pointed out. The selection of the other three is left, until the land west of the river be possessed. Six cities of refuge in all were to be set apart.* Nu. 35, 13.) Jos. 11, 17; 12, 5; and 13, 5. 1 Chr. 5, 23.

λ *("In* Nu. 35, 14," *says Häver-nick, "Moses gives the general appointment with reference to the cities; here he appoints the three beyond Jordon, while the others naturally receive their appointment afterwards.")*

μ *(All that relates to divine worship, ceremonial rites, and civil institutions.)*

ν *(In the fortieth year.)*

k Nu. 21, 24. Ch. 1, 4.

l Nu. 21, 35. Ch. 3, 3, 4.

m Ch. 2, 36; 3, 12.

ξ Ch. 3, 9. *(This might be written Sion — "elevated," which would more clearly distinguish it from Sion.* Ps. 9, 33, and 11, 25.)

the sea of the plain, under the springs of Pisgah.

V.] A.M. 3373. B.C. 1568. *Of the delivery of the decalogue.* [156

AND Moses called[o] all Israel, and said unto them, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep[π] and do them. 2 The LORD our God made a covenant with us in Horeb. 3 The LORD made not this covenant with our fathers,[ρ] but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked[σ] with you face to face in the mount out of the midst of the fire, 5 (I stood[n] between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying, 6 I *am* the LORD thy God which brought thee out of the land of Egypt, from the house of bondage.[τ]

7 Thou shalt have none other gods before Me.[ν]

8 Thou shalt not make thee *any* graven[φ] image, *or* any likeness[χ] *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: 9 thou shalt not bow down thyself unto them, nor serve[ψ] them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate Me, 10 and shewing mercy unto thousands of them that love Me and keep My commandments.

11 Thou shalt not take the name of the LORD thy God in vain:[o] for the LORD will not hold *him* guiltless that taketh His name in vain.

12 Keep[ω] the sabbath day to sanctify it, as the LORD thy God hath commanded thee. 13 Six days thou shalt labour,[α] and do all thy work: 14 but the seventh day *is* the sabbath[ρ] of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. 15 And β remember[q] that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour[r] thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well[γ] with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.[s]

18 Neither shalt thou commit adultery.[t]

19 Neither shalt thou steal.[u]

20 Neither shalt thou bear false witness[w] against thy neighbour.

21 Neither shalt thou desire[x] thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more.[δ] And He wrote them in two tables of stone, and delivered them unto me. 23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; 24 and ye said, Behold, the LORD our God hath shewed us His glory and His greatness, and we have heard[y] His voice out of the midst of the fire: we have seen this day that God doth

o *(The appointment of the cities had caused a short interruption.)*

π Heb., *keep to do them.*

ρ *(Abraham, Isaac, and Jacob.)*

σ *(Clearly and distinctly, though not in any visible shape.)* Ex. 19, 9, 19, and 20, 22. Ch. 4, 33, 36, and 31, 10.

n .....The Law... was ordained by angels in the hand of a mediator. Ga. 3 19.

τ Heb., *servants.*

ν *(This repetition of the law was the more needed, as Moses was surrounded by a new generation, and as the people were about to enjoy the permanent occupancy of the land, in which the enactments of the law were to be obeyed; this repetition would be the more impressive as the great lawgiver was so soon to die.)*

φ *(Statue of wood, stone, &c.)*

χ *(Picture drawn in colours.)*

ψ *(Shall not use any gesture signifying reverence.)*

o Le. 19, 12. Ex. 20, 7. Mat. 5, 33.

ω *(The Jewish writers remark, that the word used here is not "remember," alluding to the creation, but keep, observe, watch, the Sabbath, which while in Egypt they could not do.* See ve. 15.)

α *(It is perhaps worthy of notice, that "labour" on the six days is commanded.)* Ex. 23, 12, and 35, 2. Eze. 20, 12.

ρ Ge. 2, 2. Ex. 16, 29, 30. He. 4, 4.

β *(God enforces the observance of the Sabbath by different motives. In Exodus, the motive is founded on the seventh day of rest after the creation; here, on the deliverance from Egypt.)* Ch. 4, 34, 37.

q Ch. 15, 15; 16, 12; and 24 18, 22.

r Ex. 20, 12. Le. 19, 3. Ch. 27, 16. Ep. 6, 2, 3. Col. 3, 20.

γ *(This is an addition to* Ex. 20, 12. *It seems to promise to obedience to this precept, both a long and a happy life.)*

s ...No murderer hath eternal life abiding in him. 1 Jno. 3, 15. Ex. 20, 13. Mat. 5, 21.

t Ex. 20, 14. Le. 18, 20. Ja. 2, 11.

u Ex. 20, 15. Ro. 13, 9.

w Ex. 20, 16.

x Ex. 20, 17. Mi. 2, 2. Ha. 2, 9. Lu. 12, 15. Ro. 7, 7, and 13, 9.

δ *("That is," says Maurer, "to speak with a great voice." Comp.* Ex. 20, 19. He 12, 19. *Perhaps, however, the meaning given in our version is the best.)*

y Ex. 19, 19.

talk[e] with man, and he liveth. 25 Now therefore why should we die? for this great fire will consume us: if we hear[ζ] the voice of the LORD our God any more, then we shall die.[ι] 26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? 27 Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee;[z] and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well[a] said all that they have spoken. 29 O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever![κ]

30 Go say to them, Get you into your tents again; 31 but as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou[b] shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside[c] to the right hand or to the left. 33 Ye shall walk[d] in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

VI.] 1 Now these *are* the commandments,[λ] the statutes,[μ] and the judgments,[ν] which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go[ξ] to possess it: 2 that thou mightest fear[ο] the LORD thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.[e]

3 Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one[f] LORD: 5 and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.[g]

6 And these words, which I command thee this day, shall be in thine heart:[π] 7 and thou shalt teach[ρ] them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand,[σ] and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.[τ]

10 And it shall be, when the LORD thy God shall have brought thee into the land which He sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst[h] not, 11 and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full, 12 *then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.[υ]

13 Thou shalt fear the LORD thy God, and serve[i] Him, and shalt swear by His Name.[k]

14 Ye shall not go after other[l] gods, of the gods of the people which *are* round about you; 15 (for the LORD thy God *is* a jealous[m] God among you) lest the anger of the LORD thy

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[e] *(Compare* Ex. 33, 20, *which will shew, that whenever the Lord appeared either to Moses or the Israelites, it was in a pillar of fire or the pillar of a cloud, not with the appearance of a face.)*

[ζ] Heb., *add to hear.*

[ι] *(The effect of so near a manifestation of the Deity on the minds of the people, should, perhaps, reconcile us to our present state of dimness and distance from the lively and spiritual apprehension of God.* Chalmers.)

[z] ...They entreated that the word should not be spoken to them any more...He. 12, 19.

[a] He. 12, 21.

[κ] *(Signifying that if faith and obedience be not produced in them, everything shall have been done in vain.)* Ch. 32, 29. Ps. 81, 13. Is. 48, 18. Mat. 23, 37. Lu. 19, 42.

[b] Gal. 3, 19.

[c] Ponder the path of thy feet, and let all thy ways be established (or, *all thy ways shall be ordered aright,* mar.) Pr. 4, 26. Ch. 17, 20; 28, 14. Jos. 1, 7; 23, 6.

[d] Ch. 10, 12. Ps. 119, 6. Je. 7, 23. Lu. 1, 6.

[λ] *(Moral laws.)*

[μ] *(Ritual observances.)*

[ν] *(Civil institutions.)*

[ξ] Heb., *pass over.*

[ο] *(The fear of God, being the principle of obedience, is frequently in Scripture put for the whole of religion, or godliness.)*

[e] Length of days ...& peace shall they add unto thee. Pr. 3, 2.

[f] One God the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. 1 Co. 8, 6.

[g] Ma. 12, 33. Ch. 10, 12. Mat. 22, 37. Lu. 10, 27.

[π] *(If* the law of *our* God is in *our* heart, none of *our* steps (or *goings)* shall slide. Ps. 37, 31; 40, 8; 119, 11, 98. Pr. 3, 3. Is. 51, 7.

[ρ] Heb., *whet* or *sharpen.*

[σ] *("On the hand," says Jerome, "that they may be obeyed in effort; 'before the eyes' that they may be meditated upon, day and night.")*

[τ] *(That thy thankfulness may be perpetual.)*

[h] ...I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Jos. 24, 13. Ps. 105, 44.

[υ] Heb., *bondmen,* or, *servants.*

[i] .....Thou shalt worship the LORD thy God, and Him only shalt thou serve. Matt. 4, 10. Lu. 4, 8.

[k] Is. 45, 23.

[l] Ch. 8, 19; 11, 28. Je. 25, 6.

[m] Ex. 20, 5. Ch. 4, 24.

God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt[φ] the LORD your God, as ye tempted *Him* in Massah.[n]

17 Ye shall diligently[o] keep the commandments of the LORD your God, and His testimonies, and His statutes, which He hath commanded thee. 18 And thou shalt[ω] do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, 19 to cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee in time[χ] to come, saying, What *mean* the testimonies,[ψ] and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: 22 and the LORD shewed[p] signs and wonders, great and sore,[ω] upon Egypt, upon Pharaoh, and upon all his household, before our eyes: 23 and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. 24 And the LORD commanded us to do all these statutes, to fear[q] the LORD our God, for our[r] good always, that He might preserve[s] us alive, as *it is* at this day. 25 And it shall be our righteousness,[t] if we observe to do all these commandments before the LORD our God, as He hath commanded us.

VII. 1 When the LORD thy God shall bring[u] thee into the land whither thou goest to possess it, and hath cast out many nations[v] before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater[w] and mightier than thou; 2 and when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy[x] them; thou shalt make no covenant[a] with them, nor shew mercy unto them: 3 neither shalt thou make marriages[y] with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn[β] away thy son from following Me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images,[γ] and cut down their groves, and burn their graven images with fire. 6 For thou *art* an holy[z] people unto the LORD thy God; the LORD thy God hath chosen thee to be a special[a] people unto Himself, above all people that *are* upon the face of the earth. 7 The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest[b] of all people: 8 but because the LORD loved you, and because He would keep the oath[c] which He had sworn unto your fathers, hath the LORD brought[d] you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, He *is* God, the faithful[e] God, which keepeth[f] covenant and mercy with them that love Him and keep His commandments to a thousand generations; 10 and repayeth[g] them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. 11 Thou shalt therefore[δ] keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if[ε] ye hearken to these judgments, and keep, and do them, that the LORD thy

φ *(Quoted by the Lord Jesus Christ to Satan.)* Mat. 4, 7. Lu. 4. 12.

n .....Saying, "Is the LORD among us or not?" Ex. 17, 7.

o Thou hast commanded us to keep thy precepts diligently. Ps. 119, 4.

χ Heb., *to morrow.*

ψ *(Viz., those laws especially which were memorials, or witnesses, of something past, e. g., the passover, Sabbath, &c.)*

p Ex. vii.—xii. Ps. 135, 9.

ω Heb., *evil.*

q Ve. 2.

r If thou be righteous, what givest thou Him? or what receiveth He of thine hand? Job 35, 7. Ch. 10, 13. Je. 32, 39.

s Ch. 4, 1, and 8, 1. Lu 10, 28.

t Moses describeth the righteousness which is of the Law, that the man which doeth those things shall live by them. Ro. 10, 5. Le. 18, 5. Ch. 24, 13.

...They got not the land in possession by their own sword..... but Thy right hand, and Thine arm, and the light of Thy countenance... Ps. 44, 3.

u Ge. 15, 19, &c. Ex. 33, 2.

v Ch. 4, 38, and 7, 1.

x Le. 27, 28. Nu. 33, 52. Ch. 20, 16. Jos. 6, 17; 8, 24; 9, 24; 10, 28, 40; and 11, 11.

a *(The Gibeonites were received by reason of their victuals.)* And... Joshua.....made a league with them, to let them live....Jos. 9, 15.

y Jos. 23, 12. 1 Ki. 11, 2. Ezr. 9, 2.

β *(From the bias of man to evil, there was more reason to fear that their wives would draw them to idolatry, than to hope they would be converted to the truth.)*

γ Heb., *statues,* or, *pillars.*

z Je. 2, 3. Ex. 19, 6. Ch. 14, 2, and 26, 19. Ps. 50, 5.

a 1 Pe. 2, 9. Ex. 19, 5. Am. 3, 2.

b De. 10, 22.

c Ex. 32, 13. Ps. 105, 8, 9, 10. Lu. 1, 55, 72, 73.

d Ex. 13, 3, 14.

e Is. 49, 7. 1 Co. 1, 9, and 10, 13. 2 Co. 1, 18. 1 Th. 5, 24. 2 Th. 3, 3. 2 Ti. 2, 13. He. 11, 11. 1 Jno. 1, 9.

f Ex. 20, 6. Ch. 5, 10. Ne. 1, 5. Da. 9, 4.

g Is. 59, 18. Na. 1, 2. Ch. 32, 35.

δ We love Him, because He first loved us. 1 Jno. 4, 19. *(From the anterior disposition on the part of God, there is made, or if in subordination thereto, a corresponding duty on the part of man.)*

ε Heb., *because.* Le. 26, 3. Ch. 28, 1.

God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: [13] and He will love[h] thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee. [14] Thou shalt be blessed above all people: there shall not be male or female barren[i] among you, or among your cattle. [15] And the LORD will take away from thee all sickness, and will put none of the evil diseases[ζ] of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

[16] And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity[k] upon them: neither shalt thou serve their gods; for that *will be* a snare[η] unto thee. [17] If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? [18] Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; [19] the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

[20] Moreover the LORD thy God will send the hornet[θ] among them, until they that are left, and hide themselves from thee, be destroyed. [21] Thou shalt not be affrighted at them: for the LORD thy God *is* among[l] you, a mighty God and terrible.

[22] And the LORD thy God will put[ι] out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts[κ] of the field increase upon thee. [23] But the LORD thy God shall deliver them unto thee,[λ] and shall destroy them with a mighty destruction, until they be destroyed. [24] And He shall deliver their kings[m] into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able[n] to stand before thee, until thou have destroyed them. [25] The graven images of their gods shall ye burn[o] with fire: thou shalt not desire[p] the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared[q] therein: for it *is* an abomination to the LORD thy God. [26] Neither shalt thou bring an abomination into thine house, lest thou be a cursed[r] thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

VIII. [1] All the commandments which I command thee this day shall ye observe to do, that ye may live,[μ] and multiply, and go in and possess the land which the LORD sware unto your fathers. [2] And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart,[s] whether thou wouldest keep His commandments, or no. [3] And He humbled[ν] thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live. [4] Thy raiment waxed not old upon thee, neither did thy foot swell,[t] these forty years.

[5] Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth[u] thee. [6] Therefore thou shalt keep the commandments of the LORD thy God, to walk in His ways, and to fear Him.

[7] For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; [8] a

h Jno. 14, 21.

i Ex. 23, 26.

ζ *(Such as the boils, the pestilence, and the botch of Egypt.* Ex. 9, 14, and 15, 26. Ch. 28, 27, 60.)

k Ch. 13, 8; 19, 13, 21; and 25, 12.

η *(Teaching the necessity of cutting off all occasions of sin, and resolutely to shun all temptations from which we can duteously retire.)* Ex. 23, 33. Ch. 12, 30. Jn. 8, 27. Ps. 106, 36.

θ *(This, many critics think, is to be taken metaphorically, as a symbol of the terror and panic sent from God, upon the enemy, by which they were agitated & routed as if stung to madness.)* Ex. 23, 28. Jos. 24, 12.

l Nu. 11, 20; 14, 9; 14, 12; 16, 3. Jos. 3, 10.

ι Heb., *pluck off.*

κ *(Compare the instructive passage,* 2 Ki. 17, 25, 26. *The prophets frequently include wild beasts among the punishments they denounce.* See Je. 5, 5, 6: 15, 3. Ez. 14, 15, 21.)

λ Heb., *before thy face,* ve. 2.

m Jos. 10, 24, 42; 12, 1, &c.

n The LORD hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. Jos. 23, 9.

o When (the Philistines) had left their gods (at Baal-perazim), David gave a commandment, and they were burnt with fire. 1 Chr. 14, 12. Ex. 32, 20. Ch. 12, 3.

p Jos. 7, 1, 21.

q...(of) the golden earrings... ornaments.....and chains ...Gideon made an ephod ...which became a snare to Gideon, and to his house. Ju. 8, 26, 27. Zep. 1, 3.

r Le. 27, 28. Ch. 13, 17. Jos. 6, 17, 18; 7, 1.

μ (That is, *happily and prosperously. Life, in Scripture phrase, often signifying more than bare existence.* Comp. 1 Sa. 25, 6. Le. 25, 36. Da. 6, 21. 1 Th. 3, 8.)

s (So) God left (Hezekiah), to try him, that He might know all that was in his heart. 2 Ch. 32, 31.

ν *(If our affections are properly fixed, we shall consider our daily and most ordinary blessings as unspeakably great.)*

t Ch. 29, 5. Ne. 9, 21.

u .....Visit their transgression... nevertheless My loving kindness will I not utterly take from (them)...Ps. 89, 32, 33. 2 Sa. 7, 14. Pr. 3, 12. He. 12, 5, 6. Re. 3, 19.

land of wheat,[ξ] and barley, and vines, and fig trees, and pomegranates; a land of oil[o] olive, and honey; 9 a land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron,[π] and out of whose hills thou mayest dig brass.[ρ]

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which He hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: 12 lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* 13 and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14 then thine heart be lifted[σ] up, and thou[υ] forget[ω] the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 15 who led[χ] thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought,[y] where *there was* no water; who brought thee forth water out of the rock of flint; 16 who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble[τ] thee, and that He might prove thee, to do thee good at thy latter end;[z] 17 and thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. 18 But thou shalt remember the LORD thy God: for *it is* He that giveth thee power to get wealth,[a] that He may establish His covenant which He sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify[b] against you this day that ye shall surely perish. 20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

1 Hear, O Israel; Thou *art* to pass over Jordan this[υ] day, to go in to possess nations greater[c] and mightier than thyself, cities great and fenced up to heaven,[ξ] 2 a people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

IX.]

3 Understand therefore this day, that the LORD thy God *is* He which goeth[d] over before thee; *as* a consuming fire He shall destroy them, and He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. 5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness[o] of these nations the LORD thy God doth drive them out from before thee, and that He may perform the word[e] which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth[π] thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked[f] people. 7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. 8 Also in Horeb ye provoked the LORD to wrath,[g] so that the LORD was angry with you to have destroyed you.

ξ *This strikingly appears from* 1 Kl. 5, 11. Ac. 12, 20.

o Heb., *of olive tree of oil.*

π *(Hence the vast number of chariots of iron mentioned in the wars of the Jews. Iron abounds in Lebanon. The mountains of Kesraoum and of the Druses are full of it. Josephus speaks of an iron mountain near Perea.)*

ρ *(More properly copper. This was found in the mines of Phenon, between Petra & Zoar.)*

τ *(The usual effect of great riches.)*

υ What hast thou that thou didst not receive?...if thou didst receive it, why dost thou glory as if thou didst not receive it? 1 Co. 4, 7.

ω They forgat God their Saviour....Ps. 106, 21

Is. 63, 12—14. Je. 2, 6.

Nu. 21, 6. Ho. 13, 5.

(The more mercies the true Christian receives, the more sensibly he feels his unworthiness of the least mercy.)

By this...shall the iniquity...be purged; & this is all the fruit, to take away his sin...Is. 27, 9.

Pr. 10, 22. Ho. 8.

He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil...Da. 12.

υ *(At this time. This was uttered in the eleventh month of the fortieth year of the sojourn. It was not till the first month of the following year that the Israelites crossed over Jordan.)* Ch. 11, 31. Jos. 3, 16; 4, 19.

c Ch. 4, 38; 7, 1; 11, 23.

ξ *(A common hyperbole, intimating that the walls were very high. Being situated on lofty elevations, they would indeed seem high, to those who had come out of the level region of Goshen.)*

d Ch. 31, 3. Jos. 3, 11.

o *(You occupy their place solely on account of that faith which they want. Be not elated then with your present situation, but possess it with fear and trembling.* Ro. 11, 20. Shuttleworth.)

e Ge. 12, 7; 13, 15; 15, 7; 17, 8; 26, 4; 28, 13.

π *(Repeated for the third time, that it might be more impressive.)*

f Ex. 32, 9; 33, 3; 34, 9.

g ...Because they made the calf... Ex 32, 35. Ps. 106, 19.

[9] When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:[h] [10] and the LORD delivered unto me two tables of stone written with the finger of God;[i] and on them *was written* according to all the words, which the LORD spake with you in the mount out of the fire in the day of the assembly.[k] [11] And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant. [12] And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.[m] [13] Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:[n] [14] let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.[o]

[15] So I turned and came[p] down from the mount, and the mount[q] burned with fire: and the two tables of the covenant *were* in my two hands. [16] And I looked,[r] and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. [17] And I took the two tables, and cast[p] them out of my two hands, and brake them before your eyes. [18] And I fell down before[s] the LORD, as at the first, forty days and forty[s] nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke Him to anger. [19] For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened[t] unto me at that time also.

[20] And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. [21] And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

[22] And at Taberah,[σ] and at Massah,[u] and at Kibroth-hattaavah, ye provoked the LORD to wrath.[v] [23] Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled[w] against the commandment of the LORD your God, and ye believed Him not, nor hearkened to His voice. [24] Ye have been rebellious against the LORD from the day that I knew you.

[25] Thus I fell down before the LORD forty days and forty nights, as I fell down[x] *at the first;* because the LORD had said He would destroy you. [26] I prayed[y] therefore unto the LORD, and said, O Lord GOD, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. [27] Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: [28] lest the land[τ] whence Thou broughtest us out say, Because the LORD was not able to bring them into the land which He promised them, and because He hated them, He hath brought them out to slay them in the wilderness. [29] Yet they *are* Thy people and Thine inheritance,[z] which thou broughtest out

h ...Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. Ex. 24, 18. *(This was Moses' first fast.)*

i ...He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony.....Ex. 31, 18.

k Ex. 19, 17, and 20, 1. Ch. 4, 10; 10, 4; and 18, 16.

m Ex. 32, 8.

n (Of the Israelites in later times it is said)...They ...hardened their necks, like to the neck of their fathers...and they rejected His statutes, and His covenant.....and they followed vanity...& went after the heathen that were round about them...2 Ki. 17, 14, 15. Ve. 6. Ch. 10, 16, and 31, 27.

o Nu. 14, 12.

p Ex. 32, 15.

q Ex. 19, 18. Ch. 4, 11, and 5, 23.

r .....As soon as (Moses) came nigh unto the camp....he saw the calf and the dancing..... ...Ex. 32, 19.

p *("Intending probably," says Kitto, "thereby to intimate that, in like manner, the recent covenant between God and them was broken on their part, and, in consequence, rescinded on His.")*

s Ps. 106, 23. Ex. 34, 28.

ς (This was Moses' second fast.)

t ...The LORD repented Him of the evil which He thought to do unto His people. Ex. 32, 14, and 33, 17. Ch. 10, 10.

σ (Complaining of the tails and privations of the march.)

u Ex. 17, 7.

v ...Said, "Who shall give us flesh to eat?" Nu. 11, 4.

w ...Murmured... wherefore hath the LORD brought us unto this land, to fall by the sword?... Nu. 14, 3.

x Ve. 18.

y Ex. 32, 11.

τ (According to Dathe, the Samaritan reading, "the inhabitants of the land," should be adopted here. All the versions are opposed to the Hebrew. But the addition is needless. We read, Ge. 41, 55, "All the land of Egypt was famished." *And* ve. 57, "All countries came." 1 Sa. 14, 25, "All *(they of)* the land.")

z Ch. 4, 20. 1 Ki. 8, 51. Ne. 1, 10. Ps. 95, 7.

by Thy mighty power and by Thy stretched out arm.

X.] [1]At that time the LORD said unto me, Hew[a] thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark[b] of wood. [2]And I will write[v] on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

[3]And I made[c] an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. [4]And He wrote on the tables, according to the first writing, the ten commandments,[ϕ] which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

[5]And I turned myself and came down from the mount,[d] and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

[6]And[χ] the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera:[ψ] there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

[7]From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

[8]At that time[ω] the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto Him, and to bless in His name, unto this day. [9]Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

[10]And I stayed in the mount, according to the first[α] time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

[11]And the LORD said unto me, Arise, take[β] *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

[12]And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God, with all thy heart and with all thy soul, [13]to keep the commandments of the LORD, and His statutes, which I command thee this day for thy good? [14]Behold, the heaven[ε] and the heaven of heavens *is* the LORD's thy God, the earth[ζ] *also*, with all that therein *is*.

[15]Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, *even* you above all people, as *it is* this day. [16]Circumcise therefore the foreskin of your heart,[η] and be no more stiffnecked.

[17]For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: [18]He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. [19]Love ye therefore the stranger: for ye were strangers in the land of Egypt.

[20]Thou shalt fear[γ] the LORD thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name. [21]He *is* thy praise,[h] and He *is* thy God, that hath done[i] for thee these great and terrible things, which thine eyes have seen. [22]Thy fathers went down[k] into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars[l] of heaven for multitude.

XI.] [1]Therefore thou shalt love[m] the LORD thy God, and keep His charge, and His statutes, and His judgments, and His commandments, alway.

[2]And know[δ] ye this day: for *I speak* not with your children which

a Ex. 34, 1, 2.

b Ex. 25, 21.

v (*In* Ex. 34, 27, 28, *it at first seems as though Moses wrote the law, but* ve. 27 *refers to what goes before. Jehovah, not Moses, is the subject of the expression in* ve. 28,—"*He wrote.*")

c Ex. 37, 1, 2.

ϕ (Heb., *words*... the words of the covenant.....Ex. 34, 28.)

d Ex. 34, 29.

χ (*Much criticism has been expended on* ve. 6—9. *Da- the encloses them in brackets, as parenthetical and added by a different hand than Moses. They seem to contradict* Nu. 33, 31, *reversing the order; but the explanation is easy. The passage in Numbers has reference to the first journey to Kadesh. The Israelites marched from Moseroth to Bene-jaakan. They then turned back after their condemnation, & went over Horhagidgad, to Jotbathah. In Deuteronomy the second journey is described. They then marched from Bene-jaakan down to Mosera, thence to Gudgodah, and thence to Jotbathah. Thus in Numbers the route proceeds first upwards & then downwards; in Deuteronomy, from the first it goes downwards.*)

ψ (*Situated at the foot of Mount Hor.*)

ω (*The connection between* ve. 6—9 *and what goes before, seems to be that, owing to his intercession, the favour of God was regained, for the journies were not stopped, and the Levites continued to minister.*)

a Or, *former days.*

β Heb., *go in journey.*

ε 1 Ki. 8, 27. Ps. 115, 16; 148, 4.

ζ Ge. 14, 19. Ex. 19, 5. Ps. 24, 1.

η Circumcision is that of the heart, in the spirit, and not in the letter. ...Ro. 2, 29.

γ (*Those who fear the Lord, cleave to and serve Him, may swear by His name at a time and in a place calling for it. When such an oath was administered, it was in the name of the Lord*.....that brought up the children of Israel out of the land of Egypt. Je. 16, 14.)

h Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for Thou art my praise. Je. 17, 14.

i Fear the LORD, and serve Him in truth with all your heart; for consider how great things He hath done for you. 1 Sa. 12, 24. 2 Sa. 7, 23. Ps. 106, 21, 22.

k All the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt already. Ex. 1, 5. Ge. 46, 27. Ac. 7, 14.

l Ge. 15, 5. Ch. 1, 10; 28, 62.

m .....That thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life. Ch. 30, 20.

δ (That is, *consider*; as Is. 1 3. Ec. 5, 1.)

have not known, and which have not seen[ε] the chastisement of the LORD your God, His greatness, His mighty hand, and His stretched out arm, [3] and His miracles,[n] and His acts, which He did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; [4] and what He did unto the army of Egypt, unto their horses, and to their chariots; how He made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed[o] them unto this day; [5] and what He did unto you in the wilderness, until ye came into this place; [6] and what He did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed[p] them up, and their households, and their tents, and all the substance[ζ] that *was* in their possession,[η] in the midst of all Israel: [7] but your eyes[q] have seen all the great acts of the LORD which He did. [8] Therefore shall ye keep all the commandments which I command you this day, that ye may be strong,[r] and go in and possess the land, whither ye go to possess it; [9] and that ye may prolong[s] *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

[10] For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came[θ] out, where thou sowedst thy seed, and wateredst *it* with thy foot,[ι] as a garden of herbs: [11] but the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven: [12] a land which the LORD thy God careth[κ] for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

[13] And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul, [14] that I will give *you* the rain of your land in his due season, the first rain and the latter[λ] rain, that thou mayest gather in thy corn, and thy wine, and thine oil. [15] And I will send[μ] grass in thy fields for thy cattle, that thou mayest eat[t] and be full.

[16] Take heed to yourselves, that your heart be not deceived,[ν] and ye turn aside, and serve other gods, and worship them; [17] and *then* the LORD's wrath be kindled against you, and He shut[u] up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish[v] quickly from off the good land which the LORD giveth you.

[18] Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.[ξ] [19] And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest[ο] up. [20] And thou shalt write them upon the door posts of thine house, and upon thy gates:[w] [21] that your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.[π]

[22] For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all His ways, and to cleave unto Him; [23] then will the LORD drive out all these nations from before you, and ye shall possess[ρ] greater nations and mightier than yourselves. [24] Every place whereon the soles of your feet shall tread shall be your's:[x] from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost[σ] sea, shall your coast be. [25] There shall no man be able[y] to stand before you: *for* the LORD your

ε *(They lived near enough the time to be perfectly assured of all the events referred to; and those who were above fifty might have recollected all.)*

n Ps. 78, 12; 135, 9.

o Nu. 16. 32, and 27, 3. Ps. 106, 17.

p Ex. 14, 27, 28, and 15, 9, 10. Ps. 106, 11.

ζ Or, *living substance which followed them.*

η Heb., *was at their feet.*

q Ch. 5, 3; 7, 19.

r Jos. 1, 6, 7.

s Pr. 10, 27. Ch. 4, 40; 5, 16.

θ *(In its being said that it was not a land like Egypt, which is artificially watered, is clearly shewn that the writer was thinking of Egypt, as the better known object, which he employs to give a more exact description of the land to be possessed.* Hävernick.)

ι *("On the platform was fixed a small reel for the rope, which a man, seated on a level with the axis, wound up, by pulling the upper part of the reel towards him with his hand, while he at the same time pushed the lower part from him with the foot. This may not improbably have been the ancient Egyptian manner of watering with the foot."* Dr. Robinson.)

κ Heb., *seeketh.*

λ *(The "autumnal," after the sowing of the seed, about the end of October; and the "spring," before harvest, in March.* Dathe.) Je. 5, 24. Ja. 5, 7.

μ Heb., *give.* Ps. 104, 14.

t Ch. 6, 11. Joel 2, 19.

ν *(By specious pretences alleged in favour of idolatry, as its antiquity, universal consent unto, or its agreeableness to corrupt human nature.)*

u 1 Ki. 8, 35, and 17, 1. 2 Chr. 6, 26, and 7, 13.

v Ch. 4, 26; 8, 19, 20; and 30, 18. Jos. 23, 13.

ξ *(Always in remembrance.)*

ο *(Taking all occasions to inculcate these precepts upon them.)*

w Ch. 6, 9.

π *(As long as the sun and moon endure; throughout all generations.)*

ρ *(Deuteronomy throughout goes on the supposition of the occupation of the land. But it nowhere loses the point of view that the Israelites are now for the first time just about to effect that occupation.* Hävernick.)

x Ge. 15, 18. Ex. 23, 31. Nu. 34, 3—12.

σ *(The Mediterranean, the hinder sea: the face being supposed to be directed towards the east.)*

y Ch. 2, 25, and 7, 24.

God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said[z] unto you.

[26] Behold, I set[τ] before you this day a blessing and a curse; [27] a blessing, if ye obey the commandments of the LORD your God, which I command you this day: [28] and a curse,[a] if ye will not obey the commandments of the LORD your God, but turn[υ] aside out of the way which I command you this day, to go after other gods, which ye have not known.

[29] And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim,[ϕ] and the curse upon mount Ebal. [30] *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?[χ] [31] For ye shall pass[b] over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. [32] And ye shall observe to do[c] all the statutes and judgments which I set before you this day.

XII. [1] These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days[ψ] that ye live upon the earth. [2] Ye shall utterly destroy[d] all the places, wherein the nations which ye shall possess[ω] served their gods, upon the high mountains,[e] and upon the hills, and under every green tree: [3] and ye shall overthrow[a] their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

[4] Ye shall not do so unto the LORD your God. [5] But unto the place which the LORD your God shall choose[f] out of all your tribes to put His name[β] there, *even* unto His habitation shall ye seek, and thither thou shalt come:[γ] [6] and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: [7] And there ye shall eat before[δ] the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. [8] Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right[ε] in his own eyes. [9] For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

[10] But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* He giveth you rest from all your enemies round about, so that ye dwell in safety; [11] then there shall be a place[ζ] which the LORD your GOD shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice[η] vows which ye vow unto the LORD: [12] and ye shall rejoice[θ] before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

[13] Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: [14] but in the place[ι] which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. [15] Notwithstanding[κ] thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy

z Jos. 11, 23.

τ (Man has a free choice; for the very ground of personality is the possession of a self-determining power, of a choice. Coleridge.)

a Ch. 28, 15.

υ (The evil will which causes this separation of man from God is a fact; it cannot be explained, although it must be believed. Bullar.)

ϕ ("Mounts Gerizim and Ebal rise in steep rocky precipices immediately from the valley on each side, apparently some eight hundred feet in height. The sides of both these mountains, as here seen, were to our eyes equally naked and sterile." Robinson. Schubert makes Gerizim two thousand five hundred feet above the level of the sea, and seven hundred and fifty feet above the town.) Ch. 27, 12, 13. Jos. 8. 33.

χ (The oaks of Moreh, i.e., the oak grove of Moreh, a well known geographical designation. Ge. 12, 6. Ju. 7, 1.)

b Ch. 9, 1. Jos. 1, 11.

c Ch. 5, 32, and 12, 32.

ψ (Entirely employed to serve and adore Him every day, with the utmost vigour of soul and body.)

d Ex. 34, 13. Ch. 7, 5.

ω (Or, inherit.)

e 2 Ki. 16, 4; 17, 10, 11. Je. 3, 6.

a Heb., break down.

f Ve. 11. Ch. 26, 2. Jos. 9, 27. 1 Ki. 8, 29. 2 Chr. 7, 12. Ps. 78, 68.

β (The name of God is the same as God Himself; the meaning is therefore "to dwell there." Dathe; similarly, Maurer.)

γ (By their residence in the wilderness, the people had been practically familiarized with the idea of their theocratic separation & unity: that idea in its higher necessity had been impressed upon the nation: it was now of importance, on their entrance into Canaan, to give prominent exhibition to this idea, as that which alone could conduct them to their destination. Hävernick.)

δ (As our feelings are strengthened by friendship and social intercourse, so our spiritual nature is strengthened and purified by intercourse with God's Spirit.)

ε (Perform your ritual observances without much regard to place.)

ζ (External assists internal religion.)

η Heb., the choice of your vows.

θ (Surely there is a want of right faith and understanding, where there is not a cheerful religion. Chalmers.)

g 2 Chr. 7, 12.

ι (Having spoken of but one central place of sacrifice, the strictness of the demand, that all animals designed for food should be brought to the tabernacle, is necessarily set aside and repealed.)

God which He hath given thee: the unclean and the clean may eat thereof, as of the roebuck,[κ] and as of the hart.[λ] 16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 Thou mayest not eat within thy gates the tithe[μ] of thy corn, or of thy wine, or of thy oil, of the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: 18 but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long[ν] as thou livest upon the earth.

20 When the LORD thy God shall enlarge thy border, as He hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest[ξ] eat flesh; whatsoever thy soul lusteth after. 21 If the place which the LORD thy God hath chosen to put His name there be too far[ο] from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. 22 Even as the roebuck and the hart is eaten, so thou shalt eat them:[π] the unclean and the clean shall eat *of* them alike. 23 Only be sure[ρ] that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life[σ] with the flesh. 24 Thou shalt not eat it; thou shalt pour it upon the earth as water. 25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things[τ] which thou hast, and thy vows,[h] thou shalt take, and go unto the place which the LORD shall choose: 27 and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.[υ]

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest[φ] them, and dwellest in their land; 30 take heed to thyself that thou be not snared by following[χ] them, after that they be destroyed from before thee;[ψ] and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the LORD thy God: for every abomination[ω] to the LORD, which He hateth, have they done unto their gods; for even their sons and their daughters they have burnt[α] in the fire to their gods.[β]

32 What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

XIII. A.M. 3873. B.C. 1568. KADESH. *Enticers to idolatry to be stoned.* [157

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign[γ] or a wonder, 2 and the sign or the wonder come to pass,[i] whereof he spake unto thee, saying, Let us go after other gods, (which thou hast not known,) and let us serve them; 3 thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth[k] you, to know whether ye love the LORD your God with all your heart and with all your

κ *(The gazelle group of the antelopes.)*

λ *(The stag, cervus barbatus.)*

μ *(This was not the tithe of* Le. 27, 30, *paid to the Levites, nor yet that of* Nu. 18, 26; Ne. 10, 38; *but a second tithe, which they were to eat with the Levite, and with the stranger, the fatherless, & the widow. See* ch. 14, 22—29. *It was to be eaten for two years together at Jerusalem, and the third year in the country,* ch. 14, 28, 29.)

ν Heb., *all thy days.*

ξ *(The design of* ve. 20—25 *is to acquaint the Israelites that, though they were no longer obliged to bring the beasts to the door of the tabernacle, the other part of the law, viz., that against eating with the blood, was not dispensed with,* Le. 17, 10, 11.)

ο *(For if they lived at a great distance they could not, without great difficulty, bring the beasts, which they killed for their private table, to the sanctuary.)*

π *(As free to kill and eat their domestic animals, as they had previously been with those that were wild.)*

ρ Heb., *be strong.*

σ *(Not only to prevent its use for idolatrous purposes, but because the blood of victims was consecrated to God as an atonement for sin.* Ge. 9, 4. Le. 17, 11, 14.)

τ *(Sacrifices, offerings, tithes.)*

h (Hannah) took (Samuel) up.... with three bullocks, and one ephah of flour... and brought him to the house of the LORD in Shiloh...1 Sa. 1 24.

υ *(Of the peace-offerings.)*

φ Heb., *inheritest;* or, *possessest them.*

χ Heb., *after them.*

ψ *(Mark, how emphatically everything tending to lead the Israelites away from God is forbidden.)*

ω Heb., *abomination of the.*

α *("Nowhere," says Lasaulx, "are to be found more bloody and fearful human sacrifices, than among the idolatrous inhabitants of ancient Canaan, Phœnicia, and Carthage...Not any and every human being was immolated, but the innocent children were selected, and among these the preference was given to the only child, or to the firstborn.")*

β *(The depravity of man is shewn by his endeavours to bring down the divine character and government to the level of his own degradation.)*

γ *(Sign, what appears to prove his Divine mission; wonder, a particular sign attracting to itself, surprise and astonishment.)*

i Ch. 18, 22. Je. 28, 9. Mat. 7, 22.

k Ch. 8, 2. Mat. 24, 24. 1 Co. 11, 19. 2 Th. 2, 11. Re. 13, 14.

soul. 4 Ye shall walk after the LORD your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him. 5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken[δ] to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk[ε] in. So shalt thou put the evil away from the midst of thee.

6 If thy brother, the son[ι] of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers; 7 *namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; 8 thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 9 but thou shalt surely kill[ς] him; thine hand shall be first upon him to put him to death,[m] and afterwards the hand of all the people. 10 And thou shalt stone him with stones, that he die;[η] because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.[θ] 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying; 13 *Certain* men, the children[ι] of Belial,[κ] are gone out from among you, and have withdrawn[λ] the inhabitants of their city, saying, Let us go and serve other Gods, which ye have not known; 14 then shalt thou enquire,[μ] and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you; 15 thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly,[ν] and all that *is* therein, and the cattle thereof, with the edge of the sword. 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit,[ξ] for the LORD thy God; and it shall be an heap[π] for ever; it shall not be built again. 17 And there shall cleave[ο] nought of the cursed[π] thing to thine hand: that the LORD may turn from the fierceness of His anger,[ρ] and shew thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers; 18 when thou shalt hearken to the voice of the LORD thy God, to keep all His commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

1 Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes, for the dead.[σ] 2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations that *are* upon the earth.

XIV.]

A.M. 3873. B.C. 1568. SAME PLACE. *Of what may, and may not, be eaten.* [158

3 THOU shalt not eat any abominable[τ] thing.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat, 5 the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg,[υ] and the wild ox,[φ] and the chamois. 6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.[ψ]

δ Heb., *spoken revolt against the Lord.*

ε *(God cannot contradict Himself, and therefore we must not allow anything to induce us to transgress a clearly expressed command.)*

ι He that loveth son or daughter more than Me, is not worthy of Me. Mat. 10, 37.

ς *(Not privately, but by legal process before the court of the twenty three judges.* Patrick.)

m Ch. 17, 7. Ac. 7, 58.

η *(Such severity was but needful among a people prone to idolatry, and encompassed on all sides by idolatrous nations.)*

ι Heb., *bondmen.*

κ Or, *naughty men.* See Ju. 19, 22. 1 Sa. 2. 12; 25, 17, 25. 1 Ki. 21, 10, 13. 2 Co. 6, 15.

(Derived from לֹא *not, without, and* יעל *profit, use, worthlessness, wickedness. Hence in the New Testament it is used as a name of Satan.* 2 Co. 6, 15.)

(From religious communion with you.).....If they had been of us, they would no doubt have continued with us... 1 Jno. 2, 19.

(The Sanhedrim only, according to the Jews, could take cognizance of this, and they were to use all possible means to find whether or not the information were true.)

λ Or, *withdrawn away.*

μ *(The Sanhedrim only, according to the Jews, could take cognizance of this, and they were to use all possible means to find whether or not the information were true.)*

ν *(Unless severe measures were used, there was a danger of the whole country round being infected.)* Ex. 22, 20. Le. 27, 29. Jos. 6, 17.

ξ *(As wholly accursed.)*

π Jos. 8, 28. Is. 17, 1, and, 25, 2. Je. 49, 2.

ο *(From disregarding this, Achan troubled Israel,* Jos. 7, 1, *and Saul lost his kingdom,* 1 Sa. 15, 19.)

π Or, *devoted.*

ρ *(The crime of idolatry struck at the foundation of their religion and government.* Patrick.)

σ *(God would not permit them to imitate the Gentile funeral rites; and this seems to have been a direction to them not to sorrow like men without hope, but to expect another state besides the present.* Jortin.) Le. 19, 28, and 21, 5. Je. 16, 6; 41, 5, and, 47, 5. 1 Th. 4, 13.

τ *(Whatsoever had been consecrated by superstition.)*

υ Or, *bison.* Heb., *dishon. (Rather a species of gazelle or antelope.)*

φ *(Most probably, as Bochart, Gesenius and Roediger assert, a species of gazelle.)*

ψ *(The general marks only are here given.* See Le. xi.)

[7] Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean[ω] unto you. [8] And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

[9] These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat: [10] and whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

[11] *Of* all clean[α] birds ye shall eat.

[12] But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray, [13] and the glede, and the kite, and the vulture after his kind, [14] and every raven after his kind, [15] and the owl,[β] and the night hawk, and the cuckow,[γ] and the hawk after his kind, [16] the little owl, and the great owl, and the swan,[δ] [17] and the pelican, and the gier eagle, and the cormorant,[ε] [18] and the stork, and the heron after her kind, and the lapwing,[ζ] and the bat.

[19] And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

[20] *But of* all clean fowls[η] ye may eat.

[21] Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger[θ] that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien:[ς] for thou *art* an holy people unto the LORD thy God.

Thou shalt not seethe[ι] a kid in his mother's milk.

[22] Thou shalt truly[κ] tithe all the increase of thy seed, that the field bringeth forth year by year.

[23] And thou shalt eat before the LORD thy God, in the place which He shall choose to place His name there, the tithe of thy corn,[λ] of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear[μ] the LORD thy God always.

[24] And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set His name there, when the LORD thy God hath blessed thee: [25] then shalt thou turn[ρ] *it* into money, and bind[ν] up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: [26] and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:[ξ] and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, [27] and the Levite[ο] that *is* within thy gates; thou shalt not forsake[π] him; for he hath no part nor inheritance with thee.

[28] At the end of three years thou shalt bring forth all the tithe[ρ] of thine increase the same year, and shalt lay *it* up within thy gates: [29] and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied;[σ] that the LORD thy God may bless thee in all the work of thine hand which thou doest.

XV.] A.M. 3873. B.C. 1568. SAME PLACE. *The year of release.* [159

AT the end of *every* seven[ς] years thou shalt make a release. [2] And this *is* the manner of the release: Every creditor[τ] that lendeth *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release. [3] Of a foreigner thou mayest exact *it again:* but *that* which is thine[φ] with thy brother thine hand shall release; [4] save[χ] when[ψ] there shall be no poor among you; for the

ω *(The prohibitions by which they would be kept from intercourse with surrounding nations, fitly follow the laws against idolatry.)*

α *(Those are to be reputed clean which are not forbidden.* Le. 11, 13.)

β *(The ostrich,* Job 39. 13. Septuagint and Vulgate.)

γ *(Gesenius and Roediger, after the Septuagint & Vulgate, the sea mew.)*

δ *(Probably according to Oedmann and Gesenius, the pelican.)*

ε *(Bochart, Oedmann, Gesenius, &c., the garnet.)*

ζ *(According to the Septuagint, Vulgate, and Saadias, the hoopoe.)*

η *(This is not the same precept with that at* ve. 11; *there he speaks of birds, here of* ...flying creeping things...Le. 11, 21.)

θ *(One who worshipped the God of Israel, but was not circumcised.)*

ς *(Who only came and went in his traffic.)*

ι *(A common practice among surrounding nations. "Immediately after our halting," says Buckingham, "a meal was prepared for us, the principal dish of which was a young kid seethed in milk.")*

κ *(Thou shalt faithfully give the second tithe to be spent in feasts at My tabernacle.* Ch. 12, 17.)

λ *(If thou pay the tithe, then it is thy corn; if thou do not, it is My corn.* Hos. 2, 9.)

μ *(Be secured in His religion by eating and drinking in His presence, and thereby professing that they belonged to Him, and were His thankful servants.)*

ρ ...He shall add thereto the fifth part thereof. Le. 27, 31.

ν *(Put it into a bag by itself.)*

ξ Heb., *asketh of thee.*

ο *(They were always to be invited to these feasts.)*

π *(As the Levites had no inheritance, being wholly devoted to the worship of God, and the study of the Law, it became a bounden and sacred duty, on the part of the other tribes, duly to render tithes according to the Law.)*

ρ *(This is to be understood of the same tithe as* ve. 22. *This was to be separated every year, and for two years to be eaten at Jerusalem, and in the third year to be spent upon the poor in every town, where they that paid the tithe lived.)*

σ *(This tithe, the Jews say, was called the consummation of tithes, because herein the love of their neighbours was most eminently apparent.* Patrick. Am. 4, 4.)

ς *("The institution of the Sabbatical year," says Pulfrey, "is here brought to view in order to attach to it the new provision," of not enforcing the payment of previous debts during the year.)*

τ Heb., *master of the lending of his hand.*

LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it: [5] only[ω] if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. [6] For the LORD thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

[7] If there be among you a poor man of one of thy brethren within any of thy gates in thy land[α] which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: [8] but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

[9] Beware that there be not a thought[β] in thy wicked[γ] heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor[δ] brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. [10] Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. [11] For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

[12] *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold[ε] unto thee, and serve thee six[ζ] years; then in the seventh year thou shalt let him go free from thee. [13] And when thou sendest him out free from thee, thou shalt not let him go away empty: [14] thou shalt furnish him liberally[η] out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him. [15] And thou shalt remember[ι] that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed[κ] thee: therefore I command thee this thing to day.

[16] And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; [17] then thou shalt take an awl,[θ] and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. [18] It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired[ι] servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

[19] All the firstling males that come of thy herd and of thy flock thou shalt sanctify[κ] unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. [20] Thou shalt eat[κ] *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.[ι] [21] And if there be *any* blemish therein, *as if it be* lame,[μ] or blind, *or have* any ill blemish, thou shalt not sacrifice[λ] it unto the LORD thy God. [22] Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike,[μ] as the roebuck,[ν] and as the hart. [23] Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

XVI.] A.M. 3873. B.C. 1568. SAME PLACE. [160

The sacred festivals.

OBSERVE the month of Abib,[ν] and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.[ξ] [2] Thou shalt therefore sacrifice the passover

ω (Provided that thou hast obeyed the voice, &c. Dathe and Maurer.)

α (According to the most exact calculations, Canaan contained fourteen million nine hundred and seventy-six thousand acres, which, divided among six hundred thousand men, will allow of more than twenty-one and a half acres to each, with a remainder of one million nine hundred and seventy-six thousand acres for the princes of tribes, Levitical cities, &c.)

β Heb., *word.*

γ Heb., *Belial.*

δ (If a debt was not paid, the creditor might seize the hereditary land of the debtor, his houses and his person. See Le. 25, 39. Job 24, 2. 2 Ki. 4, 1. Ne. 5, 1—13. Mat. 18, 25; also his furniture, Pr. 22. 27.)

ε (Whether sold themselves, or by the court of judgment for theft.)

ζ (Six complete years from the first entering upon the service, unless the jubilee intervened.) Ex. 21. 2. Le. 25, 39. Je. 34, 14.

η (Something, the Jews say at least thirty shekels of silver, to put him in a way of living.)

θ (The boring of the ear was in the East a badge of servitude. Hence in Juvenal (Sat. i., 102) we meet with these words: *Why should I fear or doubt to defend the place, though born upon the banks of the Euphrates, as the tender perforations in my ear evince?*)

ι ...Three years, ...the years of a hireling...Is. 16 14.

κ ...On the eighth day thou shalt give it Me. Ex. 22. 30, and 34, 19. (*This was wholly the priests'.*)

λ (*The firstling cows and ewes were to be offered as peace offerings, in which, though a part was given to the priests, they themselves had a good share.*)

μ (*If it had been sacrificed at their feasts, only the clean could have eaten it.*)

ν (*Part of March and April.*)

ξ ...A night to be much observed. Ex. 12, 42. (*But they did not begin their march till the morning.*) Ex. 12, 22.

q Ch. 5, 15, and 16, 12.

r .....And they spoiled the Egyptians. Ex. 12, 36. Ge. 15, 14.

unto the LORD thy God, of the flock and the herd,[v] in the place which the LORD shall choose to place His name there. 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction;[o] for thou camest forth out of the land of Egypt in haste:[w] that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.[x]

5 Thou mayest not sacrifice[π] the passover within any of thy gates,[ρ] which the LORD thy God giveth thee: 6 but at the place[σ] which the LORD thy God shall choose to place His name in, there thou shalt sacrifice the passover at even,[τ] at the going down of the sun, at the season that thou camest forth out of Egypt. 7 And thou shalt roast[υ] and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go[φ] unto thy tents.[χ]

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly[ψ] to the LORD thy God: thou shalt do no work *therein*.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.[ω]

10 And thou shalt keep the feast of weeks[α] unto the LORD thy God with a tribute[β] of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee: 11 and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place His name there. 12 And thou shalt remember that thou wast a bondman[γ] in Egypt: and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles[δ] seven days, after that thou hast gathered in thy corn[ε] and thy wine: 14 and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless[ζ] thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 Three times in a year shall all thy males appear before the LORD thy God in the place[η] which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: 17 every man *shall give* as he is able,[θ] according to the blessing of the LORD thy God which He hath given[ι] thee.

18 Judges[κ] and officers[λ] shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. 19 Thou shalt not wrest[ξ] judgment; thou shalt not respect persons, neither take a gift:[ο] for a gift doth blind the eyes of the wise,[μ] and pervert the words[ν] of the righteous. 20 That which is altogether just[ξ] shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

A.M. 3873. B.C. 1568. SAME PLACE. *Of idolaters. Of a king*, ch. xvii. to ve. 14. [161

21 THOU shalt not plant thee a grove[ο] of any trees near unto the altar of the LORD thy God, which

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v Nu. 28, 19.

o (Hard and tasteless.)

w Ex. 12. 39.

x Ex. 12, 3, 10, and, 34, 25.

π Or, *kill.*

ρ (It was eaten at home only at its first institution. Ex. 12, 3.)

σ (All other directions having been previously given respecting the passover, it now remained to specify the place where it was to be celebrated — "the place," &c. In this addition too we see the truth of the remark that almost all the peculiar laws and additional enactments in Deuteronomy refer to the permanent residence in the land of Canaan.)

τ (After the offering of the evening sacrifice, they began to kill the passover. Ex. 12, 6.)

υ Ex. 12, 8, 9. 2 Chr. 35, 13.

φ (They might go home the next morning after eating the passover lamb.)

χ (An expression taken from the temporary abodes then occupied by the children of Israel.)

ψ Heb., *restraint.* Le. 23, 36.

ω (Barley. Compare Jos. 3, 15, and, 5, 10.)

α (This feast was in remembrance of the giving of the law on mount Sinai. Le. 23, 16.)

β Or, *sufficiency. (Proportionably to their means, and according to their sense of God's goodness to them.)*

γ (They are often put in mind of this, as an argument for kindness to those in any way dependent on them.)

δ (The reason why the feast of tabernacles was so far separated from the feast of the passover is to be found in this, that due time might be allowed for gathering in the fruits of the earth.)

ε Heb., *flour, and thy wine-press.*

ζ (Thankfulness to God for blessings bestowed, is the way to procure more.)

η ("The unity of sanctuary," says Hävernick, "is a constantly recurring thought in this book.")

θ Heb., *according to the gift of his hand.* 2 Co. 8, 12.

ι (These three feasts had reference to the fruits of the earth with which God had blessed them, and therefore it was reasonable that the more bountiful God had been to them, the more liberally should they offer their grateful acknowledgments.)

κ (Who decided causes — justices of the peace. Ch. 1, 16. 1 Chr. 23, 4, and, 26, 29. 2 Chr. 19, 5, 8.)

λ (Who executed the orders of the judges, in the courts, in the streets, and in the markets.)

ξ Ex. 23, 2, 6. Le. 19, 15.

ο Ex. 23, 8. Pr. 17, 23. Ec. 7, 7.

μ (Who would otherwise be just.)

ν Or, *matters.*

ξ Heb., *justice, justice.*

ο (These groves in some way related to idolatry.)

π Or, *statue*; or, *pillar*.

ρ Or, *goat*.

σ (Lit., *any evil thing*, i. e., *diseased*.)

ς (*Having shewn, in ch.* 13, 1, 9, *how they were to proceed with those who seduced others, and in ve.* 12 *and* 13, *what should be done to a whole city, Moses now tells what was to be done in the case of a particular person.*)

b Thou shalt have no other gods before Me. Ex. 20, 3. Jos. 7, 11, and 23, 16. 2 Ki. 18, 12. Ho. 8, 1.

τ (*They were not to proceed upon rumours, nor yet to slight them.*)

c Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, ...and hath done despite unto the Spirit of grace? He. 10, 29.

υ (*In the courts of justice in their cities.* 2 Chr. 19, [illegible]. Hag. 2, 11. Mal. 2, 7.)

φ (1. *Public injuries*; 2. *Civil suits*; *and*, 3. *Personal wrongs*.)

χ (That is, *the highest magistrate in the whole land: not the municipal judges mentioned* ch. 16, [illegible]. *According to the Jews, the Sanhedrim*.)

thou shalt make thee. [22] Neither
shalt thou set thee up *any* image;[π]
which the LORD thy God hateth.

XVII.] [1] Thou shalt not sacrifice unto the
LORD thy God *any* bullock,
or sheep,[ρ] wherein is blem-
ish, *or* any evilfavouredness:[σ] for that
is an abomination unto the LORD thy
God.

[2] If there be found among you,
within any[ς] of thy gates which the
LORD thy God giveth thee, man or
woman, that hath wrought wicked-
ness in the sight of the LORD thy
God, in transgressing His covenant,[b]
[3] and hath gone and served other gods,
and worshipped them, either the sun,
or moon, or any of the host of hea-
ven, which I have not commanded;
[4] and it be told thee, and thou hast
heard *of it*, and enquired diligently,
and, behold, *it be* true, *and* the thing
certain,[τ] *that* such abomination is
wrought in Israel: [5] then shalt thou
bring forth that man or that woman,
which have committed that wicked
thing, unto thy gates, *even* that man
or that woman, and shalt stone them
with stones, till they die. [6] At the
mouth of two witnesses, or three
witnesses, shall he that is worthy of
death be put to death; *but* at the
mouth of one witness he shall not be
put to death. [7] The hands of the
witnesses shall be first upon him to
put him to death, and afterward the
hands of all the people.[c] So thou
shalt put the evil away from among
you.

[8] If there arise a matter too hard
for thee in judgment,[υ] between blood
and blood, between plea and plea,
and between stroke and stroke, *being*
matters of controversy[φ] within thy
gates: then shalt thou arise, and get
thee up into the place which the LORD
thy God shall choose; [9] and thou shalt
come unto the priests the Levites,
and unto the judge[χ] that shall be in
those days, and enquire; and they
shall shew thee the sentence of judg-
ment: [10] and thou shalt do[ψ] accord-
ing to the sentence, which they of
that place which the LORD shall
choose shall shew thee; and thou
shalt observe to do according to all
that they inform thee: [11] according
to the sentence of the law which they
shall teach thee, and according to the
judgment which they shall tell thee,
thou shalt do: thou shalt not decline[ω]
from the sentence which they shall
shew thee, *to* the right hand, nor *to*
the left.

[12] And the man that will do pre-
sumptuously, and will not hearken[a]
unto the priest that standeth to minis-
ter there before the LORD thy God,
or unto the judge, even that man
shall die: and thou shalt put away
the evil from Israel. [13] And all the
people shall hear, and fear, and do
no more presumptuously.

[14] When thou art come unto the
land which the LORD thy God giveth
thee, and shalt possess it, and shalt
dwell therein, and shalt say, I will
set a king[β] over me, like as all the
nations that *are* about me; [15] thou
shalt in any wise set *him* king over
thee, whom the LORD thy God shall
choose: *one* from among thy brethren
shalt thou set king over thee: thou
mayest not set a stranger over thee,
which *is* not thy brother.

[16] But he shall not multiply horses[γ]
to himself, nor cause the people to
return to Egypt, to the end that he
should multiply horses: forasmuch as
the LORD hath said unto you, Ye
shall henceforth return no more that
way. [17] Neither shall he multiply
wives[d] to himself, that his heart turn
not away: neither shall he greatly
multiply to himself silver and gold.

[18] And it shall be, when he sitteth
upon the throne of his kingdom, that
he shall write him a copy of this[δ] law
in a book out of *that which is* before
the priests the Levites: [19] and it shall
be with him, and he shall read therein
all the days of his life:[e] that he may

ψ (*Obey whatsoever sentence the court shall give.*)

ω (*Although you may think the decision wrong, you must act on their interpretation of the law.*)

a Heb., *not to hearken*, (*guilty of contumacy towards the highest legal authority, in whomsoever it might be at the time vested.*)

β ("*The Pentateuch,*" *says Hengstenberg,* "*is so far from considering the regal government as a necessary evil, that it looks upon its establishment as an inevitable fact of the national destinies, as the goal to which its whole development tends.*")

γ (That is, *He shall not establish a [illegible] cavalry, because this could not be effected without sending into Egypt. With this people the Lord had forbidden any communication, as all foreign commerce would prove most dangerous to true religion.* Warburton. 1 Ki. 10, 28, 29. 2 Chr. 12, 2, 3.)

d 1 Ki. 11, 3, 4.

δ (*The whole law with his own hand, as a means to fix it in his mind.*) Ch. 31, 9, 26.

e (*That this was [illegible], may be inferred from [illegible], in the days of Josiah, [illegible]* the book of the law in the house of the LORD...and Shaphan read it before the king... and he rent his clothes. 2 Ki. 22, 8.

learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: [20] that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left:[e] to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

XVIII.] A.M. 3873. B.C. 1568. SAME PLACE. [162
Of the support of the priests, &c. The future Prophet, ve. 15.

THE priests the Levites, *and* all the tribe of Levi, shall have no part[f] nor inheritance with Israel: they shall eat[g] the offerings of the LORD made by fire, and His inheritance. [2] Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as He hath said unto them.

[3] And this shall be the priest's[h] due from the people, from them that offer a sacrifice,[ζ] whether *it be* ox or sheep; and they shall give[η] unto the priest the shoulder, and the two cheeks, and the maw. [4] The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. [5] For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons[θ] for ever.

[6] And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;[ι] [7] then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD. [8] They shall have like[κ] portions to eat, beside that which cometh of the sale of his patrimony.[λ]

[9] When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

[10] There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire,[i] *or* that useth divination,[μ] *or* an observer of times, or an enchanter, or a witch,[ν] [11] or a charmer,[ξ] or a consulter with familiar spirits, or a wizard,[ο] or a necromancer. [12] For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. [13] Thou shalt be perfect[π] with the LORD thy God. [14] For these nations, which thou shalt possess,[ρ] hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

[15] The LORD thy God will raise up unto thee a Prophet[σ] from the midst of thee, of thy brethren, like unto me;[ς] unto Him ye shall hearken; [16] according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. [17] And the LORD said unto me, They have well *spoken that* which they have spoken. [18] I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. [19] And it shall come to pass, *that* whosoever will not hearken unto My words which He shall speak in My name, I will require *it* of him.

[20] But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

[21] And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? [22] When a prophet speaketh in the name of

e 1 Ki. 15, 5.

f Nu. 18, 20, and 26, 62. Ch. 10, 9.

g ....They which wait at the altar are partakers with the altar. 1 Co. 9, 13. Nu. 18, 8, 9.

h Le. 7, 30—34.

ζ (The text cannot be understood of sacrifices, as our version renders it, but must be translated thus, "from the people that kill, i. e., *for common use, any beast, whether it be ox or sheep,*" *&c.; and the constant sense of the Jews, as well as their practice, is agreeable hereto.* Prideaux.)

η (It would seem that this due was given on the occasion of every festival. Josephus says, "*If any slay beasts at home for a private festival, but not for a religious one, they are obliged to bring the maw, & the cheek, and the right shoulder of the sacrifice to the priests.*")

θ (In David's time they were divided into twenty-four courses.)

ι (Desiring to addict himself constantly to the service of God. So Samuel, 1 Sa. 1, 28.)

κ (Lit., *portion as portion,* i. e., *as Gesenius says,* "*like or equal portions.*" *So Saadias. They shall divide among themselves equal portions.)*

λ Heb., *his sales by the fathers. (They shall have equal portions, besides his property from his fathers,* i. e., *by inheritance.* Maurer.)

i Le. 18, 21. Ch. 12, 31.

μ (Of which there were many sorts.) Le. 19, 26, and 20, 27. Is. 8, 19.

ν (One that pretended to do mischief to men or beasts by evil arts.)

ξ (By means of particular words.)

ο (A cunning or wise man. Perhaps one who interpreted natural events in an unlawful manner.)

π Or, *upright;* or, *sincere.* Ge. 17, 1.

ρ Or, *inherit.*

σ ("*Moses has preserved to us,*" *says Lampe,* "*not only what in Paradise, and afterwards, & through the Pentateuch, had been told about the Redeemer; but he himself, under divine inspiration, has prophesied of Him, especially in* De. 18, 15—18." *To this prophecy of Himself our Lord referred,* Jno. 5, 45—47.)

ς (As fully equal to the more difficult task of the future, as Moses was for that in his day. "*The greater the work of the future,*" *says Hengstenberg,* "*the more necessary is it that the Prophet of the future, in order to be like unto Moses, should in His whole individuality, and in all His gifts, be far superior to him.* Comp. He. 3, 6.)

the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet[τ] hath spoken it presumptuously:[κ] thou shalt not be afraid of him.

XIX.] A.M. 3873. B.C. 1568. SAME PLACE. *Of asylums, boundaries, and witnesses.* [163

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest[υ] them, and dwellest in their cities, and in their houses; [2] thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. [3] Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

[4] (And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly,[φ] whom he hated not in time past;[χ] [5] as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head[ψ] slippeth from the helve,[ω] and lighteth[α] upon his neighbour, that he die; he shall flee unto one of those cities, and live:[β] [6] lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay[γ] him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.[δ] [7] Wherefore I command thee, saying, Thou shalt separate three cities for thee.

[8] And if the LORD thy God enlarge thy coast, as He hath sworn unto thy fathers, and give thee all the land which He promised to give unto thy fathers; [9] if thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in His ways; then shalt thou add three cities more[ε] for thee, beside these three: [10] that innocent[ζ] blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

[11] But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally[η] that he die, and fleeth into one of these cities: [12] then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. [13] Thine eye shall not pity[ι] him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

[14] Thou shalt not remove thy neighbour's landmark,[θ] which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

[15] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.[ι]

[16] If a false witness rise up against any man to testify against him *that which is* wrong;[κ] [17] then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days; [18] and the judges shall make diligent[λ] inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; [19] then shall ye do unto him, as[m] he had thought to have done unto his brother: so shalt thou put the evil away from among you. [20] And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. [21] And thine eye shall not pity;[μ] *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.[ν]

τ *(True prophets, although their predictions might refer to a far distant period, commonly gave some sign of the kind here referred to. Many of their prophecies had an immediate partial fulfilment.)*

κ Then said the prophet Jeremiah unto Hananiah...The LORD hath not sent thee;...this year thou shalt die, because thou hast taught rebellion against the Lord." So Hananiah..... died.....Je. 28, 15—17.

υ Heb., *inheritest;* or, *possessest.*

φ *(Only such, not those, who out of malice or hatred killed another, for they were to be taken from the altar,* Ex. 21, 14; *or they might be put to death there, as Joab was.* 1 Ki. 2, 28.)

χ Heb., *from yesterday, the third day.*

ψ Heb., *iron.*

ω Heb., *wood.*

α Heb., *findeth.*

β *(Because he is not accountable if that which he intended not happens, when he is engaged in a lawful business.)*

γ Heb., *smite him in life. (Before he has examined.)*

δ Heb., *from yesterday, the third day. (Which in the excited state of his feelings, the avenger of blood might not consider; or might even maliciously shut his eyes to.)*

ε *(Six cities in all were to be set apart as cities of refuge,* Nu. 35, 14. *Three cities had been set apart,* De. 4, 41; *the remaining three were still to be chosen. These cities were nearly equidistant from each other, & occupied very conspicuous situations.)* Jos. 20, 7, 8.

ζ *(Though the law did not punish an avenger who slew a man who was not blameworthy, yet he was held guilty before God.)*

η Heb., *in life.* Ex. 21, 12. Nu. 35, 16. Ch. 27, 24. Pr. 28, 17.

ι Nu. 35, 31. Ch. 21, 9. 1 Ki. 2, 31.

θ *(Josephus observes, "they that remove the bounds of lands, are not very far from subverting all laws."* Ch. 27, 17. Job. 24, 2. Pr. 22, 28. Hos. 5, 10.)

ι *(For an inquisition into the fact one was enough, but not for the condemnation of the accused.* Nu. 35, 30. Ch. 17, 6. Mat. 18, 16. Jno. 8, 17. 2 Co. 13, 1. 1 Ti. 5, 19. He. 10, 28.)

κ Or, *falling away.*

λ *(For it was not easy to prove a man to be a false witness.)*

m Da. 6, 24.

μ *(The why shall not, out of compassion, abate the punishment, but make it equal to the hurt the witness intended to another.)*

ν *(Grotius observes that the party injured might forgo this punishment.)* Mat. 5, 38, 39.

XX.] A.M. 3873. B.C. 1568. SAME PLACE. *Of warfare.* [164

WHEN thou goest out to battle against thine enemies, and seest horses,[ξ] and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak[ο] unto the people, 3 and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint,[π] fear not, and do not tremble,[ρ] neither be ye terrified because of them; 4 for the LORD your God *is* He that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated[σ] it? let him go and return to his house, lest he die in the battle, and another man dedicate it. 6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten[τ] of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it. 7 And what man *is there* that hath betrothed a wife,[υ] and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint[φ] as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead[χ] the people.

10 When thou comest nigh unto a city to fight against it, then proclaim[ψ] peace unto it. 11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries[ω] unto thee, and they shall serve thee. 12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 13 and when the LORD thy God hath delivered it into thine hands, thou shalt smite[α] every male thereof with the edge of the sword: 14 but the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof shalt thou take[β] unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations. 16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth: 17 but thou shalt utterly[γ] destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: 18 that they teach you not to do after all their abominations,[δ] which they have done unto their gods; so should ye sin against the LORD your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree[ε] of the field[ζ] *is* man's *life*) to employ[η] *them* in the siege: 20 only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.[θ]

ξ *(The armies of the Israelites consisted of men taken from the plough and sheepfolds.)*

ο *(As there could be no want of men, in a country where every man was liable to serve, the Jews always seem to have interpreted the following exemptions in the largest possible sense.)*

π Heb., *be tender.*

ρ Heb., *make haste.* (That is, *through fear run away.)*

σ *(Hath not yet dwelt in it, the word here does not denote any consecration.* Nc. 12, 27. Ps. 30, title.)

τ Heb., *made it common.* Le. 19, 23—25. Ch. 28, 30. *(This, therefore, would be a ground for exemption from military service for five years.)*

υ *(Bishop Patrick says, "This is a law of great equity, founded in nature, that conjugal love should not be disturbed." The utility of these exemptions must be apparent, for men taken from that which they were preparing to enjoy, would not be likely to serve very cheerfully.)*

φ Heb., *melt.* (*The cowardice of some might enfeeble the rest. Of Gideon's army of thirty-two thousand, there returned twenty-two thousand.* Ju. 7, 3.)

χ Heb., *to be in (at) the head of the people.*

ψ *(In* ve. 10—15, *we have the regular war-law; in* ve. 16—18, *the exception.)*

ω *(Not slaves, but payers of a yearly tribute, and live in subjection; their renunciation of idolatry being implied.)*

α *(Because they obstinately rejected these three conditions.)*

β Heb., *spoil.*

γ *(It will be impossible to prove that it was contrary to God's moral justice, to exterminate so wicked a people. He made the Israelites the executors of His vengeance, and in doing this, He gave such evident and terrible proof of His abomination of vice, as could not fail to strike the surrounding nations with astonishment and terror.* Bishop Watson, *Pic. Bib.)*

δ *(See* Le. 18, 28, *which implies that the vices of the inhabitants were so abominable, that the very land was sick of them, and forced to vomit them forth, as the stomach disgorges deadly poison.)*

ε *(Kennicott remarks on this* ve., *"obscure and probably corrupt." There are many interpretations given of it. As the word* life *is not in the Hebrew, the simplest way is to leave it out, and to understand the sense to be, that fruit trees are the property of man, besieged & besiegers alike, & therefore must not be destroyed.)*

ζ Or, *for, O man, the tree of the field is to be employed in the siege. (The sense supported by the Septuagint, Chaldee, Vulgate, Josephus and Philo is, "Is the tree of the field a man to go before thee in the siege?")*

XXI.] A.M. 3873. B.C. 1568. SAME PLACE. [165
Of uncertain murder. Captives, ve. 10.

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him: [2]then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain: [3]and it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke; [4]and the elders of that city shall bring down the heifer unto a rough valley, which is neither cared[ι] nor sown, and shall strike off the heifer's neck there in the valley: [5]and the priests of the sons of Levi shall come near;[κ] for them the LORD thy God hath chosen to minister unto Him, and to bless in the name of the LORD; and by their word[λ] shall every controversy and every[μ] stroke be *tried:* [6]and all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:[ν] [7]and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.* [8]Be merciful, O LORD unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto[ξ] Thy people of Israel's charge.[ο] And the blood shall be forgiven them. [9]So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

[10]When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, [11]and seest among the captives a beautiful woman, and hast a desire[π] unto her, that thou wouldest have her to thy wife; [12]then thou shalt bring her home to thine house; and she shall shave her head, and pare[ρ] her nails;[ς] [13]and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after[σ] that thou shalt go in unto her, and be her husband, and she shall be thy wife. [14]And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

[15]If a man have two wives, one beloved, and another hated,[τ] and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated: [16]then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: [17]but he shall acknowledge the son of the hated *for* the firstborn:[υ] by giving him a double portion of all that he hath:[φ] for he *is* the beginning[ο] of his strength; the right[ρ] of the firstborn *is* his.[χ]

[18]If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: [19]then shall his father and his mother[ψ] lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; [20]and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. [21]And all the men of his city shall stone him with stones that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear.

[22]And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: [23]his body shall not remain

η Heb., *to go from before thee.*

θ Heb., *it come down.*

ι *(Unploughed.)*

κ *(Dr. Kitto remarks, "The solemnity of the ceremonies was admirably calculated to impress the minds of the people of the East, where, in general, the waste of human life is regarded with great and culpable indifference.")*

λ Heb., *mouth.* Ch. 17, 8, 9.

μ *(All matters of this nature.)*

ν *(The Hebrew signifies also a torrent. Perhaps a valley with a brook was chosen.)* Ps. 19, 12, 27, 24.

ξ Heb., *in the midst.* Jon. 1, 14.

ο *(The publicity of these proceedings excited enquiry, and was a probable means of discovering the murderer. The owners of the ground too were stimulated to diligence, as the place was never to be ploughed nor sown hereafter.)*

π *(Fall so passionately in love with her, as to desire to marry her, though one of another nation and religion.)*

ρ Or, *suffer to grow.* Heb., *make*; or, *dress. (The Hebrew, perhaps, includes the idea of beautifying, tinging.* See 2 Sa. 19, 24. *Mephibosheth had not made his feet, nor made his beard.)*

ς *(To purify and cleanse her, as it were, and fit her to become his wife.* See Ps. 45, 10.)

σ *(This delay was merciful and kind to the captive, and gave time for serious deliberation to the man.)*

τ (That is, *less loved.* Ge. 29, 31. Mat. 6, 24.)

υ *(The contrary had been the practice.* See 1 Chr. 5, 2, and 26, 10. 2 Chr. 11, 19, 22.)

φ Heb., *that is found with him.*

ο Ge. 49, 3.

ρ Ge. 25, 31.

χ *(Such a law as the present seems a necessary result of polygamy, and very expressively points out one of the evils of a practice which the law of Moses seems rather to have tolerated than approved.* Pic. Bib.)

ψ *(The charge against an incorrigible son must be made by both parents; hence a weak father could not do injustice to the children of one of his wives, at the instigation of another.)*

all night upon the tree, but thou shalt in any wise bury him that day;[ω] (for he that is hanged *is* accursed[α] of God;[β]) that thy land be not defiled,[γ] which the LORD thy God giveth thee *for* an inheritance.

XXII.] A.M. 3873. B.C. 1568. SAME PLACE. [166

Sundry social matters.

THOU shalt not see thy brother's[δ] ox or his sheep go astray, and hide[ε] thyself from them: thou shalt in any case bring them again unto thy brother. 2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. 3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:[ζ] for all that do so *are* abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: 7 *but* thou shalt in any wise let the dam go, and take the young to thee; that it may be well[η] with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement[θ] for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 Thou shalt not sow thy vineyard with divers[ι] seeds: lest the fruit[κ] of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.[λ]

10 Thou shalt not plow with an ox and an ass together.[μ]

11 Thou shalt not wear a garment of divers[ν] sorts, *as* of woollen and linen together. 12 Thou shalt make thee fringes[ξ] upon the four quarters[ο] of thy vesture, wherewith thou coverest *thyself*.

13 If any man take a wife, and go in unto her, and hate her, 14 and give occasions of speech against her, and bring up an evil name[π] upon her, and say, I took this woman, and when I came to her, I found her not a maid: 15 then shall the father of the damsel, and her mother, take and bring forth *the tokens*[ρ] *of* the damsel's virginity unto the elders of the city in the gate: 16 and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 and, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise[σ] him; 19 and they shall amerce him in an hundred[τ] *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel: 21 then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone[υ] her with stones that she die: because she hath

ω *(The curse upon the man who was hanged ended at the going down of the sun.)*

α Heb., *the curse of God.* See Nu. 25, 4. 2 Sa. 21, 6. (That is, *under the curse of God, because of his sin.)*

β *(St. Paul,* Ga. 3, 13, *quotes this verse thus:—* "Cursed is every one that hangeth on a tree;" *partially following the Septuagint.)*

γ *(As our blessed Saviour, while He hung upon the cross, was made a curse, so, when He was taken down and buried, both He ceased to be a curse, and all they that are His.* J. Coch.)

δ *(Any man that lives among you.* Ex. 23, 4.)

ε *(Pass them by with neglect, or pretend you do not see them.)*

ζ *(This law was enacted, not only to prohibit an incentive to immorality, but also, most probably, because the practice denounced was common in the licentious forms of idolatrous worship.)* 1 Co. 11, 4—15.

η *(This law was designed to promote a compassionate spirit; & also, in a land producing snakes, locusts and scorpions, it was particularly undesirable that birds which fed on them should be extirpated.)*

θ *(Another instance of the careful consideration for human life, so characteristic of the Mosaic law.)*

ι *(Michaelis thinks that this law was fitted to secure the best qualities of agricultural produce.)*

κ Heb., *fulness of thy seed.*

λ *(Unfit for presentation to God, and therefore unclean to them.)*

μ *(The ass is lower than the ox, his steps unequal, & his strength inferior; he is spirited and refractory, while the ox is tractable and patient, and, being so diverse, any joining together is painful to both.* Le. 19, 19. 2 Co. 6, 14.)

ν *(Thou shalt not wear Shaatnez, woollen and linen together. The etymology of the word* שַׁעַטְנֵז *is obscure. Jablonski, Fürst, and Roediger consider it as being of Egyptian origin.)*

ξ *(Tie strings or ribbons.)*

ο Heb., *wings. (Corners of the coverlet or bed rug.)*

π *(An action against her in the court of judgment.)*

ρ *(Virgins were distinguished by their dress, called* בְּתוּלִים. *See* 2 Sa. 13, 18. *It is rendered a mantle,* 1 Sa. 28, 14; *a cloak,* Is. 59, 17; *a robe,* Ex. 28, 31; *spreading this robe before the elders, (for* שִׂמְלָה, ve. 17, *is wearing apparel,) seems to be challenging a trial upon the objection to their daughters' honour.* Bate.)

σ *(With forty stripes, save one.)*

τ (That is, *double her dowry, which he had wished to save by bringing this accusation against her.)*

υ *(Maimonides says that the woman here spoken of is one who had proved false to her husband after she was contracted to him.*

wrought folly in Israel, to play the whore in her father's house:[φ] so shalt thou put[ς] evil away from among you.

22 If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; 24 then ye shall bring them both out unto the gate[χ] of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife:[ψ] so thou shalt put away evil from among you.

25 But if a man find a betrothed damsel in the field, and the man force[ω] her, and lie with her: then the man only that lay with her shall die: 26 but unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth[α] him, even so *is* this matter:[β] 27 for he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold[γ] on her, and lie with her, and they be found; 29 then the man that lay with her shall give unto the damsel's father fifty *shekels*[δ] of silver, and she shall be his wife;[ε] because he hath humbled her, he may not put her away all his days.[ζ]

30 A man shall not take his father's wife, nor discover his father's skirt.[η]

XXIII.] A.M. 3873. B.C. 1568. SAME PLACE. *Social matters continued.* [167

HE that is wounded in the stones, or hath his privy member cut off, shall not enter[θ] into the congregation of the LORD.

2 A bastard[ι] shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:[κ] 4 because they[λ] met you not with bread and with water in the way, when ye came forth out of Egypt; and because they[μ] hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. 5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. 6 Thou shalt not seek their peace nor their prosperity[ν] all thy days for ever.

7 Thou shalt not abhor an Edomite; for he *is* thy brother:[ξ] thou shalt not abhor an Egyptian; because thou wast a stranger[ο] in his land. 8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth[π] against thine enemies, then keep thee from every wicked thing.

10 If there be among you any man, that is not clean by reason of uncleanness[ρ] that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: 11 but it shall be, when evening cometh[σ] on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.[τ]

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad: 13 and thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease[υ] thy-

φ *(Where she had remained, in a safe place, after her espousal, and before the completion of the marriage.* Mat. 1, 18.)

ς *(Cited* 1 Co. 5, 13, *from the Septuagint.)*

χ (That is, *to the court of judgment which sat there.)*

ψ *(This may have been the case of the woman whom)* .....the Scribes and Pharisees brought unto Jesus *(as a)* woman taken in adultery....Jno. 8, 3.

ω Or *take strong hold of her.* 2 Sa. 13, 14.

α *(He not being able to defend himself.)*

β *(It is here observed by many, particularly by Grotius and De Dieu, that chastity is equal unto life.* Patrick.)

γ *(This is a different case from that in* Ex. 22, 16, 17, *which was* if a man entice a maid...)

δ (£5 16*s.* 8*d.*, *besides the dowry of fifty shekels fixed in* Ex. 22, 17.)

ε *(If she and her father pleased, the consent of both being required.)*

ζ *(Shall keep her as long as she lives, and may not give her a bill of divorce as other men.)*

η *(But be careful to observe all the laws against marriages within the prohibited degrees.* Le. 18, 8, and 20, 11. Ch. 27, 20. Eze. 16, 8.)

θ *(Shall not marry any of the daughters of Israel.)*

ι *(The offspring of any of the forbidden marriages of* Le. xviii.)

κ (That is, *never. So Nehemiah understood it.* Ne. 13, 1. *But an Israelite might take one of them to wife, if she embraced the truth, as Boaz did.* Ru. 4, 5.)

λ *(The former.)*

μ *(The latter.* Nu. 22, 5, 6.)

ν Heb., *good. (Not make any league with them of mutual assistance.)*

ξ *(Observe, that the word "brother" comprehended more than the Israelites; as our Saviour showed the word neighbour did.* Patrick.)

ο *(And were sustained in a time of sore famine.)* Ex. 22, 21, and 23, 9. Le. 19, 34. Ch. 10, 19.

π *(When men used to take the greatest liberty.)*

ρ *(Same as that at* Le. 15, 16.)

σ Heb., *turneth toward.*

τ *(The end of this was, that every man might have this fixed on his mind, that their camp was not to be like the camps of the Gentiles, in which all manner of corruption, filthiness and wickednesses were freely committed.)*

υ Heb., *sittest down.*

self abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: 14 for the LORD thy God walketh[φ] in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that He see no uncleanness[χ] thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: 16 he shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh[ψ] him best: thou shalt not oppress him.

17 There shall be no whore[ω] of the daughters of Israel, nor a sodomite[ι] of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog,[β] into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 Thou shalt not lend upon usury[γ] to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: 20 unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess[δ] it.

21 When thou shalt vow[κ] a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. 22 But if thou shalt forbear to vow, it shall be no sin[ε] in thee. 23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill[ζ] at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

XXIV.] A.M. 3873. B.C. 1568. SAME PLACE. *Of divorce, hiring, &c.* [168

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness[η] in her: then let him write her a bill of divorcement,[θ] and give *it* in her hand, and send her out of his house. 2 And when she is departed out of his house, she may go and be another man's *wife*. 3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; 4 her former husband, which sent her away, may not take her again to be his wife, after that she is defiled;[κ] for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business:[ς] *but* he shall be free at home one year, and shall cheer[λ] up his wife which he hath taken.

6 No man shall take the nether or the upper millstone[μ] to pledge: for he taketh *a man's* life to pledge.

7 If a man be found stealing[ι] any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil[ν] away from among you.

φ *(The "unclean" are classed in Scripture with the "unholy," as unfit for the presence of God.* Le. 26, 12.)

χ Heb., *nakedness of anything. (These regulations in* ve. 10-14 *have the effect of shewing us how watchful we must be over ourselves, in all matters that have inward turpitude in them.)*

ψ Heb., *is good for him. (Having embraced the truth, he shall be permitted to settle where he pleases.* 1 Sa. 30, 15. Ex. 22, 21.)

ω Or, *Sodomitess.* Le. 19, 29. See Pr. 2, 16, and 5, 20.

ι Ge. 19, 5. 2 Ki. 23, 7.

β *(A Sodomite, or whoremonger.* Le Clerc, Rosenmüller, Maurer; *but Bochart, Spencer, Dathe, and De Wette understand it literally.)*

γ *(By prohibiting the taking of interest, Moses repressed any tendency, on the part of the children of Israel, to engage in the pursuits of commerce, which would have led them into too close a connection with other nations.* Ex. 22, 25. Le. 25, 36, 37. Ne. 5, 2, 7. Ps. 15, 5. Lu. 6, 34, 35.)

δ *(Live all together as children of the same father, sharing alike in the happiness which God had bestowed on them.* Ch. 15, 10.)

κ Nu. 30, 2. Ec. 5, 4, 5.

ε *(God will have all men easy in His service, and all their offerings free and cheerful.)*

ζ *(This law was designed both to give a reasonable indulgence to wayfarers, and to prevent such indulgence from being carried too far.)* Mat. 12, 1. Mar. 2, 23. Lu. 6, 1.

η Heb., *matter of nakedness.* Mat. 5, 31, and 19, 7. Mar. 10, 4.

θ Heb., *cutting off. (The act of divorcement, being thus attended with some formalities, necessarily requiring time & deliberation, would not be the result of any sudden impulse of passion.)*

κ (Rather, *unclean*, i.e., *prohibited, to her first husband.* Ac. 10, 14, 15. Je. 3, 1.)

ς Heb., *not anything shall pass upon him.* Ch. 20, 7.

λ *(Endear himself to her by kindness, that there may be no occasion of a divorce.* Pr. 5, 18.)

μ *("These mills," says Dr. Robinson, "consist of two stones about eighteen inches or two feet in diameter, lying one upon the other, with a slight convexity between them, and a hole through the upper to receive the grain. The lower stone is fixed sometimes in a sort of cement. The upper stone is turned upon the lower by means of an upright stick fixed in it as a handle.")*

ι Ex. 21, 16.

ν *(This phrase always implies some enormous sin.* See ch. 13, 5; 17, 7; and 19, 19.)

[8] Take heed in the plague of leprosy,[ξ] that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do. [9] Remember[m] what the LORD thy God did unto Miriam[n] by the way, after that ye were come forth out of Egypt.

[10] When thou dost lend[o] thy brother any thing, thou shalt not go into his house to fetch his pledge. [11] Thou shalt stand abroad, and the man to whom thou dost lend shall bring[π] out the pledge abroad unto thee. [12] And if the man *be* poor, thou shalt not sleep with his pledge: [13] in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment,[ρ] and bless thee; and it shall be righteousness unto thee before the LORD thy God.

[14] Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: [15] at his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth[σ] his heart upon it: lest he cry against thee unto the LORD, and it be sin[ρ] unto thee.

[16] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.[τ]

[17] Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless;[υ] nor take a widow's raiment to pledge: [18] but thou shalt remember[φ] that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

[19] When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow:[ψ] that the LORD thy God may bless thee in all the work of thine hands.

[20] When thou beatest thine olive tree, thou shalt not go[χ] over the boughs again: it shall be for the stranger,[ψ] for the fatherless, and for the widow.

[21] When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward:[ω] it shall be for the stranger, for the fatherless, and for the widow.

[22] And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

XXV.] A.M. 3873. B.C. 1563. SAME PLACE. *Sundry social regulations.* [169

IF there be a controversy[α] between men, and they come unto judgment, that *the judges* may judge them; then they shall justify[β] the righteous, and condemn the wicked. [2] And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face,[γ] according to his fault, by a certain number. [3] Forty stripes he may give him, *and* not exceed:[δ] lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile[ε] unto thee.

[4] Thou shalt not muzzle[ζ] the ox when he treadeth[η] out *the corn*.

[5] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's[θ] brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. [6] And it shall be, *that* the firstborn which she beareth shall succeed in the name[ι] of his brother

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ξ *(This was the highest legal uncleanness, and therefore the greatest caution was to be used to prevent its contagion,* Le. 13, 2, and 14, 2; *from which, and its consequences, none were exempt.)*

m Lu. 17, 32. 1 Co. 10, 6.

n Nu. 12, 10.

o Heb., *lend the loan of anything to, &c.*

π *(For he best knows what he can part with most conveniently.)*

ρ *(The Hebrew* שַׂלְמָה *was doubtless the modern Hyke. Of this large outer wrapper or garment Shaw says, "These hykes are commonly six ells long, and five or six feet broad, and serve the Kabyles as well as Arabs for a complete dress by day; & as they sleep in their clothes,* De. 24, 13, *it became their covering by night." Niebuhr gives similar testimony.)*

σ Heb., *lifteth his soul unto it.* Ps. 25, 1, and, 86, 4.

ρ Mal. 3, 5. Ja. 5, 4.

τ *(Let every man be the author of his own misfortune.* 2 Ki. 14, 6. 2 Chr. 25, 4. Je. 31, 29, 30. Eze. 18, 20.)

υ *(Such commonly having none to stand by them, the judges shall take greater care to see justice done them.* Ex. 22, 21. Pr. 22, 22. Is. 1, 23. Je. 5, 28, and 22, 3. Eze. 22, 29. Zec. 7, 10. Mal. 3, 5.)

φ Ve. 22. Ch. 16, 12.

ψ *(In all these enactments, the kind regard for the poor, so characteristic of the Mosaic law, is especially to be noted.)* Le. 19, 9, and 23, 22.

χ Heb., *thou shalt not bough it after thee.*

ψ *(Who might go into the olive yards after the owner had carried out his fruit, and gather what they found still remaining on the trees.)*

ω Heb., *after thee.*

α *(A case of supposed crime brought before the courts.)*

β *(Acquit him who is falsely accused.)* Pr. 17, 15.

γ (That is, *in open court.*)

δ *(For the prevention of excess in this punishment, they were wont to give but thirty-nine stripes.* 2 Co. 11, 24.)

ε *(Michaelis is of opinion that the Hebrew means, "lest thy brother be lacerated in thy sight." Dathe inclines to this view.)* Job. 18, 3.

ζ *("At Aleppo," says Russel, "the inhabitants sacredly adhere to the ancient custom of allowing the ox, while threshing, to eat as much as he chooses." There is a proverb in the East:— "What an ox threshes is his profit.")*

η Heb., *threshes.* Ho. 10, 11. Pr. 12, 10. 1 Co. 9, 9. 1 Ti. 5, 18.

θ Or, *next kinsman.* Ge. 38, 8. Ru. 1, 12, 13, and 3, 9.

ι *(Shall be reputed the son and heir of the deceased.)*

which is dead, that his name be not put[κ] out of Israel.

7 And if the man like[λ] not to take his brother's[μ] wife, then let his brother's wife go[ν] up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city shall call him, and speak[ξ] unto him: and *if* he stand *to it*, and say, I like not to take her; 9 then shall his brother's wife come unto him in the presence of the elders, and loose[ο] his shoe from off his foot, and spit in his face,[q] and shall answer and say, So shall it be done unto that man that will not build up his brother's house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: 12 then thou shalt cut off her hand, thine eye shall not pity *her*.

13 Thou shalt not have in thy bag divers[π] weights, a great and a small. 14 Thou shalt not have in thine house divers[ρ] measures, a great and a small. 15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. 16 For all that do[σ] such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 Remember what Amalek did[τ] unto thee by the way, when ye were come forth out of Egypt; 18 how he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared[τ] not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot[υ] out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

XXVI.] A.M. 3873. B.C. 1568. *Of the firstfruits.* [170

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest[φ] therein; 2 that thou shalt take of the first of all[χ] the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place His name there. 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. 4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. 5 And thou shalt speak and say before the LORD thy God, A Syrian[ψ] ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became[s] there a nation, great, mighty, and populous: 6 and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 7 and when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: 8 and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9 and He hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

κ *(That a family in Israel might not be lost.* Nu. 36, 6.)

λ *(This permission to refuse was a great mitigation of the law.)*

μ Or, *next kinsman's wife.*

ν *(In another sense, not geographical or physical, but moral, the Hebrews said "to go up," to appear before a judge or king.* Nu. 16, 12, 14. Ju. 4, 5. Rosenmüller.)

ξ *(Lay the law before him, and admonish him seriously to consider, and to resolve accordingly.)*

ο (That is, *treat him with great indignity, as though he were a slave—slaves going barefooted.)* Ru. 4, 7—11.

q Nu. 12, 14.

π Heb., *a stone and a stone.* (That is, *divers stones or weights, stones having been in use, as they are at the present day in the East, for weights. Compare our English* stone, *equal to fourteen pounds, and the German* stein.)

ρ Heb., *an ephah and an ephah.* Le. 19, 35. Pr. 11, 1. Eze. 45, 10. Mi. 6, 11.

σ *(All that in any way wrong their neighbours.)* 1 Th. 4, 6.

τ Ex. 17, 8.

τ *("The last clause," says Kitto, "is emphatically added, because such an invasion of the chosen people, under the circumstances, was a virtual defiance of the power which had so lately destroyed the Egyptians.")*

υ *(By the same justice that one person or family is cut off, a whole family, or a whole nation may be utterly destroyed.)*

φ *(At the beginning of this chapter, Moses commands the people, when finally settled in their land, to give fit expression to their devout and grateful feelings.)*

χ (Ex. 23, 19, and 34, 26. Nu. 18, 13. Ch. 16, 10. Pr. 3, 9. *These are distinct from those in* Le. 23, 10, *these being of all the fruits of the earth, viz., wheat, barley, grapes, figs, pomegranates, olives, dates.)*

ψ *(An Aramean: the term is properly, in* Ge. 25, 20; 28, 5, and, 31, 20, 24, *spoken of the inhabitants of Mesopotamia. Here Jacob is called an Aramean from his having been a resident in Padan-aram, and perhaps also from his relationship to some Aramean families.* Ho. 12, 12.)

s Ge. 43, 1, 2; 45, 7, 11, and 46, 1, 6, 27. Ch. 10, 22. Ac. 7, 15.

t Ex. 1, 11, 14.

ω *(The remembrance of their low, poor, distressed and utterly helpless condition, was fitted to awaken gratitude to God, who had relieved them out of it.)* Ex. 2, 23, 24; 3, 9; 4, 31; 12, 37, and 13, 3. Ch. 5, 15.

[10] And now, behold, I have brought the firstfruits of the land, which Thou, O LORD, hast given[a] me. And thou shalt set it before the LORD thy God, and worship[β] before the LORD thy God: [11] and thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

[12] When thou hast made an end of tithing all the tithes of thine increase the third year,[γ] *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; [13] then thou shalt say[δ] before[ε] the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandments which Thou hast commanded me: I have not transgressed Thy commandments, neither have I forgotten[ζ] *them:* [14] I have not eaten thereof in my mourning,[η] neither have I taken away *ought* thereof for *any* unclean[ε] *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that Thou hast commanded me. [15] Look[ζ] down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey.

[16] This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

[17] Thou hast avouched[θ] the LORD this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice: [18] and the LORD hath avouched thee this day to be His peculiar[ι] people, as He hath promised thee, and that *thou* shouldest keep all His commandments; [19] and to make thee high above all nations which He hath made, in praise, and in name, and in honour; [θ] and that thou mayest be an holy people unto the LORD thy God, as He hath spoken."

XXVII.] A.M. 3873. B.C. 1568. *The formula of cursing.* [171

AND Moses with the elders of Israel commanded the people, saying, "Keep all the commandments which I command you this day. [2] And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:[κ] [3] and thou shalt write upon them all the words of this law,[μ] when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. [4] Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal,[ν] and thou shalt plaister them with plaister. [5] And there shalt thou build an altar unto the LORD thy God, an altar of stones:[ι] thou shalt not lift up *any* iron *tool* upon them. [6] Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: [7] and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

[8] And thou shalt write upon the stones all the words of this law very plainly."[κ]

[9] And Moses and the priests the Levites spake unto all Israel, saying, "Take heed, and hearken, O Israel;

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a *(They concluded this solemn rite as they had begun, with an acknowledgment that they held the land of God as the Supreme Lord, solely by His free gift.)*

β *(The Hebrew word imports profound reverence, expressed by bowing low the body.)*

γ *(That which was wont in other years to be spent in feasting, was, every third year, wholly spent upon the poor.* Ch. 12, 6, and 14, 22, 23.)

δ *(As they were every year, when they brought their first fruits, to make the foregoing profession, so every third year they were to make the following profession.)*

ε *(The next time he went to worship at the sanctuary.)*

ζ *(Either by keeping these tithes to themselves, or by bestowing them otherwise than as God appointed.)* Ps. 119, 141, 153, 176.

η (Rather, *with mourning or lamentation, as the Egyptians at the feast of Isis.)*

ε Le. 7, 20, and 21, 1, 11. Ho. 9, 4.

ζ Is. 63, 15. Zec. 2, 13.

θ *(Thou hast this day caused Jehovah to promise that He would be a God to thee, and that thou wouldest walk in His ways, and keep, &c.* 18 *And Jehovah caused thee this day to promise that thou wouldst be to Him a peculiar people, as He, &c.* 19 *And that He would exalt thee above all the nations, &c.* Gesenius Thesaurus, p. 121.)

ι Ex. 6, 7, and 19, 5. Ch. 7, 6; 14, 2; and 28, 9. 1 Pe. 2, 9.

κ *(To render the process easier. Engraving so much writing on stone would have taken a long time. It does not appear that this inscription was designed for posterity, for which the substance on which it was written would unfit it. The object was rather, as Maurer states, limited to the act itself, and concerned posterity only so far as the transaction was recorded in the book of Joshua.)*

μ *(Rosenmüller, after Michaelis, limits "this law" to the following curses and blessings. Vater and Hengstenberg regard these words as referring to the whole second law, from* ch. 4, 44—ch. 26, 19.

Hengstenberg says, "the words this law, *in* ve. 3, *refer to all the commands* that I command thee this day, *in* ve. 1, *and this reference does away with all uncertainty.")*

ν *(Kennicott endeavours to shew that the Jews have corrupted this place, and that the Samaritan has the true reading, Gerizim.)*

ι Jos. 8, 30, 31. Ex. 20, 25.

κ Jos. 8, 32.

this[ξ] day thou art become the people of the LORD thy God. 10 Thou shalt therefore obey the voice of the LORD thy God, and do His commandments and His statutes, which I command thee this day."

11 And Moses charged the people the same day, saying, 12 "These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi,[ο] and Judah, and Issachar, and Joseph, and Benjamin: 13 and these shall stand upon mount Ebal to curse;[π] Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Levites shall speak,[ρ] and say unto all the men of Israel with a loud voice,[σ] 15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*.

And all the people shall answer and say, Amen.[τ]

16 Cursed *be* he that setteth light[υ] by his father or his mother.

And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark.[φ]

And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind[χ] to wander out of the way.

And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow.[ψ]

And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife;[ι] because he uncovereth his father's skirt.

And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast.[κ]

And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister,[λ] the daughter of his father, or the daughter of his mother.

And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother[μ] in law.

And all the people shall say, Amen.

24 Cursed *be* he that smiteth[ρ] his neighbour secretly.

And all the people shall say, Amen.

25 Cursed *be* he[ω] that taketh reward to slay an innocent person.

And all the people shall say, Amen.

26 Cursed *be* he that confirmeth[α] not *all* the words of this law to do them.

And all the people shall say, Amen.

XXVIII. A.M. 3873. B.C. 1568. [172

The blessings for obedience. *The curses for disobedience,* ve. 15.

AND it shall come to pass,[β] if thou shalt hearken diligently[γ] unto the voice of the LORD thy God, to observe *and* to do all His commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: 2 and all these blessings shall come on thee, and overtake[δ] thee, if thou shalt hearken unto the voice of the LORD thy God. 3 Blessed[ρ] *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. 4 Blessed *shall be* the fruit[σ] of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. 5 Blessed[τ] *shall be* thy basket[ε] and thy store.[ζ] 6 Blessed *shalt* thou *be* when thou comest[ι] in, and blessed *shalt* thou *be* when thou goest out. 7 The LORD shall cause[υ] thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. 8 The LORD shall command the blessing upon thee in thy storehouses,[η] and in all that thou settest thine hand unto: and He shall bless thee in the land which the LORD thy God giveth thee. 9 The LORD shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in His ways. 10 And all people of the earth shall see that thou art called[ι] by the name of the

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ξ *(The Israelites entered into covenant with God three times; 1. at Horeb,* Ex. 24, 7; 2. De. 29, 1; and 3. Jos. 8, 30. *To the last, when God had given them possession of Canaan, this refers.)*

ο *(Judah the tribe of the Messiah, Levi the tribe of the priests, and Joseph the tribe of Joshua, were stationed on Gerizim.)*

π Heb., *for a cursing.*

ρ *("Answer." The curses pronounced from Ebal were to be repeated by the Levites,* (i.e., *the priests,) in the valley.)*

σ *(The Mischna says, that the priests turning their faces toward Gerizim, proclaimed, "Blessed," &c., unto which the people answered Amen; and then turning to Ebal, they said, "Cursed," &c., to which the people that stood there made the same answer.)*

τ *(The word sometimes has the force of an oath.* Nu. 5, 22. *Sometimes of assent, as in this place; sometimes for confirmation.* Je. 11, 5, and 28, 6.)

υ *(Dathe and De Wette, revileth.)*

φ Ch. 19, 14. Pr. 22, 28. *(They were thus deterred from all encroachments on their neighbour's possessions.)*

χ Le. 19, 14. *(This may include giving to any one pernicious advice.)*

ψ Ex. 22, 21. Ch. 10, 18, and 24, 17. Mal. 3, 5.

ι Le. 18, 8, and 20, 11. Ch. 22, 30.

κ Le. 18, 23, and 20, 15.

λ Le. 18, 9, and 20, 17.

μ Le. 18, 17, and 20, 14.

ρ Ex. 20, 13, and 21, 12, 14. Le. 24, 17. Nu. 35, 31. Ch. 19, 11.

ω Ex. 23, 7, 8. Ch. 10, 17, and 16, 19. *(Judges, who for money might give wrong judgment, and condemn to death those who were not guilty.)*

α Ch. 28, 15. Ps. 119, 21. Je. 11, 3. Ga. 3, 10.

β *(In this chapter Moses repeats, with many enlargements, the rewards and penalties which he had promised and threatened in the book of Leviticus.)*

γ *(An addition to* ch. 7, 12. Ex. 15, 26. Le. 26, 3. Is. 55, 2.)

δ *(Come upon you, when you are not in pursuit of them.)*

ρ Ps. 128, 1, 4.

σ Ve. 11. Ge. 22, 17, and, 49, 25. Ch. 7, 13. Ps. 107, 38; 127, 3; and, 128, 3. Pr. 10, 22. 1 Ti. 4, 8.

ε *(As employed in the olive gathering and vintage.)*

ζ Or, *dough*; or, *kneading-trough. (As* Ex. 12, 34, *that in which the flour of the grain crops had been made into bread.)*

ι Ps. 121, 8.

υ Le. 26, 7, 8. 2 Sa. 22, 38. Ps. 89, 23. See ve. 25.

η Or, *barns.*

ι (Lit., *the name of the Lord is named upon thee,* i.e., *thou art consecrated to the Lord.* Maurer.)

LORD; and they shall be afraid of thee. [11]And the LORD shall make thee plenteous in goods,[κ] in the fruit of thy body,[λ] and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. [12]The LORD shall open unto thee His good treasure,[ν] the heaven to give the rain unto thy land in his season, and to bless[μ] all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. [13]And the LORD shall make thee the head,[ν] and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do[ξ] *them:* [14]and thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

[15]But it shall come to pass, if thou wilt not hearken[ω] unto the voice of the LORD thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come[ο] upon thee, and overtake thee: [16]Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. [17]Cursed *shall be* thy basket and thy store. [18]Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. [19]Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. [20]The LORD shall send upon thee cursing, vexation, and rebuke,[π] in all that thou settest thine hand unto for to do,[π] until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me. [21]The LORD shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest to possess it. [22]The LORD shall smite thee with a consumption, and with a fever,[ρ] and with an inflammation, and with an extreme burning,[σ] and with the sword,[τ] and with blasting, and with mildew;[υ] and they shall pursue thee until thou perish. [23]And the heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. [24]The LORD shall make the rain of thy land powder and dust:[φ] from heaven shall it come down upon thee, until thou be destroyed. [25]The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them:[χ] and shalt be removed[χ] into all the kingdoms of the earth. [26]And thy carcase[ψ] shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. [27]The LORD will smite thee with the botch[ω] of Egypt, and with the emerods,[ζ] and with the scab, and with the itch, whereof thou canst not be healed. [28]The LORD shall smite thee with madness, and blindness, and astonishment of heart:[α] [29]and thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways:[β] and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee.* [30]Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.[γ] [31]Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored[δ] to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue[ε] *them.* [32]Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long:

κ Or, *for good.* Ve. 4. Ch. 30, 9. Pr. 10, 22.

λ Heb., *belly.* (*Giving them a numerous and healthy issue.* Ge. 15, 5, and 22, 17.)

ν Hast thou entered into the treasures of the snow?...Job 38, 22.

μ (*By seasonable showers, their ploughing and sowing, so as to produce a plentiful harvest.*)

ν (*Rule over other nations.*) (Solomon)... reigned over all the kings, from the river even unto ...the border of Egypt. 2 Chr. 9, 26.

ξ (*The condition on which all their happiness depended.*)

ω Mal. 2, 2.

ο (*When Moses comes to the denunciation* (ve. 15—68) *of those calamities which national apostacy would entail, "his whole rain," says Palfrey, "appears to be possessed & overwhelmed by the awful prospect, and he rather pours out his own strongly-excited feelings, than adheres to the plan with which his discourse had begun."*)

π I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. Je. 24, 9.

π Heb., *which thou wouldest do.*

ρ (*Burning ague.* Le. 26, 16.)

σ (*Scorching heat.*)

τ Or, *drought.* (*The highest degree of heat.*)

υ (*Blighting winds and heat, destroying the grass, corn, and herbs.* Am. 4, 9.)

φ ("*For in those hot regions, unless it should now and then rain in the summer, a vast cloud of the finest dust is raised by the wind, which pervades all things, and which is not only most distressing, but which destroys the grain.*" Rosenmuller.)

χ Is. 30, 17.

χ Heb., *for a removing.* Je. 15, 1, and 24, 9. Eze. 23, 46.

ψ (*Accounted a great calamity. The Psalmist bewails it,* Ps. 79, 2. *and Jeremiah threatens it,* Je. 22, 19, and 36, 30.)

ω (*Rosenmüller thinks this was the elephantiasis, but this seems wrong. Hengstenberg says, "only a disease attended by feverish cutaneous eruptions can be meant, one which, amidst the variety of diseases, does not easily admit of definition."* Ex. 9, 9.)

ζ 1 Sa. 5, 6.

α (*Distraction, and ignorance of the fit means to be used, and horror in consequence.*)

β (*Whatever course you take, it shall turn to your undoing.*)

γ Heb., *profane;* or, *use it as common meat:* as ch. 20, 6.

δ Heb., *shall not return to thee.*

ε (*Even succour itself turned unto their sorrow.*) Je. 37, 7, and 46, 17.

and *there shall be* no might in thine hand. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat[a] up; and thou be only oppressed and crushed alway: 34 so that thou shalt be mad for the sight of thine eyes which thou shalt see. 35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. 36 The LORD shall bring thee, and thy king[b] which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods,[c] wood and stone. 37 And thou shalt become an astonishment, a proverb, and a byword,[ζ] among all nations whither the LORD shall lead thee. 38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust[d] shall consume it. 39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them. 40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit.* 41 Thou shalt beget sons and daughters, but thou shalt not enjoy[η] them; for they shall go into captivity.[e] 42 All thy trees and fruit of thy land shall the locust consume.[θ] 43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low. 44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.[f]

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed;[ι] because thou hearkenedst not unto the voice of the LORD thy God, to keep His commandments and His statutes which He commanded thee: 46 and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. 47 Because thou servedst[g] not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;* 48 therefore shalt thou serve thine enemies which the LORD shall send against thee in hunger, and in thirst, and in nakedness, and in want of all *things:* and He shall put a yoke[h] of iron upon thy neck, until He have destroyed thee. 49 The LORD shall bring a nation against thee from far,[κ] from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;[λ] 50 a nation of fierce[μ] countenance, which shall not regard the person of the old, nor shew favour to the young: 51 and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also*[ν] shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege[ξ] thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. 53 And thou shalt eat the fruit of thine own body,[ο] the flesh[π] of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: 54 *so that* the man *that is* tender among you, and very delicate, his eye shall be evil[ρ] toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: 55 so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. 56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and

[a] The king of Assyria brought men from Babylon &c.....and placed them in the cities.....instead of the children of Israel, and they possessed.....and dwelt in the cities...2 Ki. 17, 24, and 25, 11, 19.

[b] King Jehoiachin went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: *(who also)* carried away all Jerusalem.....none remained, save the poorest sort of the people.... 2 Ki. 24, 12, 14, and, 25, 7, 11. 2 Chr. 33, 11, and 36, 6, 20.

[c] .....Day and night, where I will not shew you favour. Je. 16, 13.

[ζ] *(As, You use me like a Jew;* or, *I would not have done so to a Jew.)* 1 Ki. 9, 7. La. 2, 15, 16.

[d] Joel 1, 4, and 2, 25. 2 Ki. 8, 1. Je. 14, 2.

[η] Heb., *they shall not be thine.* 2 Ki. 5, 2; 14, 26; and 15, 37.

[e] ...The bands of the Moabites invaded the land ...2 Ki. 13, 20. The king of Syria.....carried a great multitude .....captives. 2 Chr. 28, 5. 2 Ki. 24, 2. Je. 12, 12.

[θ] Or, *possess.*

[f] Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions. La. 1, 5.

[ι] *(Follow one upon another, until thou art brought to utter ruin.)*

[g] Ne. 9, 35.

[h] Ne. 9, 37.

[κ] *(The Chaldeans might be said to come "from far" in comparison with the Moabites, Philistines, &c., but Vespasian and Hadrian, the two great conquerors and destroyers of the Jews, both came from commanding in Britain, and they were both Spaniards by birth.)* Je. 5, 15, and 6, 22, 23. Lu. 19, 43.

[λ] Heb., *hear.*

[μ] Heb., *strong of face.* Pr. 7, 13. Ec. 8, 1. Da. 8, 23. *(The Roman soldiers brought out of England, France & Spain, and other remote countries of the world, cruel and hard hearted, who had neither mercy nor modesty.)*

[ν] *(Reproved more particularly so as strongly to set forth the desolation.)*

[ξ] *(Shall find no security in any place whatsoever, though never so strongly fortified, and well provided.)*

[ο] Heb., *belly.*

[π] *(During the siege of Jerusalem, "Men and women," Josephus tells us, "ate their own children, and concealed the horrible repast, lest others should tear it from them.")*

[ρ] *(Grudge every bit which he sees his nearest relations eat, being ready to snatch it out of the mouth of his dear consort and children, and put it in his own. For this is the effect of ravenous hunger.* Patrick.)

tenderness, her eye shall be evil[σ] toward the husband of her bosom, and toward her son, and toward her daughter, [57] and toward her young[τ] one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness,[υ] wherewith thine enemy shall distress thee in thy gates.

[58] If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; [59] then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. [60] Moreover he will bring upon thee all the diseases of Egypt,[φ] which thou wast afraid of; and they shall cleave unto thee. [61] Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring[χ] upon thee, until thou be destroyed.[ψ] [62] And ye shall be left few[ω] in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

[63] And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked[α] from off the land whither thou goest to possess it. [64] And the LORD shall scatter[β] thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. [65] And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [γ] but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: [66] and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: [67] in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear[ε] of thine heart wherewith thou shalt fear, and for the sight[ζ] of thine eyes which thou shalt see. [68] And the LORD shall bring thee into Egypt[η] again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy[θ] *you*."

σ (1. *Fulfilled*, 2 Ki. 6, 28, *in the siege of Samaria;* 2. Baruch 2, 3; La. 2, 20, and 4, 10, *in the first siege of Jerusalem;* 3. *In the second siege, that by the Romans*, ve. 53.

τ Heb., *afterbirth.*

υ *(Under the pressure of ravenous hunger the dearest relations fell to blows, snatching away from each other such things as the most sordid of living creatures would not eat.)*

φ *(Frequent reference is made, especially in this book*, ch. 7, 15, and 28, 27, 35, 60, *to the diseases of Egypt.)*

χ Heb., *cause to ascend.*

ψ *(In addition to the leprosies, itches, botches, & ulcers already mentioned.)*

ω *(One million one hundred thousand perished in the siege by Titus, and ninety thousand were carried captive. In the reign of Hadrian, above five hundred & eighty thousand perished. Julius Severus razed fifty fortresses, and sacked nine hundred and eighty-five towns, and, in a manner, left Judæa almost entirely a desert.)*

α *(Hadrian, by a public decree, prohibited a Jew to come within sight of Judæa.)*

β *(They were dispersed all the world over, from Spain to Babylon.)*

γ *(For centuries they were not able to obtain a long settlement anywhere, and quiet was never permitted them.)*

XXIX.] A.M. 3873. B.C. 1568. *Renewal of the covenant.* [173

THESE *are* the words of the covenant, which the LORD commanded Moses to make[ι] with the children of Israel in the land of Moab, beside[ς] the covenant which he made with them in Horeb.

[2] And Moses called[κ] unto all Israel, and said unto them, "Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; [3] the great temptations which thine eyes have seen, the signs, and those great miracles: [4] yet the LORD hath not given[λ] you an heart to perceive, and eyes to see, and ears to hear, unto this day. [5] And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. [6] Ye have not eaten bread, neither have ye drunk wine or strong drink: [μ] that ye might know that I *am* the LORD your God.

[7] And when ye came unto this place, Sihon[ι] the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: [8] and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. [9] Keep[ν] therefore the words of this covenant,

ε (That is, *the unseen dangers to which the night might give opportunity.)*

ζ *(The miserable spectacles they beheld through the day.)*

η *(Put for various regions. In Europe their condition was more burdensome than that of their fathers in Egypt.)*

θ *(After the destruction of Jerusalem many thousands of Jews died from want, no purchasers having been found for them at any price.)*

ι (That is, *renew;* hence this book is *a compendium of the Pentateuch.)*

ς *(Moses first recalls to their remembrance several instances of God's goodness*, ve. 1—8, *and then urges the momentous alternative submitted to their choice*, ch. 30, 15.)

κ *(Because he was now about to wind up all.)*

λ *(The meaning, according to Maimonides, is, that they had not disposed themselves to regard and observe, or hearken to those who put them in mind of the wonderful goodness of God to them.)*

μ (That is, *have been constantly supported by a miraculous supply from God, in the manna and the water from the rock.* Ex 16, 12. Ch. 8, 3. P's. 78, 24.)

ι Nu. 21, 23. Ch. 2, 32, and 3, 1.

ν *(Preserve in memory the covenant made by your fathers in Horeb, of which this is a renewal.)*

and do[ξ] them, that ye may prosper in all that ye do.

10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, 11 your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: 12 that thou shouldest enter[ο] into covenant with the LORD thy God, and into His oath,[π] which the LORD thy God maketh with thee this day: 13 that He may establish thee[ρ] to day for a people unto Himself, and *that* He may be unto thee a God, as He hath said[k] unto thee, and as He hath sworn unto thy fathers,[l] to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant[m] and this oath; 15 but[σ] with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day: 16 (for ye know how we have dwelt in the land of Egypt;[τ] and how we came through the nations which ye passed by; 17 and ye have seen their abominations, and their idols,[υ] wood and stone, silver and gold, which *were* among them:) 18 lest there should be among you man, or woman, or family, or tribe, whose[φ] heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall[χ] and wormwood;[n] 19 and it come to pass, when he heareth the words of this curse, that he bless[ψ] himself in his heart, saying, I shall have peace, though I walk in the imagination[ω] of mine heart, to add drunkenness[α] to thirst: 20 the LORD will not spare him, but then the anger of the LORD and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. 21 And the LORD shall separate him unto evil[ο] out of all the tribes of Israel, according to all the curses that are[β] written in this book of the law: 22 so that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which[γ] the LORD hath laid upon it; 23 *and that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein,[δ] like the overthrow of Sodom,[p] and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: 24 even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers which He made with them when He brought them forth out of the land of Egypt: 26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom*[ε] He had not given[ζ] unto them: 27 and the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: 28 and the LORD rooted[k] them out of their land in anger,[η] and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret[θ] *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

XXX. 1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call[q] *them* to mind among all the nations, whither the LORD thy God hath driven thee, 2 and shalt return[r] unto the LORD thy

ξ *(Observe the laws God hath given you.)*

ο Heb., *pass.*

π Or, *curse, which was annexed to an oath, referring perhaps to the blessings and curses,* ch. 27.)

ρ *(Confirm you in all the privileges which you have so often forfeited.* Ch. 28, 9.)

k Ex. 6, 7.

l Ge. 17, 7.

m Je. 31, 31. Eze. 37, 26. Ho. 8, 18.

σ Or, *as with him that standeth, &c., so also with him, &c.;* that is, *with all that were absent from the present assembly, and with all future posterity, who were as yet unborn.)* Ac. 2, 39. 1 Co. 7, 14.

τ *(Where God had wonderfully multiplied them, and delivered them from their slavery no less wonderfully.)*

υ Heb., *dungy gods.*

φ *(When the mind, will, and affections are depraved, men easily find occasions to follow whither they lead them.)*

n He. 12, 15.

χ Or, *a poisonful herb.* Heb., *rosh.*

ψ *(Secretly fancy that none of these curses shall fall on him.)*

ω Or, *stubbornness.* Je. 3, 17, and 7, 24.

α *(A difficult passage. Winzer, Vater, De Wette, and Gesenius regard the expression as proverbial, "to take away the full with the thirsty," i.e., one and all.)*

ο Mat. 24, 51.

β Heb., *is written.* Ch. xxvii.

γ Heb., *wherewith the Lord hath made it sick. (The heavy punishments inflicted on it.)*

δ *(Which neither nature nor art will make fruitful.* Ps. 107, 34. Je. 17, 6. Zep. 2, 9.)

p Ge. 19, 24. Je. 20, 16.

ε Or, *who had not given to them* any portion. *(To whom no worship belonged.)*

ζ Heb., *divided. (Who had never bestowed any benefit upon them.)*

k 1 Ki. 14, 15. 2 Chr. 7, 20. Ps. 52, 5. Pr. 2, 22.

η *(To imagine that sin will pass with impunity, because God is benevolent, and cannot be injured by it, is to suppose, says one, "that He is not the Governor of the world, or else a passive or immoral Governor; that sin is not an evil, or that God is not just; that He is without a determinate character, without authority, or without care for His creatures; in short, that He is not God.")*

θ (That is, *you are not to enquire when or how these blessings & curses will come to pass: future events should be left entirely to God, inasmuch as they form no part of man's duty; but our actions are to be directed by the revealed will of God.* Winz ap. Maurer. So Dathe.)

q Ch. 4, 29, 30. 1 Ki. 8, 47.

r Ne. 1, 9. Is. 55, 7. La. 3, 40. Joel 2, 12.

God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; [3]that then the LORD thy God will turn[s] thy captivity, and have compassion upon thee, and will return and gather[t] thee from all the nations, whither the LORD thy God hath scattered thee.

[4] If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will He fetch thee: [5]and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good,[u] and multiply thee above thy fathers.

[6] And the LORD thy God will circumcise[v] thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

[7] And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

[8] And thou shalt return and obey the voice of the LORD, and do all His commandments which I command thee this day. [9]And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as He rejoiced over thy fathers: [10]if thou shalt hearken unto the voice of the LORD thy God, to keep His commandments and His statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.[x]

[11] For this commandment which I command thee this day, it *is* not hidden[λ] from thee, neither *is* it far off. [12] It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? [13]Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? [14]But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do[μ] it.

[15] See, I have set before thee this day life and good, and death and evil; [16]in that I command thee this day to love[ν] the LORD thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

[17] But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; [18]I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong[ξ] *your* days upon the land, whither thou passest over Jordan to go to possess it.

[19] I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: [20]that thou mayest love the LORD thy God, *and* that thou mayest obey His voice, and that thou mayest cleave unto Him: for He *is* thy life,[ω] and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

XXXI.] A.M. 3873. B.C. 1568. SAME PLACE. [174

Moses encourageth the people and Joshua.

AND Moses went and spake these words unto all Israel. [2]And he said unto them, "I *am* an hundred and twenty years old[ο] this day; I can no more go out and come in: also[π] the LORD hath said unto me, Thou shalt not go over this Jordan. [3]The

s Ps. 106, 45; 126, 1, 4. Je. 29, 14. La. 3, 22.

t I will take you from among the heathen.....and will bring you into your own land. Eze. 36, 24.

u As ye were a curse among the heathen...so will I save you, and ye shall be a blessing...These are the things ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth & peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD. Ze. 8, 13, 16, 17.

v Ch. 10, 16. Je. 32, 39. Eze. 11, 19; 36, 26.

x *(The effect of sincere and constant obedience will be prosperity in all thine undertakings and enjoyments.)*

λ *(Not too hard, too difficult.* Gesenius. *The word of God in its adaptation to every variety of intellect, resembles the natural light, which is equally suited to the eye of the minutest insect, and to the extended vision of man.)*

μ *(God has revealed Himself morally by a verbal revelation: but a similar condition applies to our acquisitum of this spiritual knowledge as to our acquirement of natural knowledge—that no one will understand it unless he practises experimentally the duties it prescribes, as well as studies its words and himself; then only will its meaning become clear, the clearness increasing in proportion to the time he spends, and the pains he takes, in its honest and comprehensive study.)*

ν *("It is necessary," says C. How, "to be wise, in order to love wisdom, to be good that we may love mercy, and to be charitable that we may love bounty; for if these and other graces be wanting in us, how can we love God and adore Him as we ought to do?")*

ξ *("Brief as human life unquestionably is," says a writer, "it is sufficiently long for the designs of probation; and if, during the whole of this period, the means and offers of religion, together with the discipline of Providence, are utterly unavailing, there would be no reason to anticipate a different result, were life extended a hundredfold beyond its actual limits.")*

ω Jno. 11, 25. Ps. 27, 1; 66, 9.

ο *(Aaron was)* "one hundred & twenty-three years old when he died on mount Hor." Nu. 33, 39.

π Rather, *for*, &c.

LORD thy God, He will go over before thee, *and* He will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.[x] 4 And the LORD shall do unto them as He did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom He destroyed. 5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments[ρ] which I have commanded you.

6 Be strong and of a good courage,[σ] fear not, nor be afraid of them: for the LORD thy God, He *it is* that doth go with thee; He will not fail thee, nor forsake thee."

7 And Moses called unto Joshua, and said unto him in the sight[τ] of all Israel, "Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8 And the LORD He *it is* that doth go before thee; He will be with thee, He will not fail[y] thee, neither forsake thee: fear not, neither be dismayed."[υ]

9 And Moses wrote this Law,[φ] and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders[χ] of Israel. 10 And Moses commanded them, saying, "At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,[ψ] 11 when all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. 12 Gather[x] the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: 13 and *that* their children,[z] which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it."

A.M. 3873. B.C. 1568. SAME PLACE. *Joshua is again publicly recognized as the Israelites' appointed leader.* [175

14 AND the LORD said unto Moses, "Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge."[ω]

And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared[α] in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. 16 And the LORD said unto Moses, "Behold, thou shalt sleep[β] with thy fathers; and this people will rise up, and go a whoring[b] after the gods of the strangers of the land, whither they go *to be* among them, and will forsake Me, and break My covenant which I have made with them. 17 Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall[γ] them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among[c] us? 18 And I will surely hide My face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness[δ] for Me against the children of Israel. 20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat;

x Nu 27, 21. Ch. 3, 28.

ρ (That is, *to utterly destroy them, and their altars, their images, and their groves.* Ch. 7, 2.)

σ (*Which their forefathers wanting, thereby lost the promised land.* Nu. 14, 2.)

τ (*That they might have the greater reverence for his person and authority.*)

y Jos. 1, 5. 1 Chr. 28, 20. Heb. 13, 5.

υ (*The word imports such a consternation as disables a man from doing his duty.* Patrick.)

φ (*The other sacred writers call all that is contained in the Pentateuch by the name of "The Law."* Comp. Ga. 3, 21, with Ge. 16, 21. Ne. 10, 34, with Ex. 13, 12; 23, 19. 2 Ki. 23, 24, with Le. 19, 31; 20, 6. 2 Chr. 31, 3, with Nu. xxviii. and xxix. Jos. 8, 31, with De. 27, 5.)

χ (*The Jewish writers say that Moses delivered one copy to the priests and also gave one to the elders of every tribe.*)

ψ ("*A season,*" says one, "*which by its existing associations would secure to the truths of their religion, the requisitions of their law, and the wonders of their history, a strong impression on their minds.*") Le. 23, 34.

x Jos. 8, 34. 2 Ki. 23, 2. Ne. 8, 1, 2, 3.

z Ps. 78, 6, 7.

ω (*Before the venerable minister of God's high purposes laid down his charge, it was desirable that the supernatural manifestations of the Divine approval of Joshua as Moses' successor should be given. Thus not only did Moses deliver over his authority to him, but God manifested His approval.*) Ve. 23. Nu. 27, 19.

α Ex. 33, 9. Nu. 9, 15; 16, 42.

β Heb., *lie down.* 2 Sam. 7, 12.

b ...They bowed themselves unto (other gods)... they turned quickly out of the way...Ju. 2, 17. Ex. 34, 15.

γ Heb., *find them.* Ne. 9, 32.

c Gideon said...If the LORD be with us, why then is all this befallen us?...Ju. 6, 13.

δ ("*This passage* (with others, ve. 26, 27, and ch. 9, 24) *shews how clearly Moses discovered the relation of the law to the people—how deep was the conviction that the religion of Jehovah stood in direct contradiction to the inclinations of the people.*" *Thus writes Hengstenberg, and adds,* "*A revelation which should rise no higher than the moral and religious level of the age in which it might be delivered, would be no revelation.*")

then will they turn[d] unto other gods, and serve them, and provoke Me, and break My covenant. 21 And it shall come to pass, when many evils and troubles are befallen them, that this song[e] shall testify against[ζ] them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go[η] about, even[θ] now, before I have brought them into the land which I sware."

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, "Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee."

24 And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, 25 that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 26 "Take this book of the law, and put it in[ε] the side[κ] of the ark[λ] of the covenant of the LORD your God, that it may be there for a witness against thee. 27 For I know thy rebellion and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? 28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. 29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter[ζ] days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands."

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

d Ch. 32, 15. Ne. 9, 25. Ho. 13, 6.

e *(Poetic composition has ever offered an aid to the memory, and has ever had a charm for the imagination; hence its great use in handing down the deeds of ancestors, the traditions of the past, and the annals of nations.)*

ζ Heb., *before.*

η Heb., *do.*

θ *("The book," remarks Hävernick, "makes no concealment of the fact, that, viewed in reference to the mass of the people, the condition of the age could by no means be called an elevated one.")*

ε 1 Ki. 8, 9. 2 Chr. 5, 10.

κ (Rather, *at the side; outside in a little box, as Jonathan and others expound it.* Patrick.)

λ *(The book of the law, which contained all the statutes and ordinances, the precepts and judgments, the threatenings and promises, delivered by the hand of Moses, and which it was the part of the priests and Levites to teach continually, and in the seventh or sabbatical year to read throughout in the audience of the people; this being put beside, or in the ark of the covenant, testified God's care to provide His people with a full revelation of His will, and it stood there as a perpetual witness before God against His servants, in case they should prove unfaithful to their charge.* Fairbairn.)

XXXII.] A.M. 3873. B.C. 1568. SAME PLACE. [176

The Song of Moses.

Introductory.

"GIVE ear, O ye heavens, and I will speak;
And hear, O earth,[μ] the words of my mouth.
2 My doctrine shall drop[ρ] as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:

3 Because I will publish the name of the LORD.—
Ascribe ye greatness unto our God.

PART I.—*God's parental and fostering care.*

4 *He is* the Rock,[ν] His work *is* perfect:
For all His ways *are* judgment:
A God of truth and without iniquity,
Just and right *is* He.
5 They have corrupted themselves,[ο]
Their spot *is* not *the spot*[π] of His children:
They are a perverse and crooked generation.
6 Do ye thus requite the LORD,
O foolish people and unwise?

f The people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua... Jn. 2, 7.

μ *(Moses here calls heaven and earth to bear witness, as he had done before* (ch. 30, 19), *and as the prophets often did subsequently.* Ch. 4, 26; 31, 28. Ps. 50, 4. Is. 1, 2. Je. 2, 12; 6, 19.)

g Is. 55, 10, 11. 1 Co. 3, 6–8.

h Ps. 72, 6. Mi. 5, 7.

ν *(The image of a rock, so frequent in this song* (ve. 4, 15, 30, 31, 37), *was doubtless taken from Sinai and the rocks of Arabia, with which the Israelites were so well acquainted.)*

ο Heb., *he hath corrupted to himself. (Is God to blame for the evils that befall Israel?* Patrick.)

π Or, *that they are not His children,* that is, *their blot.* I. e., *they are not now His children by their (by reason of their) own blemish.) A wicked & deceitful nation — not His children, through their own iniquity — has acted basely against Him.* Maurer. *(Similarly* De Wette.)

Is not He thy father *that* hath bought thee?
Hath He not made thee, and established thee?
7 Remember the days of old,
Consider the years of many[ρ] generations:
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee.
8 When the Most High divided to the nations their inheritance,
When He separated[σ] the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
9 For the LORD's portion *is* His people:
Jacob *is* the lot[τ] of His inheritance.
10 He found him in a desert land,
And in the waste howling wilderness;
He led[υ] him about, He instructed him,
He kept him as the apple of His eye.
11 As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings:
12 *So* the LORD alone did lead him,
And *there was* no strange god with him.
13 He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And He made him to suck honey out of the rock,
And oil out of the flinty[φ] rock;
14 Butter of kine, and milk of sheep,
With fat of lambs, and rams of the breed of Bashan,[χ]
And goats, with the fat of kidneys[ψ] of wheat;
And thou didst drink the pure blood of the grape.

PART II.—*The usual but ungenerous effect of prosperity.*

15 But Jeshurun[ω] waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art covered *with fatness.*
Then he forsook God *which* made him,
And lightly esteemed the Rock of his salvation.
16 They provoked Him to jealousy with strange *gods*,
With abominations provoked they Him to anger.
17 They sacrificed unto devils,[α] not[β] to God;
To gods whom they knew not,
To new *gods that* came newly up,
Whom your fathers feared not.
18 Of the Rock *that* begat thee thou art unmindful,
And hast forgotten God that formed thee.

PART III.—*The indignation of the Lord.*

19 And when the LORD saw *it*, He abhorred[γ] *them*,
Because of the provoking of His sons, and of His daughters.
20 And He said, "I will hide My face from them,
I will see what their end *shall be:*
For they *are* a very froward generation,

ρ Heb., *generation and generation.*

σ (That is, *assigned to the Canaanites such a proportion of land as would suffice the Israelites.*)

τ Heb., *cord, (alluding to the manner of measuring lands by cords.* See Ps. 16, 6. Ch. 4, 20.)

υ Or, *compassed him about, (conducted him from place to place.* Nu. 33, 1.)

φ (That is, *provided him with food altogether unusual and supernatural.* Comp. Job 29, 6.)

χ (*Even now "the vast flocks of the nomade tribes cover the country in early spring, and devour the grass, which, after the winter rains, springs luxuriantly from the rich soil."* Porter.)

ψ (*The kidney fat of wheat*, i.e., *the very finest wheat or flour. Fine wheaten flour is in* Ps. 81, 16; 147, 14, *called the fat of wheat. Herder transposes the words, and attaches the "fat of kidneys" to the "rams," and it must be confessed that in all other passages the expression has reference to animals.*)

ω (*This is generally regarded as a diminutive term of endearment, meaning "the righteous little people." But certainly such a meaning seems inappropriate here, & in* ch. 33, 5, 26. *The fact is, the termination* un *is a common ending in proper names. The word would seem to mean no more than "the righteous people." Hence we have in this verse the contrast between the ideal and proper destiny of the people, and their real state.*)

α (*They offered to Shedim (the rulers, lords,* comp. 1 Co. 8, 5) *no-gods, gods which they knew not. "The idiomatic form of expression," says Herder, "children, no-children; God, no-god; nation, no-nation, runs through the whole piece, and is entirely in the spirit of the law-giver."*)

β Or, *which were not God.* Ve. 21.

γ Or, *despised.* La. 2, 6. (*Cast them off as they had done Him.*)

Children in whom *is* no faith.
21 They have moved Me to jealousy with *that which is* not God;
They have provoked Me to anger with their vanities:
And I will move them to jealousy with *those which are* not a people;
I will provoke them to anger with a foolish nation.[δ]
22 For a fire is kindled in Mine anger,
And shall[ε] burn unto the lowest hell,
And shall consume[ζ] the earth with her increase,
And set on fire the foundations of the mountains.
23 I will heap mischiefs upon them;
I will spend Mine arrows upon them.
24 *They shall be* burnt with hunger,
And devoured with burning[η] heat, and with bitter destruction:
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.
25 The sword without, and terror within,[θ]
Shall destroy[ι] both the young man and the virgin,
The suckling *also* with the man of gray hairs.

PART IV.—*Reasons for the dispersion of the Jews.*

26 I said, I would scatter them into corners,
I would make the remembrance of them to cease from among men:
27 Were it not that I feared[κ] the wrath of the enemy,
Lest their adversaries should behave themselves strangely,
And lest they should say, Our hand *is* high,
And the LORD hath not done all this.
28 For they *are* a nation void of counsel,
Neither *is there any* understanding in them.'
29 (—O that they were wise, *that* they understood this,
That they would consider their latter end!
30 How should one chase[λ] a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had shut them up?
31 For their rock *is* not as our Rock,
Even our enemies themselves *being* judges.[ι]
32 For their vine *is*[μ] of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes *are* grapes of gall,[ν]
Their clusters *are* bitter:
33 Their wine *is* the poison of dragons,
And the cruel venom of asps.—)
34 'Is not this laid up in store with Me,
And sealed up among My treasures?
35 To Me *belongeth* vengeance, and recompence;[ξ]
Their foot shall slide in *due* time:
For the day of their calamity *is* at hand,
And the things that shall come upon them make haste.'

PART V.—*The consolation of Israel and the punishment of their enemies.*

36 For[ο] the LORD shall judge His people,

δ *(Applied by St. Paul,* Ro. 10, 19, *to the calling of the Gentiles.* Ho. 1, 10.)

ε Or, *hath burned.*

ζ Or, *hath consumed.*

η Heb., *burning coals.* Hab. 3, 5. *(With extreme hunger)* their visage is blacker than a coal; they are not known in the streets... La. 4, 8.

θ Heb., *from the chambers.*

ι Heb., *bereave.*

κ *(If I did not fear the injury of the enemy; lest their adversaries should not acknowledge (the author of the slaughter of the Israelites); lest they should say, Our own strong hand, and not Jehovah, hath done this.* Maurer.) Or, *our high hand, and not the Lord, hath done all this.*

λ *(And the legislator of the nation must himself utter such a prediction, must close his life, already melancholy, with such prophetic anticipations! A fate which only a rock like Moses could have sustained.* Herder.)

ι The Philistines were afraid..... and said...Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness. 1 Sa. 4, 8. Ex. 14, 25. Nu. 23, 8. Je. 40, 3.

μ Or, *is worse than the vine of Sodom, &c. (An emblem of a vicious and corrupted people, as is "the vine of Sorek"* (Je. 2, 21) *of an obedient race.)*

ν *(Gesenius considers the Heb.* רֹאשׁ *to be the poppy. Hengstenberg more correctly regards it as having the general sense of "something very bitter." Several times, he says, it has the kindred sense of poisonous, which in the New Testament is frequently connected with bitterness.)*

ξ *(It is indeed a fearful consideration that God must forget the father in the judge, and yet feel that they are his children.* Herder.)

ο *(But)*

And repent[o] Himself for His servants,
When He seeth that *their* power[π] is gone,
And *there is* none shut up, or left.[ρ]
37 And He shall say, 'Where *are* their gods,
Their rock in whom they trusted,
38 Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you,
And be your protection.[σ]
39 See now that I, *even* I, *am* He,
And *there is* no god with Me:
I kill, and I make alive;
I wound, and I heal:
Neither *is there any* that can deliver out of My hand.
40 For I lift up My hand to heaven,
And say, I live for ever.
41 If I whet my glittering sword,
And Mine hand take hold on judgment;
I will render vengeance to Mine enemies,
And will reward them that hate Me.
42 I will make Mine arrows drunk with blood,
And My sword shall devour flesh;
And that with the blood of the slain and of the captives,
From the beginning of revenges[τ] upon the enemy.'
43 —Rejoice,[υ] O ye nations, *with* His people:
For He will avenge the blood of His servants,
And will render vengeance to His adversaries,
And will be merciful unto His land, *and* to His people."

44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea[φ] the son of Nun.

45 And Moses made an end of speaking all these words to all Israel: 46 and he said unto them, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. 47 For it *is* not a vain[χ] thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it."

48 And the LORD spake unto Moses that selfsame day, saying, 49 "Get thee up into this mountain Abarim,[ψ] *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: 50 and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: 51 because ye trespassed[k] against Me among the children of Israel at the waters of Meribah-Kadesh,[ω] in the wilderness of Zin; because ye sanctified[l] Me not in the midst of the children of Israel. 52 Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give to the children of Israel."

XXXIII.] A.M. 3873. B.C. 1568. SAME PLACE. [177

The blessing of Moses.

AND this *is* the blessing wherewith Moses the man of God blessed the children of Israel before his death. 2 And he said,

o *(Shall pity His servants.* Maurer.)

π Heb., *hand.*

ρ *(No one is left who can render assistance.)*

σ Heb., *an hiding for you.*

τ *(More correctly "from the head of the princes of the enemy." So De Wette, Herder, Gesenius, &c.)*

υ Or, *praise His people, ye nations:* or, *sing ye.* (St. Paul quotes this, Ro. 15, 10, Rejoice, ye Gentiles, with His people. *The force of the reasoning depends on the word* μετα, with, *for in the present Hebrew text, the Gentiles are not invited to rejoice with, but are ordered to praise the Jews. The Septuagint has* with. *Four Arabic manuscripts, and one Syriac evidently had it, though the last letter is now wanting. Justin Martyr cites the words twice with the proposition. Origen quotes them from the New Testament, and says that they agree with Deuteronomy.)*

φ Or, *Joshua. (In connection with his genealogy, Joshua here retains his old name. See also* Nu. 13, 8, *where Joshua appears as one of the heads of the children of Israel, and not as the servant of Moses. It should be remarked that Joshua had ceased to be the servant of Moses, after the former had been publicly recognized as leader of the people.* Ch. 31, 14.)

χ *(Is not of too trifling importance for you to consider it.* Rosenmüller.)

ψ *(This sometimes seems to include all the mountainous range east and south-east of the Dead Sea. Gesenius regards it as obtaining its name from its being beyond* (עבר) *the Jordan.)*

k Nu. 20, 11, 12, and 27, 14.

ω Or, *Strife at Kadesh.*

l Le. 10, 3.

"The LORD came from Sinai,
And rose up from Seir unto them;
He shined forth from mount Paran,
And He came with ten thousands of saints:[a]
From His right hand *went* a fiery[β] law for them.
3 Yea, He loved the people;
All His saints *are* in thy hand:
And they sat down at thy feet;[γ]
Every one shall receive of thy words."

4 "Moses commanded us a law, *even* the inheritance of the congregation of Jacob. 5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together."

6 "Let Reuben live, and not die;
And[δ] let *not* his men be few."[ε]

7 And this *is the blessing* of Judah: and he said,
"Hear, LORD, the voice of Judah,
And bring him unto his people:[ζ]
Let his hands be sufficient for him;
And be Thou an help *to him* from his enemies."

8 And of Levi[η] he said,
"*Let* Thy Thummim and Thy Urim *be* with Thy holy[θ] one,
Whom Thou didst prove at Massah,
And with whom Thou didst strive at the waters of Meribah;
9 Who said unto his father and to his mother, I have not seen him;
Neither did he acknowledge his brethren,
Nor knew his own children:
For they have observed Thy word,
And kept Thy covenant.
10 They shall[ι] teach[κ] Jacob Thy judgments,
And Israel Thy law:
They shall[λ] put incense before[μ] Thee,
And whole burnt sacrifice upon Thine altar.
11 Bless, LORD, his substance,
And accept the work of his hands:
Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again."

12 *And* of Benjamin[ν] he said,
"The beloved of the LORD shall dwell in safety by Him;
And the LORD shall cover him all the day long,
And He shall dwell[ξ] between his shoulders."

13 And of Joseph[ο] he said,
"Blessed of the LORD *be* his land,
For the precious things of heaven,
For the dew,
And for the deep that coucheth beneath,
14 And for the precious fruits *brought forth* by the sun,

a That is, *angels. (From His holy myriads.* De Wette and Maurer.)

β Heb., *a fire of law*, that is, *the lightnings, in the midst of which the law was given*, Maurer. *The pillar of fire which went before the Israelites.* Gesenius and Dathe.

γ *(How fine a contrast have we here of fearful majesty, and condescending grace. The assembled tribes sit at the feet of their father, who teaches and admonishes them as children.* Lu. 10, 39. Ac. 22, 3.)

δ *(The words may be thus translated ...though his men be few. A confirmation of* Ge. 49, 4. Patrick.)

ε ("Simeon," says Herder, "is passed by, because in following the benediction of Jacob, Moses had no land which he could apportion to that tribe.")

ζ *(According to Rosenmüller, this refers to a safe return home from battle. But it is more probable that it refers to Judah's distinguished and primary inheritance in the land that had long before been given unto the children of Israel, and in which slept the bones of the patriarchs.)*

η *(Here we perceive the feelings of the Levite, blessing with hearty sincerity his own tribe. He speaks as the brother of Aaron, and honours his memory, not only by recollecting that God had bestowed upon him the highest judicial authority, but also that he, who first bore the sacred breastplate, was a man of great integrity and unsullied character.* Herder.)

θ (That is, *Aaron, the high priest. The* thy *refers to Jehovah, according to Maurer.)*

ι Or, *let them teach.*

κ *(The transition from the praise of Aaron to the duties of his tribe, is very beautiful.)*

λ Or, *let them put incense.* Le. 10, 11. Ch. 17, 9, and 24, 8. Eze. 44, 23. Mal. 2, 7.

μ Heb., *at Thy nose.*

ν *(The protecting care of Jehovah to Benjamin, is expressed by the frequent and favourite image of an eagle protecting its young from danger,* Ps. 17, 8; 36, 8; and 57, 2; *and permitting them to rest between its wings.)*

ξ *(Gesenius thus explains this passage, "shall dwell between his shoulders, i. e., Jehovah's, i.e., between the sacred mountains, Zion and Moriah. But such was not the case: the temple did not stand between Zion and Moriah, but on the latter.)*

ο ("Moses paraphrases," says Herder, "the blessing of Jacob, and adapts it to his age and to his own views.") Ge. 49, 25.)

And for the precious things put[o] forth by the moon,[π]
15 And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
16 And for the precious things of the earth and fulness thereof,
And *for* the goodwill of Him that dwelt in the bush:
Let *the blessing* come upon the head of Joseph,
And upon the top of the head of him *that was* separated[ρ] from his brethren.
17 His glory *is like* the firstling of his bullock,[σ]
And his horns *are like* the horns of unicorns:[ς]
With them he shall push the people together to the ends of the earth:
And they *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh."

18 And of Zebulun he said,
"Rejoice, Zebulun, in thy going[τ] out;
And, Issachar, in thy tents.
19 They shall call the people unto the mountain;[υ]
There they shall offer sacrifices of righteousness:
For they shall suck *of* the abundance of the seas,
And *of* treasures hid in the sand."[λ]

20 And of Gad he said,
"Blessed *be* he that enlargeth[m] Gad:
He dwelleth as a lion,
And teareth the arm with the crown of the head.
21 And he provided[φ] the first part for himself,
Because there, *in* a portion of the lawgiver, *was he* seated;[χ]
And he came[ψ] with the heads of the people,
He executed the justice of the LORD,
And His judgments with Israel."

22 And of Dan he said,
"Dan *is* a lion's whelp:
He shall leap from Bashan."

23 And of Naphtali he said,
"O Naphtali, satisfied[n] with favour,
And full with the blessing of the LORD:
Possess thou the west and the south."

24 And of Asher he said,
"*Let* Asher *be* blessed with children;
Let him be acceptable to his brethren,[ω]
And let him dip his foot in oil.
25 Thy shoes[α] *shall be* iron and brass;
And as thy days, *so shall* thy strength *be.*

26 *There is* none like unto the God of Jeshurun,
Who rideth upon the heaven in thy help,
And in His excellency on the sky.[β]

o Heb., *thrust forth (The sun, i.e., grapes, corn, &c., produced yearly.)*

π Heb., *moons, (grass, olives, &c., produced monthly.)*

ρ (Or, *choicest amongst his brethren.* Maurer, De Wette, &c.)

σ *(The first born of his bullock is his glory, (referring to Joshua, who arose from Ephraim,) and his horns are the horns of the buffalo, &c.* De Wette and Maurer.)

ς Heb., *an unicorn.*

τ That is, *seaward. (Its inhabitants took part in seafaring concerns.* See Josephus, v., 1. 22.)

υ *(Moriah, where the temple was situated.* Is. 2, 3.)

m See Jo. 13, 10. 1 Chr. 12, 8.

λ *(Jonathan, whom Dathe follows, refers these words to the discovery and working of glass—that substance having been first made, according to ancient writers, from the sand of the river Belus, lying within the limits of Zebulun. But as Sir J. G. Wilkinson says, "the Egyptians were acquainted with its use as early as the reign of Osirtasen I., more than three thousand eight hundred years ago.")*

φ *(Gesenius translates, "he chose for himself the first-fruits of the land," i.e., the first portion of which they took possession.* Nu. 32, 2, 16.)

χ Heb., *cieled,* that is, *covered, preserved. (Rosenmüller considers the sense to be, "that there in the portion assigned by the legislator, he might be secure," and refers to* Nu. 32, 34—36. *This seems to give the meaning.)*

ψ *(Having secured their families, flocks, and herds, and having left a sufficient guard, Moses asserts that the rest will march onward with the host.* De. 3, 18—20.)

n Ge. 49, 21.

ω *(Thus Moses united the tribes together, and aimed to animate the whole in their various residences with one paternal impulse, with one self-improving spirit of industry and national feeling.* Herder.)

α Or, under *thy shoes* shall be *iron.* Heb., *iron and brass shall be thy-bolt* (i.e., *of thy doors*), *and as thy day, so shall thy rest be. (As long as life endures, thy prosperity shall continue.* Maurer, De Wette, and Dathe.)

β *(The Hebrew* שְׁחָקִים *denotes clouds as a whole, compacted together, the clouds of the entire heavens. Hence it is never used in the singular.)* Ps. 68, 4, 33, and 104, 3. Hab. 3, 8.

27 The eternal God *is thy* refuge,[γ]
And underneath *are* the everlasting arms:
And He shall thrust out the enemy from before thee;
And shall say, Destroy *them*.
28 Israel then shall dwell in safety alone:
The fountain[δ] of Jacob *shall be* upon a land of corn and wine;
Also his heavens shall drop down dew.
29 Happy[ε] *art* thou, O Israel:
Who *is* like unto thee, O people
Saved by the LORD, the shield of thy help,
And Who *is* the sword of thy excellency!
And thine enemies shall be found liars unto thee;
And thou shalt tread upon their high places.

γ (*"The word," says Hengstenberg, "has only one sense, that of habitation." Hence he translates, "God is a dwelling place of old."*) Ps. 90, 1.

δ (*Rather "eye," "glance:" below, all shall be fertile —above, all shall be propitious.*)

ε (*Thy happinesses, O Israel! The plural form* (Ps. i.) *of the original may denote fulness and variety of happiness. How completely happy art thou, O Israel!*)

XXXIV.] A.M. 3873. B.C. 1568. MOUNT NEBO. [178

The death of Moses.

AND Moses[ζ] went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah,[η] that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, 2 and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, 3 and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, "This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither."

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 6 And He buried him in a valley in the land of Moab, over against Beth-peor:[θ] but no man knoweth[ι] of his sepulchre unto this day.

7 And Moses *was* an hundred and twenty years old when he died:[κ] his eye was not dim, nor his natural[λ] force abated.[μ]

8 And the children of Israel wept for Moses in the plains of Moab thirty[ο] days: so the days of weeping *and* mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom;[ρ] for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 And there arose not a prophet[σ] since in Israel like unto Moses, whom the LORD knew face to face, 11 in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, 12 and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

ζ (*This last chapter seems to have been composed by two authors, and at two different times. The first part down to the ninth verse, soon after the death of Moses: the last three verses, long afterwards.* Jortin.)

η Or, *the hill.*

θ (*According to Eusebius, seven Roman miles from Heshbon, and six miles to the east of Livias. The valley here mentioned is doubtless the same valley referred to* ch. 3, 29, and 4, 46.)

ι (*Had the spot been known, it would, without question, have become first the goal of pious pilgrimages, and then, perhaps, by the apotheosis of one so venerated, a scene of idolatrous worship.* Kitto.)

κ (*Thus outwardly and inwardly Moses retained his vigour, beauty, and natural strength, that he died not through feebleness or defect of nature, as most men did at his age, though he had been a man of sorrow and broken with many cares for the people.* Ainsworth.)

λ Heb., *moisture.*

μ Heb., *fled.*

ο Nu. 20, 29. See Ge. 50, 3, 10.

ρ Is. 11, 2. Da. 6, 3. Nu. 27, 18, 23.

σ (*Before Thee only do I bow myself, Thou heavenly form, more exalted than Moses, the more beautiful as Thou wert more benign, the more powerful as Thou didst conceal Thy power. With twelve poor, rude and unlearned disciples, Thou didst accomplish more than Moses with his mighty host, and found a kingdom of heaven, the only kingdom that, from its nature, can endure for ever.* Herder.)

THE BOOK OF JOSHUA.

THIS book has a close connexion with the books of Moses, and especially with Deuteronomy. It consists of two parts: the first includes chapters i.—xii., and contains the history of the conquest. The second includes chapters xiii.—xxiv., and gives the history of the distribution of the land and the solemn sanction of the people to the theocracy.

The object the writer had in view seems to have been, as Keil remarks, "to shew, along with the historical proof of Joshua's faithful fulfilment, by divine aid, of the call he had received, how God fulfilled His promise to the fathers by rooting out the Canaanites before Israel, and giving their land for an abiding possession to the twelve tribes of Jacob. Thus the book forms, notwithstanding its close connexion with the Pentateuch, an independent and complete work."

As to the authorship of the book, much diversity of opinion exists. Many think that Joshua himself wrote it, or at least the greater part of it. This opinion has certainly much to sustain it, for we know that Joshua did record some of the events then happening (ch. xxiv. 26), and that the author was one of those who crossed the Jordan (ch. v. 1). Besides, it is reasonable to suppose that Joshua would follow the example of Moses, and record the fulfilment of the promises made to the fathers, as Moses had made known the bestowal and repetition of them.

Keil thinks that one of the elders who survived Joshua a long while, and had seen all Jehovah's works, wrote the book in the evening of his life, partly from recollection of what he himself had witnessed, and partly from contemporary documents and records.

Perhaps, however, it would be better, with Bush, to consider that "the true authorship and date of the book have never been, and probably never can be, satisfactorily ascertained."

The book of Joshua bears, as has been well said, very much the same relation to the Pentateuch that the Acts of the Apostles does to the four Gospels. It affords great encouragement for the maintenance of trust in the Divine power and faithfulness, and presents a striking emblem of the termination of the Christian's course, when the rest that remaineth for the people of God shall have been entered upon in that other country—the heavenly one.

I.

A.M. 3873. B.C. 1568. PLAINS OF MOAB. [179

Jehovah promises to assist Joshua.

NOW[α] after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua[β] the son of Nun, Moses' minister, saying, 2 "Moses My servant is dead:[b] now therefore arise, go over this Jordan,[γ] thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given[c] unto you, as I said unto Moses. 4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great[δ] sea toward the going down of the sun, shall be your coast. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage:[ε] for unto[ζ] this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. 7 Only be thou strong[η] and very courageous, that thou mayest observe to do ac-

α Lit., *and after.*

β *(Now about eighty-four years of age.)*

b De. 34, 5.

γ *(The river was in view, and especially full at this time, as Jordan then overflowed "all his banks.")*

c De. 11, 24. Ch. 14, 9. Ge. 15, 18. Ex. 23, 31. Nu. 34, 3.

δ *(The Mediterranean. It was the greatest with which the Israelites were acquainted.)*

ε *(Of these two expressions, the first denotes strength of hand, to seize anything; the second, firmness residing in the knees.* He. 12, 12.)

ζ Or, *thou shalt cause this people to inherit the land, &c.*

η *(Especially needed, as Joshua was about to attack nations mightier than the people he commanded.)*

cording to all the law, which Moses My servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper[θ] whithersoever thou goest.

[8] This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night:[ι] that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.[κ] [9] Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed:[d] for the LORD thy God *is* with thee whithersoever thou goest."

[10] Then Joshua commanded the officers of the people, saying, [11] "Pass through the host, and command the people, saying, Prepare you victuals;[λ] for within[μ] three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess[ν] it."

[12] And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, [13] "Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. [14] Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed,[ξ] all the mighty men of valour, and help them; [15] until the LORD have given your brethren rest, as *He hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye[ε] shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising."

[16] And they answered Joshua, saying, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go. [17] According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee,[ƒ] as He was with Moses. [18] Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage."

θ Or, *do wisely.* Keep therefore the words of this covenant; and do them, that ye may prosper in all that ye do. De. 29, 9.

ι *("That is," as Michaelis remarks, "with such incessant study, that even when the act ceases, there is no abatement of pious affection.")*

κ Or, *do wisely,* ve. 7.

d The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? Ps. 27, 1. Je. 1, 8.

λ *(Jarchi says, "provision or preparation for war;" but our translation is right. That the Israelites had other food during their wandering than the manna, is evident from* De. 2, 6.)

μ (That is, *after three days.* Manner.)

ν *(We now accompany the footsteps of a different leader; and we cannot but feel the difference. Such is the graphic individuality of all Scripture characters—in itself an evidence of descriptive and historical truth.* Chalmers.)

ξ Heb. *marshalled by five. (Rendered,* Ex. 13, 18, *harnessed. It was composed of a centre, two wings, and front and rear guard. So Ewald, &c.)*

ε Ch. 22, 4.

ƒ Ve. 5. 1 Sa. 20, 13. 1 Ki. 1, 37.

II.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. *Rahab receives the spies.* [180

AND Joshua the son of Nun sent[ο] out of Shittim[g] two men to spy[π] secretly,[ρ] saying, "Go view the land, even Jericho."

And they went, and came into an harlot's[σ] house, named Rahab, and lodged[τ] there.

[2] And it was told[h] the king of Jericho, saying, "Behold, there came men in hither to night of the children of Israel to search out the country."

[3] And the king of Jericho sent unto Rahab, saying, "Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country."

[4] And the woman[i] took the two men and hid them, and said thus, "There came men unto me, but I wist not whence they *were:* [5] and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went[υ] out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them."

[6] But she had brought them up to the roof[φ] of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

[7] And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

ο Or, *had sent. (Immediately after the command of God,* ch. 1, 10, 11.)

g Nu. 25, 1.

π *(Joshua, as a prudent commander, attaches due weight to the importance in war of accurate information.)*

ρ *(Perhaps, as Kimchi conjectures, lest, on their return, the congregation should ask them questions.)*

σ *(Jonathan translates,* pundekitta, *that is, one who sells various sorts of victuals—a hostess. Perhaps under this character the spies took up their abode in her house; but that the Hebrew word means "hostess" is probably without foundation; modern continental scholars deny it; and that Rahab was a "harlot" is distinctly affirmed,* He. 11, 31. Ja. 2, 25. *So also the Septuagint.)*

τ Heb., *lay.*

h Ps. 127, 1. Pr. 21, 30.

i 2 Sa. 17, 19, 20.

υ *(Oriental history abounds with examples of the fidelity with which the obligation of doing the utmost in behalf of those who had been harboured and had eaten under a roof, has been discharged, even towards murderers, and the bitterest enemies of the house.)*

φ *(In the East they use the roofs of their houses for curing their figs and raisins; for drying the blossoms of the safflower, &c.)*

[8] And before they were laid down, she came up unto them upon the roof; [9] and she said unto the men, "I know that the LORD hath given you the land, and that your terror[χ] is fallen upon us, and that all the inhabitants of the land faint[ψ] because of you. [10] For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. [11] And as soon as we had heard *these things*, our hearts did melt, neither did there remain[ω] any more courage in any man, because of you: for the LORD your God, He *is* God in heaven above, and in earth beneath.

[12] Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true[α] token: [13] and *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

[14] And the men answered her, "Our life for your's,[β] if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee."

[15] Then she let[γ] them down by a cord through the window: for her house *was* upon the town wall,[δ] and she dwelt upon the wall. [16] And she said unto them, "Get you to the mountain, lest the pursuers meet you; and hide yourselves there three[ε] days, until the pursuers be returned: and afterward may ye go your way."

[17] And the men said unto her, "We *will be* blameless of this thine oath which thou hast made us swear. [18] Behold, *when* we come into the land, thou shalt bind this line[ζ] of scarlet thread in the window which thou didst let us down by: and thou shalt bring[η] thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. [19] And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. [20] And if thou utter this our business,[θ] then we will be quit of thine oath which thou hast made us to swear."

[21] And she said, "According unto your words, so *be* it."

And she sent them away, and they departed: and she bound the scarlet line in the window.

[22] And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way,[ι] but found *them* not.

[23] So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: [24] and they said unto Joshua, "Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint[κ] because of us."

III.] A.M. 3873. B.C. 1568. BANKS OF THE JORDAN. *The passage.* [181

AND Joshua rose early in the morning;[λ] and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

[2] And it came to pass after three[μ] days, that the officers went through the host; [3] and they commanded the people, saying, "When ye see the ark of the covenant of the LORD your God, and the priests[ς] the Levites bearing it, then ye shall remove from your place, and go after it. [4] Yet there shall be a space between

χ *(The wonders in the desert, the conquest of the powerful Transjordanic kings, and the prophecies of the well-known Balaam, must have produced a profound impression and terror.* Ge. 35, 5. Ex. 23, 27. De. 2, 25, and 11, 25.)

ψ Heb., *melt.* Ex. 15, 15.

ω Heb., *rose up.*

α (That is, *one that shall not deceive—one that will be made good.)*

β Heb., *instead of you to die.*

γ *(This seems out of place; we should expect it rather immediately after the first clause of* ve. 21. *But it is common with the Hebrew writers to compress and close the leading circumstances of an event, and then return to the discussion of individual circumstances.)*

δ *(So David escaped from Saul, and so Paul fled out of Damascus. It is usual in Eastern cities for houses to overhang the wall.)* 1 Sa. 19, 12. Ac. 9, 25.

ε *(The pursuers would explore all the fords, and not until their return would it be safe for the spies to venture across.)*

ζ *(Not probably the cord by which the men were let down. Such a rope would readily excite suspicion. It seems to have been a string of scarlet thread.)*

η Heb., *gather.*

θ (Lit., *this our word*, that is, *this agreement they had made with her; lest others should use that token they intended to give only to her. In this they shewed great prudence & management, by taking care that their gratitude should not prove an obstruction to the public justice.* Patrick.)

ι *(That led to the fords of Jordan.)*

κ Heb., *melt*, ve. 11.

λ *(The events narrated in these verses occurred the evening before the day on which the people passed over Jordan; but those which are recorded in* ve. 7 *and onwards took place on the very day of crossing the river.* Maurer.)

μ *(The three days mentioned* ch. 1, 10; *at the end of which time the spies had returned to the camp.)*

ς (That is, *the priests belonging to the tribe of Levi. On ordinary occasions it was the duty of those who were merely Levites, and not priests, to bear the ark,* Nu. 4, 15, *but under peculiarly solemn circumstances this was always done by the priests, who were also by descent Levites.* Comp. Jos. 6, 6. 1 Ki. 8, 3, 6.)

you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore."[ν]

5 And Joshua said unto the people, "Sanctify yourselves: for to morrow the Lord will do wonders among you."

6 And Joshua spake unto the priests, saying, "Take up the ark of the covenant, and pass over before the people."

And they took up the ark of the covenant, and went before the people.

7 And the Lord said unto Joshua, "This day[ξ] will I begin to magnify[ο] thee[π] in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with thee. 8 And thou[ρ] shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan."

9 And Joshua said unto the children of Israel, "Come hither, and hear the words of the Lord your God." 10 And Joshua said, "Hereby ye shall know that the living God *is* among you, and *that* He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. 11 Behold the ark of the covenant of the Lord[κ] of all the earth passeth over before you into Jordan. 12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. 13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan[σ] shall be cut off *from* the waters that come down from above;[τ] and they shall stand upon an heap."[υ]

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; 15 and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth[ν] all his banks all the time of harvest,) 16 that the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan:[φ] and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. 17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry[m] ground, until all the people were passed clean over Jordan.

IV.] A.M. 3873. B.C. 1568. NEAR JERICHO. [182
Monuments of the miracle appointed.

AND it came to pass, when all the people were clean passed over[χ] Jordan, that the Lord spake unto Joshua, saying, 2 "Take[ψ] you twelve men out of the people, out of every tribe a man, 3 and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night."

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: 5 and Joshua said unto them, "Pass[ω] over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder,[α] according unto the number of the tribes of the children of Israel: 6 that this may be a sign among you, *that* when your children ask *their fathers*

ν Heb., *since yesterday and the third day.*

ξ *(The tenth day of the first month, on which the Paschal lamb was, by the Law, to be set apart.* Ex. 12, 3.)

ο Solomon...was strengthened in his kingdom, & the Lord his God was with him, and magnified him exceedingly. 2 Chr. 1, 1.

π *(From the time of Moses to the days of Saul, God declared, by some extraordinary acts, whom He would have to be the supreme governor of His people.)*

ρ *(The wonders being done at his order, would have the effect of establishing his authority.)*

κ Ve. 13. Mi. 4, 13. Zech. 4, 14, and 6, 5.

σ *(The passage of this deep and rapid, though not wide river, at the most unfavourable season, was more manifestly miraculous, if possible, than that of the Red Sea, because there was no natural agency employed — no mighty wind to sweep a passage, as in the former case — no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle.* Hales.)

τ *(De Wette renders the latter part thus: "Then shall the water of the Jordan separate itself from the water which cometh down from above, and shall stand as an heap.")* †

υ .....Jordan was driven back. Ps. 114, 3.

ν *(No such extensive inundation takes place at the present day, but that there was at this time, and subsequently, is sustained by other passages. See* 1 Chr. 12, 15. Je. 12, 5, and 49, 19.)

φ *(Maurer translates, "And the water that came down stood, and remained as an heap at a great distance (that is, from the Israelites), near Adam," &c. So De Wette. Zaretan was on the west side of the Jordan, in the tribe of Manasseh,* 1 Ki. 7, 46. *It was situated near Beth-shean, and below Jezreel. Raumer places it about four or five miles to the south of Beth-shean. Of Adam nothing certain is known. The heap of waters was beside Zarthan and beyond Adam.* 1 Ki. 4, 12.)

m Ex. 14, 29.

χ *(There is some probability in the conjecture, that the spot was afterwards called Beth abara, 'place of passage,' from the event. If so, here, as Bush remarks, Jesus, as well as Joshua, began to be magnified.)*

ψ (That is, *call the twelve men previously chosen,* ch. 3, 12.)

ω *(This was a Divine order to go back into the river to the very place where the priests stood with the ark; to come near to which was not, under ordinary circumstances, permitted.)*

α *(The Hebrew,* ve. 8, *imports great stones as large as they could well lift.)*

in time to come,[β] saying, What *mean* ye by these stones? [7] Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial[γ] unto the children of Israel for ever."

[8] And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid[δ] them down there.

[9] And Joshua set up twelve[ε] stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this[ζ] day. [10] For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted[η] and passed over.

[11] And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. [12] And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: [13] about forty thousand prepared[θ] for war passed over before[ι] the LORD unto battle, to the plains of Jericho.

[14] On that day the LORD magnified Joshua in the sight of all Israel; and they feared him as they feared Moses, all the days of his life.

[15] And the LORD spake unto Joshua, saying, [16] "Command the priests that bear the ark of the Testimony, that they come[κ] up out of Jordan."

[17] Joshua therefore commanded the priests, saying, "Come ye up out of Jordan."

[18] And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles[λ] of the priests' feet were lifted[μ] up unto the dry land, that the waters of Jordan returned unto their place, and flowed[ν] over all his banks, as *they did* before.

[19] And the people came up out of Jordan on the tenth[ο] *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

[20] And those twelve stones, which they took out of Jordan, did Joshua pitch[π] in Gilgal. [21] And he spake unto the children of Israel, saying, "When your children shall ask their fathers in time to come,[ρ] saying, What *mean* these stones? [22] Then ye shall let your children know, saying, "Israel came over this Jordan on dry land. [23] For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red[σ] sea, which He dried up from before us, until we[τ] were gone over: [24] that all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye[υ] might fear the LORD your God for ever."[φ]

V. [1] And it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we[χ] were passed over, that their heart melted, neither was their spirit in them any more, because of the children of Israel.

A.M. 3873. B.C. 1568. GILGAL (to the west of Jericho. Its exact site unknown). *The circumcision of the people.* [183

[2] AT that time the LORD said unto Joshua, "Make thee sharp[ψ] knives,

β Heb., *to morrow.*

γ *(An evident testimony of the power of God; which laid the bottom of the river dry for so long a time, that they not only went over on dry ground, but some of them returned and took up those stones, and laid others in their room,* ve. 9. Patrick.) Ex. 12, 14. Nu. 16, 40.

δ *(Though there was no inscription on them, yet their great size, their precise number, and their being placed, either together or upon each other, in a place not stony, would be sufficient to signify something memorable.)*

ε *(The Septuagint has "other twelve stones." They may have been visible when the water was lowest; even if not, since all Israel took part in the erection, through their representatives, in the dried bed of the stream, the transmission of the fact to posterity would be an aid to faith.)*

ζ (That is, *about twenty years after, at the close of Joshua's life.)*

η *(The natural remark of an eye witness.)*

θ Or, *ready armed.*

ι *("In the presence of." Their brethren thus being witnesses of their fidelity. They did not lead the host. This was the prerogative of Judah.)*

κ *(Mark the faith and constancy of the priests, who waited in the lowest and deepest part of the river, not stirring till they received the Divine command.)*

λ (See ch. 3, 15, *where it is particularly remarked by the sacred historian that, as soon as the soles of the priests' feet touched the water, the stream of the Jordan was cut off.)*

μ Heb., *plucked up.*

ν Heb., *went.*

ο *(On the fifteenth day they came out of Egypt; so that there wanted just five days of forty years since they left it.)*

π *(This may imply their being placed on a mound of earth or base of stone work, that thus they might be preserved, and be conspicuous.)*

ρ Heb., *to morrow.*

σ *(Bush remarks that this passage through the Jordan being here said to have been accomplished in the same manner with that through the Red Sea, the inference is legitimate, that the waters of that sea were actually divided, like those of the river, and that they did not merely retire from the shore, as some have supposed.)*

τ *(So the Psalmist,* Ps. 66, 6, *speaks as though he and his generation were present at the passage of the Red Sea.* Comp. also Jno. 6, 32.)

υ *(Maurer adopts the reading, "they."* Comp. De. 4, 10. Ex. 14, 31. De. 6, 2. Ps. 89, 7. Je. 10, 7.)

φ Heb., *all days.* (Septuagint, *in everything that you do.)*

χ *(The remark of a contemporary.)*

ψ Or, *knives of flints.*

and circumcise again the children of Israel the second time."

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.[ω]

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt,[α] *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt. 5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not[β] circumcised. 6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that He would not shew them the land, which the LORD sware unto their fathers that He would give us, a land that floweth with milk and honey. 7 And their children, *whom* He raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when[γ] they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, "This day have I rolled away the reproach[δ] of Egypt from off you."

Wherefore the name of the place is called Gilgal[ε] unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. 11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 And the manna ceased[ζ] on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

A.M. 3874. B.C. 1567. JERICHO. *The siege of Jericho.* [18-1

13 AND it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, "*Art* Thou for us, or for our adversaries?"

14 And He said, "Nay; but *as* Captain[η] of the host[θ] of the LORD am I now come."

And Joshua fell on his face to the earth, and did worship, and said unto Him, "What saith my lord unto His servant?"

15 And the Captain of the LORD's host said unto Joshua, "Loose thy shoe from off thy foot;[ι] for the place whereon thou standest *is* holy."

And Joshua did so.

VI. 1 (Now Jericho was[κ] straitly shut up because of the children of Israel: none went out, and none came in.)

2 And the LORD said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. 3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. 4 And seven priests shall bear before the ark seven trumpets[λ] of rams' horns: and the seventh day ye shall compass the city seven[μ] times, and the priests shall blow with the trumpets. 5 And it shall come to pass, that when they make a long *blast*[ν] with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat,[ο] and the people shall ascend up every man straight before him."

6 And Joshua the son of Nun called

ω Or, *Gibeah-haaraloth. (So called from the circumcision of the people.)*

α *(There is a general circumcision now of the people, as there had been at their coming out of Egypt; and as God then enclosed the Egyptians in three days' darkness, that they could not stir, so now he striketh the Canaanites with terror, that they dare not hurt the people while they are sore.* Lightfoot.)

β *(Circumcision was not omitted throughout the whole of the march, but only from the time when the exclusion of the existing generation from the promised land was declared. It was the external manifestation of the curse. When the covenant was suspended, then also the sign and sacrament of the covenant could no longer be administered.* Hengstenberg.)

γ Heb., *when the people had made an end to be circumcised.*

δ (That is, *the reproach cast upon you by the Egyptians.* Ex. 32, 12. Comp. also Nu. 14, 13. De. 9, 28. *The renewed practice of circumcision is regarded as a practical declaration of the restoration of the covenant, and thus putting a stop to the scoffing of the heathen, which was based upon its cessation.* Hengstenberg.)

ε That is, *Rolling.*

ζ *(This refers to a definitive ceasing. After this no manna fell.* Ch. 1, 11. De. 2, 6.)

η Or, *prince.* See Ex. 25, 20. Da. 10, 13, 21, and 12, 1. Re. 12, 7, and 19, 11, 11.

θ *(I have now gone with My heavenly host to attack the Canaanites, and to help thee and thy people. Be then of good cheer; prepare thyself for war along with Me, and I will now explain to thee in what manner thou must carry it on.* Schmid.)

ι *(If the* י (yod), *which forms the plural, is added, the words are the same as those said to Moses.* Ex. 3, 5.)

κ Heb., *did shut up, and was shut up. (Now Jericho had closed (its gates), and was locked up.* Maurer & De Wette. *The Targum of Onkelos says, Fastened with iron & strengthened with copper.)*

λ *(Alarm trumpets, signal trumpets.* Ju. 7, 16. 22.)

μ *(The repeated mention of the number seven is not without meaning. According to Hengstenberg, Bahr, and others, that number was the signature of the oath everywhere* Ge. 21, 28), *and especially of the covenant relation between God and Israel.)*

ν *(Various calls were sounded on the trumpets. The verb* תָּקַע *is used when one blast as a signal on civil occasions is blown.* רוּעַ *has especial reference to battle or sudden danger; it is an alarm call.* תְּרוּעָה *has reference to the long-continued sound given forth on jubilee occasions.)*

ο Heb., *under it.*

the priests, and said unto them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD." [7] And he said unto the people, "Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD."

[8] And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed[π] on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. [9] And the armed men went before the priests that blew with the trumpets, and the rereward[ρ] came after the ark, *the priests* going[σ] on, and blowing with the trumpets.

[10] And Joshua had commanded the people, saying, "Ye shall not shout, nor make[τ] any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout."[υ]

[11] So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

[12] And Joshua rose early in the morning, and the priests took up the ark of the LORD. [13] And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. [14] And the second day they compassed the city once, and returned into the camp: so they did six days.

[15] And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed[φ] the city after the same manner seven[χ] times: only on that day they compassed the city seven times. [16] And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout; for the LORD hath given you the city. [17] And the city shall be accursed,[ψ] *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. [18] And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. [19] But all the silver, and gold, and vessels of brass and iron, *are* consecrated[ω] unto the LORD: they shall come into the treasury of the LORD."

[20] So the people shouted when *the priests* blew with the trumpets:[α] and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat,[β] so that the people went up into the city, every man straight before him, and they took the city. [21] And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

[22] But Joshua had said unto the two men that had spied out the country, "Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her."

[23] And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred,[γ] and left them without the camp of Israel.[δ]

[24] And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

π (Ve. 8—11 *describe the first circuit.* Ve. 12—14, *the second.)*

ρ Heb., *gathering host.* The division of Dan. Nu. 10, 25.

σ *(Maurer, after Jerome, translates thus: "All things resounded with the trumpets." Castalius renders: "The trumpets resounding as (the procession) passed on.")*

τ Heb., *make your voice to be heard.*

υ *(Jericho must be regarded as a kind of firstfruits of conquest, as having a deep and symbolic meaning. "What was done at the fortress," says Hengstenberg, "which guarded the entrance into the territory of the Canaanites, presented an image of what should be done in general respecting the Canaanitish power. Faith saw in the last trumpet-blast, at the walls of Jericho, the whole state of the Canaanites, apparently strong and invincible, falling to the ground.")*

φ *(A select number of Israelites, sufficient for the occasion, was doubtless all that was employed. The implicit obedience of the people day after day, in marching round and round the city of their foes—the first city attacked, might well call forth the inspired commendation,* By faith the walls of Jericho fell down, after they were compassed about seven days. He. 11, 30.)

χ *(The remarkable manner in which the number seven is used in this narrative should be noted. It was, according to Cleriews, that all might understand that the event had been brought about by the power of God, who in* seven *days created all things.)*

ψ Or, *devoted.* Le 27, 28. Mi. 4, 13. *(The idea of the word is that of "the forcible dedication of those persons to God, who had obstinately refused to dedicate themselves voluntarily to Him,—the manifestation of the divine glory in the destruction of those who, during their lifetime, never served as a mirror for it, and therefore would not realize God's end in the creation of the world.")*

ω Heb., *holiness.*

α *("Either great catastrophes," says Hengstenberg, "are announced by trumpets, or important tidings which the Lord has to communicate to His people." Hence the blowing of trumpets properly belonged to the priests.)*

β Heb., *under it.*

γ Heb., *families.*

δ *(She was afterwards married to Salmon, eldest son of Nahshon, who was great-grandchild to Hezron, that went down with Jacob into Egypt,* Ge. 46, 12, *and was prince of Judah at the numbering of the people,* Nu. 1, 7; *at the marshalling of the camps,* Nu. 2, 3; *at the dedication,* Nu. 7, 12; *and on the march,* Nu. 10, 14; *but died in the wilderness,* Nu. 14, 29.)

[25] And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day;[e] because she hid the messengers, which Joshua sent to spy out Jericho.

[26] And Joshua adjured *them* at that time, saying, "Cursed[ζ] *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn,[η] and in his youngest *son* shall he set up the gates of it."

[27] So the LORD was with Joshua; and his fame was *noised* throughout all the country.

VII. A.M. 3874. B.C. 1567. JERICHO. *The sin and punishment of Achan.* [185

BUT the children of Israel committed a trespass in the accursed thing: for Achan,[θ] the son of Carmi, the son of Zabdi,[ι] the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

[2] And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, "Go up and view the country."

And the men went up and viewed Ai. [3] And they returned to Joshua, and said unto him, "Let not all the people go up; but let about[κ] two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few."

[4] So there went up thither of the people about three thousand men: and they fled[λ] before the men of Ai. [5] And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim,[λ] and smote them in the going[μ] down: wherefore the hearts of the people melted, and became as water.

[6] And Joshua rent[ν] his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. [7] And Joshua said, "Alas, O Lord GOD, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy[ξ] us? would to God we had been content, and dwelt on the other side Jordan! [8] O Lord, what shall I say, when Israel turneth their backs[ο] before their enemies! [9] For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt Thou do unto Thy great name?"

[10] And the LORD said unto Joshua, "Get thee up; wherefore liest[π] thou thus upon thy face? [11] Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled[ρ] also, and they have put *it* even among their own stuff. [12] Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed[σ] from among you. [13] Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. [14] In the morning therefore ye shall be brought[ρ] according to your tribes: and it shall be, *that* the tribe which the LORD taketh[τ] shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. [15] And it shall be, *that* he that is taken with the accursed thing shall be burnt with

e *(This phrase often used by Joshua,* ch. 22, 3, and 23, 9, &c., *refers not to absolute but relative duration. "Here it affords a strong proof," says Bush, "that the book was written in or near the time to which it refers.")*

ζ *(Everything about the taking of Jericho shews that God designed to preserve a striking memorial of its destruction, and to express His detestation of the wickedness of the Canaanites.)*

η *(Fulfilled in Hiel the Bethelite,* 1 Ki. 16, 34, *in the days of Ahab,* B.C. 933, *five hundred and fifty years afterwards. It flourished for many centuries, but was at length overthrown by the Mohammedans. Its site is uncertain. There was another place named Jericho in the time of the judges,* Ju. 1, 16, and 3, 13. 2 Sa. 10, 5; *mentioned in the time of our Lord,* Lu. 19, 1. *Perhaps this was near the old Jericho, and took its name.)*

θ Ch. 22, 20. 1 Chr. 2, 7, *Achar.*

ι Or, *Zimri.* 1 Chr. 2, 6.

κ Heb., *about two thousand men, or about three thousand men.*

λ Le. 26, 17. De. 28, 25.

μ *(Septuagint, Targum, and Syriac, "until they had routed them.")*

ν Or, *in Morad.*

ν *(As a military man, Joshua was deeply and painfully sensible of the injurious effects of such a stain upon the hitherto irresistible arms of the Israelites.* Kitto.)

ξ *(The expressions, "to deliver" and "to destroy," according to a very common idiom, imply not the design, but simply the event.* Bush.)

ο Heb., *necks.*

π Heb., *fallest.*

ρ Ananias with Sapphira.... sold a possession, and kept back part of the price..... Ac. 5, 1, 2.

σ .....Thou shalt not desire the silver or the gold that is on them...lest thou be a cursed thing like it; but thou shalt utterly detest it. De. 7, 25, 26. Ch. 6, 18.

ρ *(This orderly, solemn, and public procedure was designed to give special prominence to this first sin.)*

τ The lot is cast into the lap; but the whole disposing thereof is of the LORD. Pr. 16, 33.

fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly[σ] in Israel."

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: 17 and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: 18 and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, "My son,[ς] give, I pray thee, glory to the LORD God of Israel, and make confession[τ] unto Him; and tell me now what thou hast done; hide *it* not from me."

20 And Achan answered Joshua, and said, "Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: 21 when I saw among the spoils a goodly Babylonish[υ] garment, and two hundred shekels of silver, and a wedge[φ] of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it."

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it. 23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid[χ] them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto[ψ] the valley of Achor.

25 And Joshua said, "Why hast thou troubled us? the LORD shall trouble thee this day."

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. 26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of His anger. Wherefore the name of that place was called, The valley of Achor,[ω] unto this day.[α]

VIII. A.M. 3874. B.C. 1567. AI. [186

[This city was to the east of Bethel, and it existed in the days of Abraham, Ge. 12, 8, and 13, 3. It was subsequently rebuilt and existed after the captivity. Its site has not been ascertained.]

Its capture.

AND the LORD said unto Joshua, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: 2 and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it."

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. 4 And he commanded them, saying, "Behold, ye shall lie[ς] in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready: 5 and I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, 6 (for they will come out after us) till we have drawn[β] them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. 7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver[γ] it into your hand. 8 And it shall be,

σ Or, *wickedness. (The guilt of Achan is here contemplated in the light of folly, since the discovery of his crime and its punishment were so soon to remove the infatuation under which he had laboured.)*

ς *(This affecting mode of address was, doubtless, designed to shew that no personal ill-will was cherished towards Achan, but that with the infliction of punishment, there was also the expression of pity.)*

τ *(Hence may be collected, as Grotius observes, some expectation of the soul's continuance after death. It appears to have been an opinion among the Jews, that the pardon of such crimes could be obtained of God by ingenuously confessing them, and patiently undergoing the death which the law required.* Jortin.) Nu. 5, 6, 7. 2 Chr. 30, 22. Ps. 51, 3. Da. 9, 4.

υ *(The most costly were so highly valued for their brilliancy of colours and fineness of texture, as to be compared to those of Media, and set apart for royal use.* Heeren.)

φ Heb., *tongue. (Some compare with this the word "ingot," corrupted from "lingot," a little tongue. Gesenius translates, a bar of gold, after the Vulgate.)*

χ Heb., *poured.*

ψ (Lit., *brought them up. It was necessary first to ascend from the low ground where the Israelites were encamped, and then to descend into the valley itself.)*

ω That is, *Trouble. (In* Hos. 2, 15, *the valley of Achor is said to be given to Israel as "a door of hope." "The people," says Hengstenberg, "when they were entering into Canaan, were immediately deprived of the enjoyment of the divine favour by the transgression of one individual—Achan, which was only a single fruit from the tree of sin, which was common to all. But God Himself, in His mercy, made known the means by which the lost favour might be recovered; & thus the place which seemed to be the door of destruction, became the door of hope." The whole manner in which God leads those who have obtained mercy is a changing of the "valley of trouble" into a "door of hope.")*

α *("In the fixing of names," says Kiel, "the main requisite is, that the name should maintain itself at the first, and so by degrees gain universal currency. When this happens, it is sure to continue down to remote futurity. Hence the notice, that the name given remained, is much more needful during the first years after the events referred to, than in later times.")*

ς Ju. 20, 29.

β Heb., *pulled.*

γ *("Observe," says Henry, "that those who had refrained from the accursed thing were quickly recompensed for their obedience with the spoil of Ai. The way to have the comfort of what God allows, is to forbear what He forbids.")*

when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you."

9 Joshua therefore sent them forth: and they went to lie in ambush,[δ] and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. 11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north[ε] side of Ai: now *there was* a valley between them and Ai. 12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.[ζ] 13 And when they had set the people, *even* all the host that *was* on the north of the city, and their liers[η] in wait[θ] on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist[ι] not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled[ι] by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. 17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, "Stretch out the spear[κ] that *is* in thy hand toward Ai: for I will give it into thine hand."

And Joshua stretched out the spear that *he had* in his hand toward the city. 19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power[λ] to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. 22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.[μ] 23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it[μ] with the edge of the sword. 25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai. 26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. 27 Only the cattle[ν] and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which He commanded Joshua. 28 And Joshua burnt[ω] Ai, and made it an heap[ν] for ever, *even* a desolation unto this day.

δ *(This stratagem, probably from its success in this instance, became subsequently a favourite one with the Israelites. Col. Smith regards this as a military operation, perfect in all its details.)*

ε *(The deep and steep-sided glen to the north of Tel-el-hagar, into which one looks down from the Tel, fully agrees with this account.* Van de Velde.)

ζ Or, *of Ai. (Bethel, though lying quite near in the direction of west by north, cannot be seen from Tel-el-hagar; the rocky heights rise between both places, just as the laying of any ambush would require.* Van de Velde.)

η Heb., *their lying in wait.* Ve. 4.

θ *(There is much difficulty in making, from the statements of this military transaction, a consistent narration of facts. Kitto thinks that twenty-five thousand men were placed in ambush, and that five thousand went openly to the assault. It is better, with Pool, Bush, &c., to reverse these—with twenty-five thousand Joshua drew near the city, while five thousand lay in ambush.)*

ι Ju. 20, 34. Ec. 9, 12.

ι *(A particular flight in the direction of the wilderness,* i.e., *to the south-east, allures all the inhabitants of Ai out of the city, whilst those of Bethel,* ve. 17, *who see the flight of the Israelites, but not the ambush that threatens, eagerly hasten to share in the victory.* Van de Velde.)

κ *("Probably," says Gesenius, "decorated with a flag, like the lances of the modern Polish lancers." So Kimchi, "This is the spear on which is a flag.")*

λ Heb., *hand. (The Chaldaic, Syriac, Arabic, Jarchi, Rosenmüller, agree with our version. Calvin, Masius, Clericus, Gesenius, Fürst, translate, "no room," or "place." Keil has, "there was not on either side.")*

μ .....When the LORD thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them. De. 7, 2.

μ *(All the unwarlike population left in it, the old men, women, and infants."* Michaelis.)

ν Nu. 31, 22, 26.

ω De. 13, 16.

ν *(One of the remarkable things with regard to the tel,* i.e., *hill, we have identified with Ai, is its name, "the tel of the heap of stones."* Van de Velde.)

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take[x] his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

A.M. 3874. B.C. 1567.
MOUNT EBAL (near the ancient Shechem). [187
The solemn promulgation of the Law.

30 THEN Joshua built an altar unto the LORD God of Israel in mount Ebal, 31 as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace[y] offerings.

32 And he wrote there upon the stones[ξ] a copy[o] of the law of Moses, which he wrote in the presence of the children of Israel.[z] 33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal;[π] as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. 34 And afterward he read[ρ] all the words of the law, the blessings and cursings, according to all that is written in the book of the law. 35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant[σ] among them.

IX.] A.M. 3874. B.C. 1567. GILGAL. [188
The Gibeonites by craft obtain a league.

AND it came to pass, when all the kings which *were* on this[τ] side Jordan, in the hills,[υ] and in the valleys,[φ] and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;* 2 that they gathered themselves together, to fight with Joshua and with Israel, with one accord.[χ]

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, 4 they did work wilily, and went and made as if they had been ambassadors,[ψ] and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; 5 and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men[ω] of Israel, "We be come from a far country: now therefore make ye a league with us."

7 And the men of Israel said unto the Hivites, "Peradventure ye dwell among us; and how shall we make a league[b] with you?"

8 And they said unto Joshua, "We *are* thy servants."

And Joshua said unto them, "Who *are* ye? and from whence come ye?"

9 And they said unto him, "From a very far[c] country thy servants are come because of the name of the LORD thy God: for we have heard the fame of Him, and all that He did in Egypt,[α] 10 and all that He did to the two kings of the Amorites, that *were* beyond[γ] Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth. 11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with[δ] you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us. 12 This our bread we took hot *for* our provision out of our houses on the

x (The) body shall not remain all night upon the tree, but thou shalt bury..... that day. De. 21, 23.

y ...When ye be gone over Jordan...thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. De. 27, 4, 7.

ξ *(Those appointed in the Law,* De. 27, 5, *to which the writer refers. That they were not stones of the altar is evident, because they were to be hewn, and then covered with plaster, while none but unhewn stones were used for the altar.)*

o *(The object, as Maurer says, was limited to the act, and concerned posterity only so far as the transaction was recorded in the book of Joshua. The design was temporary.)*

z De. 27, 2, 8.

π *(See note,* De. 11, 29. *"He who has seen these mountains," says Tischendorf, "& called to mind that spectacle,* Jos. 8, 33, *will ever have them present to his soul, like the incontestable witnesses of the solemnity of the Law.")*

ρ (That is, *he commanded the Levites to read,* De. 27, 14. *In Scripture, a person is very often said to do that which he orders or procures to be done.)* De. 31, 11. Ne. 8, 3.

σ Heb., *walked.*

τ *(The west side.)*

υ (Heb., הָהָר, *the hilly region, the parallel ranges of Ephraim and Judah.)*

φ (הַשְּׁפֵלָה; *the ἡ Σέφηλα of* 1 Mac. 12, 58. *The plain stretching along the Mediterranean from Joppa to Gaza. "Even to this day," says Jerome, "the whole level region near Eleutheropolis, stretching towards the north and west, is called Sephela.")*

χ Heb., *mouth.*

ψ *(Six manuscripts read* וַיְצַיְדוּ. *"they provided themselves with food." So also the Septuagint, Chaldaic, Syriac, Vulgate, & Arabic translate. With this Gesenius agrees. Fürst, De Wette, and Maurer take the word as it stands in the text, and render, "they betook themselves to the way.")*

ω *(The heads, elders, or princes of the congregation.* Ve. 15 and 21.)

b Ex. 23, 32. De. 7, 2, and 20, 16. Ju. 2, 2.

c De. 20, 15.

α *(They artfully confine themselves to the mention of events that happened a long time ago, avoiding any allusion to those of more recent occurrence.* Bush.)

γ *("No reference is made to the passage of Jordan, or the destruction of Jericho or of Ai, as though," says Masius, "they, the inhabitants of a distant region, had not heard the report of these late deeds.")*

δ Heb., *in your hand.*

day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: 13 and these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey."

14 And the men took[e] of their victuals, and asked not *counsel*[d] at the mouth of the LORD.

15 And Joshua made peace with them,[ζ] and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came[η] unto their cities on the third day. Now their cities *were* Gibeon,[e] and Chephirah, and Beeroth, and Kirjath-jearim. 18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God[θ] of Israel. And all the congregation murmured[ι] against the princes.

19 But all the princes said unto all the congregation, "We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 20 This we will do to them; we will even let them live, lest wrath[f] be upon us, because of the oath which we sware unto them." — 21 And the princes said unto them, "Let them live; but let them be hewers[g] of wood and drawers of water unto all the congregation:" as the princes had promised them.[h]

22 And Joshua called for them, and he spake unto them, saying, "Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us? 23 Now therefore ye *are* cursed, and there shall none of you be freed[κ] from being bondmen, and hewers of wood and drawers of water for the house of my God."

24 And they answered Joshua, and said, "Because it was certainly told thy servants, how that the LORD thy God commanded[i] His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid[k] of our lives because of you, and have done this thing. 25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do."

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. 27 And Joshua made[λ] them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which He should choose.

X.] A.M. 3874. B.C. 1567. GIBEON. [189

[According to Eusebius, four Roman miles west of Bethel; and to Josephus, fifty stadia north west of Jerusalem. Its site is now called El-jib. It occupies an isolated oblong hill or ridge. "This hill is composed," says Robinson, "of horizontal layers of limestone rock, forming almost regular steps, rising out of the plain; in some parts steep and difficult of access, and capable of being every where very strongly fortified."]

Joshua defeats five southern kings.

NOW it came to pass, when Adoni-zedec[μ] king of Jerusalem[ν] had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; 2 that they feared greatly, because Gibeon *was* a great city, as one of the royal[ξ] cities, and because it *was* greater than Ai, and all the men thereof *were* mighty. 3 Wherefore Adoni-zedec king[ο] of Jerusalem sent unto Hoham king of Hebron,[π] and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 4 "Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel."

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e Or, *they received the men by reason of their victuals.*

d Nu. 27, 21. Is. 30, 1, 2. Ju 1, 1. 1 Sa. 22, 10; 23, 10, 11; and 30, 8. 2 Sa. 2, 1, and 5, 19.

ζ *(They that suffer themselves to be deceived by the wiles of Satan, will soon be undeceived to their confusion, and will find that to be near, even at the door, which they imagine is far off.* Henry.)

η *(This probably is mentioned to inform us how the Israelites became possessed of the information given in the preceding verse.)*

e Ch. 18, 25, 26, 28. Ezr. 2, 25.

θ *(They feared lest the name of God should be disgraced among the Canaanites, if they broke their pledged faith. There is emphasis in the expression, "The Lord God of Israel.")*

ι *(Since such alliances had been expressly forbidden,* Ex. 23, 31, and 34, 12. De. 7, 2, and 20, 16; *and it is probable that, after the example of Achan, the people feared, lest for the infraction of the law, they might be visited with some token of God's displeasure.)*

f There was a famine in the days of David...three years, year after year....for Saul, ...because he slew the Gibeonites. 2 Sa. 21, 1, 6. Eze. 17, 13, 15. Zec. 5, 3. Mal. 3, 5.

g De. 29, 11.

h Ve. 15.

κ Heb., *not be cut off from you.*

i Ex. 23, 32. De. 7, 1, 2.

k ...Sorrow shall take hold of the inhabitants of Palestina. Ex. 15, 14.

λ Heb., *gave*; or, *delivered to be. (They did not make them absolutely slaves, but only a sacred kind of servants.* 1 Chr. 9, 2. Ezr. 2, 43, and 8, 20.)

μ (Compare *Melchi-zedek,* Ge. 14, 18. *Both were standing names for the Jebusite kings, as was Pharaoh for the Egyptian.* Keil.)

ν *(The ancient name of this city appears to have been Salem,* Ge. 14, 18, *"the peaceful place," of which Jerusalem, "the peaceful possession," was merely an enlarged form.)*

ξ Heb., *cities of the kingdom.*

ο *(It is probable that, from very ancient times, the king of Jerusalem possessed a sort of presidency over neighbouring kings. At this time, too, his greater exposure to danger might give him additional importance.)*

π *(Hebron was twenty-two Roman miles from Jerusalem; Jarmuth ten miles; Lachish about thirty-seven, and Eglon about forty. The first city lay almost south from Jerusalem, the others south-west, and thus far removed from the march of the Israelites, and less likely to be terrified by their successes.)*

5 Therefore the five kings of the Amorites,[ρ] the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us."

7 So Joshua ascended from Gilgal, he, and[σ] all the people of war with him, and all the mighty men of valour.

8 And the LORD said unto Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee."

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.[τ]

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way[υ] that goeth up to Beth-horon, and smote them to Azekah,[φ] and unto Makkedah.[χ]
11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones[ψ] than *they* whom the children of Israel slew with the sword.

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun, stand[ω] thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."

13 And the sun stood[α] still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher?[β] So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.
14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD[ι] fought for Israel.

15 And Joshua returned,[σ] and all Israel with him, unto the camp to Gilgal. 16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, "The five kings are found hid in a cave at Makkedah."

18 And Joshua said, "Roll great stones upon the mouth of the cave, and set men by it for to keep them:
19 and stay ye not, *but* pursue after your enemies, and smite[γ] the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand."

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.
21 And all[δ] the people returned to the camp to Joshua at Makkedah in peace:[ε] none moved his tongue[ζ] against any of the children of Israel.

22 Then said Joshua, "Open the mouth of the cave, and bring out those five kings unto me out of the cave."

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men[η] of

ρ *(The Amorites were the most powerful of all the Canaanitish tribes, hence their name is sometimes used for the Canaanites in general. Strictly speaking, the inhabitants of Hebron were Hittites,* Ge. 23, 19, *and those of Jerusalem, Jebusites,* ch. 15, 63.)

σ *(Better, "even all." "I think this," says Masius, "to refer to the strongest and bravest men in the host.")*

τ *(The distance was about twenty-six miles.)*

υ *(A pass called both the ascent and the descent of Beth-horon leading from the region of Gibeon down to the western plain.* Robinson.)

φ *(Twelve miles west of Jerusalem.)*

χ *(Fourteen miles south west of Jerusalem.)*

ψ *(Josephus describes this as being "a violent tempest of hailstones of prodigious size." So also the author of Ecclus,* ch. 46, 6.)

ω Heb., *be silent. (Joshua spake in the common popular style adopted even by scientific men in ordinary discourse. It is perhaps impossible to determine the precise mode of the miracle. The phenomenon was probably optical; but such a miracle, on the occasion of the first great battle, was in admirable keeping with that of the first great siege.)*

α *(It is observable that both sun and moon stood still, hence it has been thought that the earth's rotation was stayed.)*

β Or, *the upright. (According to Hengstenberg, this was a collection, formed by degrees, of poems in praise of theocratic heroes. So Gesenius, Maurer, Fürst, &c.)*

ι De. 1, 30. Ve. 42. Ch. 23, 3.

σ *(As this verse is verbatim with* ve. 43, *and as some ancient versions omit* ve. 15, *many commentators think it inserted by the error of some transcriber; but, as Keil says, "The Hebrews often compress and close the leading circumstances of an event, and then return to the discussion of the individual ones.)*

γ Heb., *cut off the tail.*

δ *(The detachment sent after the fugitive Canaanites.)*

ε *(As we say, "safe and sound." Vulgate,* sani et integro numero.)

ζ *(A proverbial expression common to many languages. "He hurt you?" say the Hindoos, "the fellow will not shake his tongue against you.")*

η *(All the manhood of Israel, all the warriors engaged in the late proceedings.)*

Israel, and said unto the captains of the men of war which went with him, "Come near, put your feet[θ] upon the necks of these kings."

And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, "Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight."

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.[ι] 27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast[κ] them into the cave[λ] wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. 29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah,[μ] and fought against Libnah: 30 and the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 And Joshua passed from Libnah and all Israel with him, unto Lachish,[ν] and encamped against it, and fought against it: 32 and the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer[ξ] came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eglon,[ο] and all Israel with him; and they encamped against it, and fought against it: 35 and they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish. 36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: 37 and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities[π] thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 And Joshua returned,[ρ] and all Israel with him, to Debir; and fought against it: 39 and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof: as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills[σ], and of the south,[τ] and of the vale, and of the springs,[υ] and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. 41 And Joshua smote them from Kadesh-barnea[φ] even unto Gaza, and all the country of Goshen,[χ] even unto Gibeon. 42 And all[ψ] these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

θ *(An act common to many Oriental nations, symbolic of complete victory, not out of insolence and pride.)*

ι *(Being exposed to this contempt all that long day, a terror was struck into all others.)*

κ *(Maimonides and the Samaritan say, "Also the trees and that which fastened them.")* De. 21, 23. Ch. 8, 29.

λ *(That which they thought would have been their shelter, was made their prison first and then their grave.* Hengstenberg.)

μ *(An ancient royal city, twelve miles south west of Jerusalem, toward the borders of Simeon and Dan. Eusebius mentions it as still existing in his time.)*

ν *(Near the western limits of Judah, a few miles south of Libnah. It seems to have been naturally very strong, as Sennacherib afterwards was obliged to raise the siege,* 2 Ki. 19, 8. *Even Joshua, in this time of panic had to encamp against it, and could not take it till the second day.)*

ξ *(Situated in the south west corner of the lot of Ephraim toward the Great Sea, or else another place near Egypt,* 1 Sa. 27, 8. *There is a Gezer frequently mentioned in the Apocrypha.)*

ο *(Between Lachish and Hebron, according to Eusebius, in whose time it was still in existence, about ten miles east of Eleutheropolis.)*

π *(Hebron was a metropolis—a mother city.)*

ρ *(Began to march in a new direction.)*

σ (Lit., "*The hill country*"—*the mountainous region afterwards belonging to Judah.)*

τ *(The whole region from the borders of Edom on the east, to the confines of the Philistines on the west. It was bounded on the south by the desert, and on the north by the mountainous region just mentioned.)*

υ (Lit., "*The descents. The slopes,*" *of the mountains.)*

φ ("*About twelve English miles east south east from Mucceileh, and consequently due south of Khalassah, rises a naked rock, as a single huge mass on the edge of the mountains. At the foot of this rock a copiously flowing spring breaks forth.*" Nu. 20, 1.)

χ *(Not that of Egypt, but a town and region in Judah, fourteen miles south of Hebron.)*

ψ *(Joshua could now turn northward, without danger of being attacked in the rear.)*

XI.] A.M. 3874. B.C. 1567. THE WATERS OF MEROM. [190

[The lake called Semechonitis, now el-Huleh, the highest lake of the Jordan; according to Mr. Thomson, seven miles long, and at its greatest width six.]

The completion of the conquest of the land.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, [2]and to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor[ω] on the west, [3]*and to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh.[α] [4]And they[β] went[γ] out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many. [5]And when all these kings were met[δ] together, they came and pitched together at the waters of Merom, to fight against Israel.

[6]And the LORD said unto Joshua, "Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire."

[7]So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly;[ε] and they fell upon them. [8]And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great[ζ] Zidon, and unto Misrephoth-maim,[η] and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. [9]And Joshua did unto them as the LORD bade him: he houghed[θ] their horses, and burnt their chariots with fire.

[10]And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor[ι] beforetime was the head of all those kingdoms. [11]And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not any left to breathe:[κ] and he burnt Hazor with fire. [12]And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded. [13]But *as for* the cities that stood still in their strength,[λ] Israel burned none of them, save Hazor only; *that* did Joshua burn. [14]And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. [15]As the LORD commanded Moses His servant, so did Moses command Joshua, and so did Joshua; he left[μ] nothing undone of all that the LORD commanded Moses.

[16]So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; [17]*even* from the mount Halak,[ν] that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon; and all their kings he took, and smote them and slew them. [18]Joshua made war a long time[ξ] with all those kings. [19]There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle. [20]For it was of the LORD to harden[m] their hearts, that they should come against Israel in battle, that He might destroy them utterly, *and* that they might have no favour, but that He might destroy them, as the LORD commanded Moses.

[21]And at that time came Joshua,

ω *(A strongly fortified fortress,* ch. 17, 11—13, *now called Tortūra, south of Carmel, nine Roman miles north of Cesarea.)*

α *(A plain at the southern part of Hermon.)*

β *(This confederacy was much more formidable than that of the southern kings, and took much longer destroying. The territories of the allied chiefs stretched from the Mediterranean to the Lake of Tiberias, and from the region of Anti-Libanus to the valley of Esdraelon, and the northern part of the valley of Sephelah.)*

γ *(Took the field,* 2 Sa. 11, 1.)

δ Heb., *assembled by appointment.* (Chald., *met at a time agreed upon. It was a central spot, and as such, was determined on as the place of meeting.)*

ε *(The great feature of Joshua's military operations appears to have been dispatch. In the celerity of his movements he seems to have equalled the most renowned generals, ancient or modern.* Bush.)

ζ Or, *Zidon-rabbah. (From this it appears that they fled in two different directions, eastward and westward.)*

η Or, *salt pits.* Heb., *burnings.*

θ *(Cut their hamstrings.)*

ι *(Ritter identifies it with the ruins of Hazuri, a little to the north east of Banias. Williams says he recovered this site in* 1843. *He describes it as being situated on a hill above Banias. Ritter thinks that its commanding the Damascus road gave it its importance.)*

κ Heb., *any breath.*

λ Heb., *on their heap. (Gesenius, Lee, and Fürst translate "hills," and correctly. Cities of strength were generally on hills or "tels." Hence the vast numbers of such, with ruins, found all over Syria, the region of the Euphrates, &c.)*

μ Heb., *he removed nothing. (A demonstration that Moses left in writing what we read the Lord commanded in the foregoing books.* Patrick.)

ν Or, *the smooth mountain. (The extreme limits of the conquered territory are here given.)*

ξ *(Till* 3878, *about five years.* Comp. ch. 14, 7—10. *The reason for this lengthened warfare is given* De. 7, 22.)

m De. 2, 30. Ju. 14, 4. 1 Sam. 2, 25. 1 Ki. 12, 15. Ro. 9, 18.

and cut off the Anakims[o] from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah[π], and from all the mountains of Israel:[π] Joshua destroyed them utterly with their cities. 22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath,[ρ] and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

XII.] A.M. 3877. B.C. 1564. SAME PLACE. [191

[This chapter contains a summary view of the conquests of Moses and of Joshua, and thus appropriately introduces the account of the distribution of the conquered territory among the tribes.]

NOW these *are* the kings of the land which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: 2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle[σ] of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon; 3 and from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south,[τ] under Ashdoth-pisgah.[τ]

4 And the coast of Og king of Bashan[υ] *which was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, 5 and reigned in mount Hermon, and in Salcah,[φ] and in all Bashan, unto the border of the Geshurites[χ] and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 And these[ψ] *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions; 8 in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:—

9 The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one; 10 the king of Jerusalem, one; the king of Hebron, one; 11 the king of Jarmuth, one; the king of Lachish, one; 12 the king of Eglon, one; the king of Gezer, one; 13 the king of Debir, one; the king of Geder,[ω] one; 14 the king of Hormah,[α] one; the king of Arad,[α] one; 15 the king of Libnah, one; the king of Adullam, one; 16 the king of Makkedah, one; the king of Beth-el, one; 17 the king of Tappuah, one; the king of Hepher, one; 18 the king of Aphek, one; the king of Lasharon,[β] one; 19 the king of Madon, one; the king of Hazor, one; 20 the king of Shimron-meron,[γ] one; the king of Achshaph, one; 21 the king of Taanach, one; the king of Megiddo, one; 22 the king of Kedesh, one; the king of Jokneam of Carmel, one; 23 the king of Dor in the coast of Dor, one; the king of the nations[δ] of Gilgal,[ε] one; 24 the king of Tirzah, one: all the kings thirty and one.[ζ]

XIII.] A.M. 3878. B.C. 1563. CANAAN. *Division of the land.* [192

NOW Joshua was old *and* stricken in years; and the LORD said

o *(Especially mentioned, as they had struck such terror into the spies, who had deemed them invincible.)* Nu. 13, 22, 33. De. 1, 28. Ch. 15, 13, 14.

π *(The former were to the south, the latter to the north, of the great valley of Esdraelon. "Long before the separation," says one, "the tribes of Judah and of Joseph constituted two rival interests, and might easily give discriminating names to the portion of country which they each inhabited.")*

ρ 1 Sa. 17, 4. 2 Sa. 21, 16–22.

σ *(Michaelis and Dathe, "the middle of the Arnon valley." Rosenmüller and Keil translate, "in the midst of the valley." Hengstenberg renders, "from Aroer, which is on the margin of the vale of Arnon, and the city which is in the midst of the vale.")*

τ Or, *Zeman.*

υ Or, *The springs of Pisgah;* or, *of the hill. (Keil says that these two constituted the boundary line of the kingdom of Sihon.)*

φ *("The vast ruins scattered over its surface," says Mr. Porter, "tell of its former populousness, and are the present memorials of its celebrated cities. Its rich pasture-lands and wide champaigns of waving corn still proclaim its wondrous fertility.)*

χ *(Now Salchat, on the edge of Hauran.)*

ψ *(They dwelt at the foot of Mount Hermon, and the Maachathites in the same neighbourhood.)*

ω *(A repetition of ch. 11, 17.)*

α *(We read not of him before, but we find several towns in the tribe of Judah of a similar name. Ch. 15, 36, 41, 58. 2 Chr. 28, 18. 1 Chr. 2, 51.)*

β *(Not mentioned before.* See ch. 15, 30, and 19, 4. Ju. 1, 16, 17. 1 Sa. 30, 30.)

γ Or, *Sharon.* 1 Chr. 27, 29. Is. 33, 9; 35, 2; and 65, 10. *(The country about was very pleasant and fruitful. The city was near Lydda.* Ac. 9, 35.)

δ *(The word seems to have the force of a proper name. Hence Keil translates, "king of the Gojim of Gilgal.")*

ε *(Not the place where Joshua encamped, but a place not far from the sea, near Joppa. Furst thinks that* גלל כלכל. *If so, this passage would agree with* Is. 9, 1.)

ζ *(The number of these petty principalities inducing constant border feuds, and necessarily leading to disunion, would prepare the way for foreign invaders. At the time of the Roman invasion, England was full of petty kings, there being as many as four in the county of Kent.)*

unto him, "Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.[η] 2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,[θ] 3 from Sihor,[ι] which *is* before[κ] Egypt, even unto the borders of Ekron northward, *which* is counted[λ] to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: 4 from the south, all the land of the Canaanites, and Mearah[μ] that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites: 5 and the land of the Giblites, and all Lebanon, toward the sun-rising, from Baal-gad under mount Hermon unto the entering into Hamath. 6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive[ν] out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide[ξ] this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, 8 with whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them; 9 from Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon; 10 and all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; 11 and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; 12 all the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out."

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance;[ο] the sacrifices[π] of the LORD God of Israel made by fire *are* their inheritance, as He said unto them.

15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families. 16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba; 17 Heshbon, and all her cities that *are* in the plain; Dibon, and Bamoth-baal,[ρ] and Beth-baal-meon, 18 and Jahaza, and Kedemoth, and Mephaath, 19 and Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, 20 and Beth-peor, and Ashdoth-pisgah,[σ] and Beth-jeshimoth, 21 and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote[τ] with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes[υ] of Sihon, dwelling[ς] in the country.

22 Balaam also the son of Beor, the soothsayer,[φ] did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families. 25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon,[χ] unto Aroer that *is* before Rabbah; 26 and from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; 27 and in the valley, Beth-aram, and

η Heb., *to possess it.* (Viz., *The yet unsubdued portions—the exceptions to the general statement of* ch. 11, 23. De. 31, 3.)

θ *(Not the Geshurites of* ch. 12, 5, *but a people living near the southern desert,* 1 Sa. 27, 8.)

ι *(Bush, Raumer, Lengerke, & Bertheau regard this as the Wady-el-Arisch, (the Rhinocoro-riora) and not the Nile.* Ch. 15, 4, 47. 1 Chr. 13, 5. Am. 6, 14. Eze. 47, 19, and 48, 28. Judith 1, 9.)

κ (That is, *east of. "Among the Jews and other Orientals, the foundation of all geographical bearings is the idea of having the face directed towards the rising sun.* Roseumüller.)

λ *(Because they formerly held those regions, having been ejected by the Philistines.)*

μ Or, *The cave. (This is not, according to Jerome, the Chaldaic, Syriac, and Arabic versions, a proper name, but an appellative, as the margin. So Keil, who says that this was mentioned by William of Tyre,* lib. 19, 11. *Le Clerc understands by it the mountainous cavernous country of Upper Galilee.)*

ν *(On the condition of their fidelity to Jehovah.)*

ξ *(This would serve as an incentive to prosecute the work of conquest, and to keep them from every kind of connexion, which might obstruct their complete possession of the land.)*

ο *(This is repeated at* ve. 33, *to intimate that the Levites had as good a title to their tithes and perquisites, as the rest of their brethren had to their estates, and also to enjoin upon the tribes a cheerful compliance with the will of God in this respect.* Bush.)

π (That is, *the inheritance of the priests, for the* whole *tribe of Levi had nothing to do with them. See* Nu. xviii., *where the portion of the priests and of the Levites is exactly set down.)*

ρ Or, *The high places of Baal, and house of Baal-meon.* See Nu. 32, 38. *(Some high place where Baal was worshipped.)*

σ Or, *Springs of Pisgah;* or, *of the hill.*

τ *(In the war undertaken by command of God, narrated* Nu. 31, 8.)

υ *(The princes of Midian are here called "Vassals of Sihon."* Hengstenberg. *So Keil. Calvin translates it "Satraps.")*

ς *(In opposition to the Amorites, who had pressed in.)*

φ Or, *diviner. (Into which from a prophet he had degenerated.)* Nu. 22, 5, and 31, 8.

χ (Comp. Nu. 21, 26, 28, 29, with Ju. 11, 13, 15, &c. *The writer speaks of that part of the country which Sihon had taken from them.)*

Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward. 28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave *inheritance* unto the half tribe[ψ] of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families. 30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities: 31 and half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains[ω] of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as He said[p] unto them.

XIV.] A.M. 3878. B.C. 1563. [193

[Before giving an account of the division Joshua clears the way by referring to the Levites, to the twofold division of the descendants of Joseph, and to the grant made to Caleb.]

AND these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar[α] the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. 2 By lot *was* their inheritance, as[q] the LORD commanded[β] by the hand of Moses, for the nine tribes, and *for* the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. 4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore[γ] they gave no part unto the Levites in the land, save cities to dwell[δ] *in*, with their suburbs for their cattle and for their substance. 5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah[ε] came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, "Thou knowest the thing[q] that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea. 7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart. 8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. 9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. 10 And now, behold, the LORD hath kept me alive, as He said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered[ζ] in the wilderness: and now, lo, I *am* this day fourscore and five years old. 11 As yet I *am as* strong[η] this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in. 12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest[τ] in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me, then I shall be able[σ] to drive them out, as the LORD said."

ψ *(In the historic portion of the book,* שֵׁבֶט *is used for "tribe;" in the geographical* מַטֶּה*, and quite correctly. The former denotes the tribe as an independent corporation or principality; the latter, the tribe in its relation to the whole people. Whenever, then, the tribes are viewed as small independent powers,* שֵׁבֶט *is used, whereas when reference is had to the connexion between the tribes, and to their real union as one people,* מַטֶּה *is the word employed.)*

ω *(This passage is evidently taken from the Pentateuch. The expression, "plains of Moab," with this exception, occurs nowhere else.)*

p Nu. 18, 20. De. 10, 9, and 18, 1.

α *(In the historic account of the conquest of the land, Eleazar is, of course, not mentioned. No sooner, however, is the partition of the conquered territory treated of, than he and Joshua, and the tribal princes, are named with a distinct reference to* Nu. 34, 17—28. *They are found in exactly the same order, and constituted the commission appointed for the division of the land by God Himself.)*

q Nu. 26, 55; 33, 54; and 34, 13.

β *(The order of succession in this enumeration agrees almost entirely with that in the catalogue of princes mentioned by Moses,* Nu. 34, 16—29.)

γ *("Because the children of Joseph succeeded in their room," as the Vulgate translates, i.e., to make up the number twelve.* Patrick.)

δ *(Not for a possession, but only for an habitation; for they could not sell them as their brethren might their possessions.* Patrick.)

ε *("The fact," says Palfrey, "of Caleb's being thus accompanied by his tribe, implies the interest which they felt in the success of his suit, on account of the relation which it had to the place of settlement of them all.")*

q Nu. 14, 24, 30. De. 1, 36.

ζ Heb., *walked.*

η *(God's promise was as remarkable in preserving his life and strength, as in bringing mortality on others, who, He sware, should not enter into Canaan.* Patrick.)

τ Nu. 13, 28, 33.

σ Ch. 15, 14. Ju. 1, 10, 20.

[13] And Joshua blessed[ε] him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.[ζ] [14] Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

[15] And the name of Hebron[η] before *was* Kirjath-arba; *which Arba was* a great man among the Anakims.[θ] And the land had rest from war.

XV.] A.M. 3878. B.C. 1563. *Judah, the most powerful tribe, is first provided for.* [194

THIS then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast. [2] And their south border was from the shore of the salt sea, from the bay[ι] that looketh southward: [3] and it went out to the south side to Maaleh-acrabbim,[κ] and passed along to Zin, and ascended[λ] up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: [4] *from thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. [5] And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan: [6] and the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan[μ] the son of Reuben: [7] and the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:[ν] [8] and the border went up by the valley of the son of Hinnom[λ] unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants[μ] northward: [9] and the border was drawn from the top of the hill unto the fountain[ω] of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah,[υ] which *is* Kirjath-jearim:[w] [10] and the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:[x] [11] and the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. [12] And the west border *was* to the great sea, and the coast *thereof.* This *is* the coast of the children of Judah round about according to their families.

[13] And unto Caleb[ν] the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city[ξ] of Arba the father of Anak, which *city is* Hebron. [14] And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. [15] And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

[16] And Caleb said, "He that smiteth Kirjath-sepher,[π] and taketh it, to him will I give Achsah my daughter to wife."

[17] And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave[ρ] him Achsah his daughter to wife.

[18] And it came to pass,[σ] as she came *unto him,* that she moved him to ask

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ε *(Wished him every blessing in his proposed undertaking, which was one of no ordinary difficulty.)*

ζ Comp. ch. 21, 11, 12, with 1 Chr. 6, 55, 56.

η *(Hebron seems to have been the oldest name, supplanted in the interval between the patriarchs & the conquest of Canaan, by that of Kirjath-arba, and restored by the Israelites from its association with the history of their forefathers.)*

θ *(Though in the time of the patriarchs no mention is made of giants in and about Hebron, in the remaining books of the Pentatcuch, in Joshua and in Judges, as Hengstenberg well says, giants are alluded to in almost every mention of Hebron. "The recollection of them," he adds, "seems to be most intimately associated with the city.")*

ι Heb., *tongue.*

κ Or, *The going up to Acrabbim.* Nu. 34, 4.

λ *(The manner in which the boundaries of the respective tribes are described, indicates the minute accuracy of eye-witnesses. The ascent & descent of their border lines is given with the greatest exactness.)*

μ *(This is mentioned at* ch. 18, 17. *He might be one of the Reubenites who came to assist in the conquest of Canaan.)*

ν Ch. 18, 16. 2 Sa. 17, 17. 1 Ki. 1, 9

λ *(Sometimes abbreviated into* גֵּי הִנֹּם. *Hence the New Testament γεεννα, and our Gehenna. Originally a fertile and pleasant place, traversed by a small rivulet, and so delightfully shady, that it invited them to idolatrous worship, whereby it became infamous.* 2 Ki. 23, 10. Je. 7, 32.)

μ *(An extensive valley, lying between Jerusalem and Bethlehem, to the south of that of Hinnom, from which it is parted by a craggy ridge of hills.)*

ω Ch. 18, 15.

υ 2 Sa. 6, 2, mar. 1 Chr. 13, 6.

w Ve. 60. Ch. 9, 17, and 18, 14, 28. Ju. 18, 12.

x Ve. 57. Ge. 38, 13. Ch. 19, 43. Ju. 14, 1.

ν *(The historian seems pleased with any occasion to make mention of Caleb, and to do him honour.* Bush.)

ξ Or, *Kirjath-arba.*

π *("Book city." Targum, "city of archives." According to the evidence contained in this name, more certain than direct proof, some literature must have already existed among the Canaanites of the Mosaic age.* Hengstenberg.)

ρ *(So Saul,* 1 Sa. 17, 25. *Not uncommon in warlike and partially civilized ages.)*

σ *(This seems narrated as furnishing an instance of the generosity of Caleb, whom the sacred writer delights to honour, and as illustrating the manner in which the subordinate divisions of the country were made.)*

of her father a field: and she lighted off *her* ass; and Caleb said unto her, "What wouldest thou?"

19 Who answered, "Give me a blessing; for thou hast given me a south land; give me also springs of water."[τ]

And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance[υ] of the tribe of the children of Judah according to their families. 21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, 22 and Kinah, and Dimonah, and Adadah, 23 and Kedesh, and Hazor, and Ithnan, 24 Ziph, and Telem, and Bealoth, 25 and Hazor,[ϕ] Hadattah,[ϕ] and Kerioth, *and* Hezron,[χ] which *is* Hazor, 26 Amam, and Shema, and Moladah, 27 and Hazar-gaddah, and Heshmon, and Beth-palet, 28 and Hazar-shual, and Beer-sheba, and Bizjothjah, 29 Baalah, and Iim, and Azem, 30 and Eltolad, and Chesil,[ψ] and Hormah,[ω] 31 and Ziklag,[α] and Madmannah, and Sansannah, 32 and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine,[β] with their villages: 33 *and* in the valley, Eshtaol, and Zoreah, and Ashnah, 34 and Zanoah, and Engannim, Tappuah, and Enam, 35 Jarmuth, and Adullam, Socoh, and Azekah, 36 and Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: 37 Zenan, and Hadashah, and Migdal-gad, 38 and Dilean, and Mizpeh, and Joktheel, 39 Lachish, and Bozkath, and Eglon, 40 and Cabbon, and Lahmam, and Kithlish, 41 and Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages: 42 Libnah, and Ether, and Ashan, 43 and Jiphtah, and Ashnah, and Nezib, 44 and Keilah, and Achzib, and Mareshah; nine cities with their villages: 45 Ekron, with her towns and her villages: 46 from Ekron even unto the sea, all that *lay* near[γ] Ashdod, with their villages: 47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great[y] sea, and the border *thereof:*

48 And in the mountains,[δ] Shamir, and Jattir, and Socoh, 49 and Dannah, and Kirjath-sannah, which *is* Debir, 50 and Anab, and Eshtemoh, and Anim, 51 and Goshen,[z] and Holon, and Giloh; eleven cities with their villages: 52 Arab, and Dumah, and Eshean, 53 and Janum,[ε] and Beth-tappuah, and Aphekah, 54 and Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages: 55 Maon, Carmel, and Ziph,[ζ] and Juttah,[η] 56 and Jezreel, and Jokdeam, and Zanoah, 57 Cain, Gibeah, and Timnah; ten cities with their villages: 58 Halhul, Beth-zur, and Gedor, 59 and Maarath, and Beth-anoth, and Eltekon; six cities with their villages: 60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages: 61 in the wilderness, Beth-arabah, Middin, and Secacah, 62 and Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites[b] dwell with the children of Judah at Jerusalem unto this day.

XVI. [195

A.M. 3878. B.C. 1563.
The territory of Ephraim, the great rival tribe to Judah.

AND the lot of the children of Joseph fell[θ] from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount[ι] Beth-el, 2 and goeth out from Beth-el to[κ] Luz, and passeth along unto the borders of Archi to Ataroth, 3 and goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer:[c] and the

τ *(In the south of Palestine, of the greatest importance. See* Ge. 21, 25, and 26, 15, 18, 20.)

υ *(In* ve. 21—32, *the cities in the south are mentioned; in* ve. 33—47, *those in the plain; in* ve. 48—60, *those in the mountain region; and in* ve. 61, 62, *those in the desert;* ve. 63 *gives the exception to the complete conquest of the land allotted to the tribe.)*

ϕ *(Not two cities, but one. Hazor-hadattah, now Hazor,* Ne. 11, 33. *So Rnumer, De Wette, Winer, and Keil.)*

χ (That is, *the city, towards the frontiers of Edom. Now, according to Robinson and Van de Velde, called* Kuryetein.)

ψ *(The modern Khalasá. "The remains are very extensive."* Rowlands.)

ω *(Two hours and a half from Khalasa is an ancient site called Sebâtâ. This, I thought, must be Hormah, or ancient Zephath.* Jn. 1, 17. Rowlands.)

α (1 Sa. 27, 6. *Three hours to the east of Sebâtâ is an ancient site, now called Asloody or Kasloody.)*

β *(The number is thirty-six. Maurer, Eichhorn, Keil and others think that a later transcriber having, in the course of time, found that some towns then well known were not in the original text, added them without altering the sum total in* ve. 32. *Others think that the difference arises from some of the cities having been subsequently given to Simeon.)*

γ Heb., *by the place of.*

y Nu. 34, 6.

δ *(Most of the hills exhibit the remains of terraces built up around them, the undoubted signs of former civilization.* Robinson.)

z Ch. 10, 41, and 11, 16.

ε Or, *Janus.*

ζ *(We made a short halt at the base of an isolated, flattened hillock, perhaps a hundred feet high, called Tel-Ziph, probably the acropolis of the ancient city of Ziph. The panorama of the whole surrounding district is seen from it.* Van de Velde.)

η *(Now called Yuttah. "There seems," says Dr. Robinson, "little reason to question the correctness of Reland's suggestion,* Ἰούδα, *either by corruption, or a softer pronunciation for* Ἰούτα, *that this was probably the residence of Zacharias and Elizabeth, and the birthplace of John the Baptist." Juttah was, it should be added, a city of the priests,* ch. 21, 16.)

b See ve. 8. Ch. 18, 28. Jn. 1, 8, 21, and 19, 10. 2 Sa. 5, 6.

θ Heb., *went forth.*

ι *(Perhaps that on which Abraham had pitched his tent,* Ge. 12, 8.)

κ *(Masius takes this as a compound name, Bethel-Luza. So the Vulgate and Gesenius. But perhaps it means that the boundary line went from Mount Bethel to Luz.)*

c 1 Ki. 9, 15. 1 Chr. 7, 28.

goings out thereof are at the sea. [4] So the children[d] of Joseph, Manasseh and Ephraim, took their inheritance.

[5] And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper; [6] and the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; [7] and it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. [8] The border went out from Tappuah westward unto the river Kanah;[λ] and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families. [9] And the separate[μ] cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages. [10] And they drave not[ν] out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

XVII.] A.M. 3878. B.C. 1563. *The territory of Manasseh.* [196

THERE was also a lot for the tribe of Manasseh; for he *was* the firstborn[ξ] of Joseph; *to wit,* for Machir[ε] the firstborn of Manasseh, the father of Gilead:[ο] because he was a man of war,[π] therefore he had Gilead and Bashan. [2] There was also *a lot* for the rest[ϱ] of the children of Manasseh by their families, for the children of Abiezer,[ρ] and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male[σ] children of Manasseh the son of Joseph[β] by their families.

[3] But Zelophehad,[g] the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. [4] And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, "The LORD commanded Moses to give us an inheritance among our brethren."

Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

[5] And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan; [6] because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

[7] And the coast of Manasseh was from Asher[τ] to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah. [8] *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim; [9] and the coast descended unto the river Kanah,[ϛ] southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river,[ν] and the outgoings of it were at the sea: [10] southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. [11] And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor[φ] and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries [12] Yet the children of Manasseh could not

d Ch. 17, 14.

λ Ch. 17, 9. *(This is not Nahr (river) Audjeh, near Joppa, as Thenius asserts, but that called in Kiepert's map Nahr Abu Zabura, between Arsuf and Cæsarea.)*

μ *(Maurer has, "and the cities, places selected of the children of Ephraim," for, "and the choicest cities," &c.)*

ν *("After this," says Josephus, "the Israelites grew effeminate as to fighting any more against their enemies, and applied themselves to the cultivation of the land, which produced them great plenty & riches.")*

ξ *(This is mentioned, Rosenmüller thinks, as a reason why Manasseh, who was not one of the sons of Jacob, should, in the partition of the land, have a share equally with them.)* Ge. 41, 51; 46, 20; and 48, 5, 18.

ε Ge. 50, 23. Nu. 26, 29, and 32, 39, 40. 1 Chr. 7, 14.

ο (Heb., *"the Gilead,"* that is, *the country so called.)*

π *(He and his race had conquered Gilead and Bashan, & therefore the region was allotted to them.* De. 3, 15.)

ϱ Nu. 26, 30, *Jeezer.*

ρ Nu. 26, 30, *Jeezer.*

σ (זָכָר *in the genealogies includes males & females. But here, as the female descendants of Manasseh are mentioned separately,* ve. 6, *the males only are referred to.)*

β *("The distinct manner," says Kitto, "in which the first provision was thus made for the very tribes which had received from Jacob the birthright & the double portion, while it served to intimate to the others that the lot had not been fortuitously determined, must also have contributed to give a further sanction to that superiority which the tribes of Judah and of Ephraim had already begun to assume.")*

g Nu. 26, 33; 27, 1; and 36, 2.

τ *(A city to the east of Shechem.)*

ϛ Or, *brook of reeds.*

ν *(It would seem that the towns of the southern bank of the stream, although within the limits of Manasseh, were assigned to Ephraim. Probably it was found necessary to have naturally defined boundaries as much as possible.)*

φ *(Van de Velde says that Endor is situated on the slope of a mountain. "The rock on which it is built has been hollowed out by the hand of nature into large caverns, whose dark and gloomy entrances brought involuntarily to my mind the witch of the days of Saul,* 1 Sa. 28, 7.")

drive[h] out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, "Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?"

15 And Joshua answered them, "If thou *be* a great people, *then* get thee up to the wood[χ] *country*, and cut down for thyself there in the land of the Perizzites[ψ] and of the giants,[ω] if mount Ephraim be too narrow for thee."

16 And the children of Joseph said, "The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots[α] of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel."

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, "Thou *art* a great[β] people, and hast great power: thou shalt not have one lot *only*: 18 but the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though[γ] they have iron chariots, *and* though they *be* strong."

XVIII. A.M. 3878. B.C. 1563. SHILOH. [197

[Now Seilûn, about eleven miles from Bethel. It was during the whole period of the Judges, till B.C. 1132, the religious centre of the nation. It was chosen for this honour, perhaps, from its central position.]

The survey.

AND the whole congregation[δ] of the children of Israel assembled together at Shiloh, and set[i] up the tabernacle of the congregation there.[k] And the land was subdued[ε] before them. 2 And there remained among the children of Israel seven tribes, which had not received their inheritance.

3 And Joshua said unto the children of Israel, "How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you? 4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe[ε] it according[ζ] to the inheritance of them; and they shall come *again* to me. 5 And they shall divide it into seven parts: Judah shall abide in their coasts on the south, and the house of Joseph shall abide in their coasts on the north. 6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God. 7 But the Levites[η] have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them."

8 And the men arose and went away: and Joshua charged them that went to describe the land, saying, "Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh."

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came[θ] *again* to Joshua to the host at Shiloh.

10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

A.M. 3878. B.C. 1563. SHILOH. [198

The territory of Benjamin, of Simeon, and of Zebulun.

11 AND the lot of the tribe of the

h Ju. 1, 27, 28.

χ *(It would seem that, at this time, forests abounded, especially in the hilly districts of Palestine.)*

ψ *(These are not named, Ge. 10,15. They were most probably the inhabitants of the lowlands engaged in agriculture and pasturage. Hence their name* פְּרִזִּי *"a countryman," "a rustic." Gesenius.)*

ω Or, *Rephaims*, Ge. 14, 5, and 15, 20.

α *(For which it was most suitable. "On our way to Jenin," says Dr. Wilson, "we observed that the ground over which we passed was quite suitable for carriages, and, in this respect, unlike the greater part of the country of Judah.)* Ju. 1, 19, and 4, 3.

β *(An appeal to their tribal feelings.)*

γ *(Maurer and Keil give it the sense of "for." On that very account, you, so numerous and strong, should drive them out.)* De. 20, 1.

δ *In* ch. 16, 6, *this town is called Taanath-Shiloh. (After the plain (Taanath) had become the seat of the sanctuary, the holy name Shiloh took the place of the former natural one.)*

k Ch. 19, 51; 21, 2; and 22, 9. Je. 7, 12.

i Ju. 18, 31. 1 Sa. 1, 3, 24, and 4, 3, 4.

ε *(The reason why this name was given to it is indicated here—viz., in the rest which the Lord had given them from all round about, a prelude to a state of more perfect rest at some future time with the appearance of Shiloh,* comp. also ch. 21, 44, and 22, 4. Hengstenberg.)

ε *(Their knowledge of the art of land-measuring was, doubtless, brought from Egypt. Thales and Pythagoras went thither to learn it.)*

ζ (That is, "they were to bear in mind that seven portions were wanted for seven tribes. The decision as to the occupancy of the respective portions was to be determined by lot. These men were to inspect and describe, so that nothing should remain but an appeal to the lot.)

η *(Mentioned as shewing that but seven parts were needed.)*

θ *(According to Josephus, at the end of seven months. It would certainly take much time to make a careful survey, especially as it is probable that Josephus is right in saying that Joshua thought the land for the tribes should be divided by estimation of its goodness, rather than the largeness of its measure.)*

children of Benjamin came[θ] up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. [12]And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. [13]And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el,[ι] southward; and the border descended to Ataroth-adar, near the hill[ι] that *lieth* on the south side of the nether Beth-horon. [14]And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter. [15]And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:[m] [16]and the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi[κ] on the south, and descended to En-rogel, [17]and was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone[λ] of Bohan the son of Reuben, [18]and passed along toward the side over against Arabah[μ] northward, and went down unto Arabah: [19]and the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay[ν] of the salt sea at the south end of Jordan: this *was* the south coast. [20]And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

[21]Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz, [22]and Beth-arabah, and Zemaraim, and Beth-el, [23]and Avim, and Parah, and Ophrah,[ξ] [24]and Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages: [25]Gibeon, and Ramah, and Beeroth, [26]and Mizpeh, and Chephirah, and Mozah, [27]and Rekem, and Irpeel, and Taralah, [28]and Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

XIX.] [1]And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families, and their inheritance was within[π] the inheritance of the children of Judah. [2]And they had in their inheritance Beer-sheba, and Sheba,[ρ] and Moladah, [3]and Hazar-shual, and Balah, and Azem, [4]and Eltolad, and Bethul, and Hormah, [5]and Ziklag, and Beth-marcaboth,[σ] and Hazar-susah, [6]and Beth-lebaoth, and Sharuhen; thirteen[τ] cities and their villages: [7]Ain, Remmon, and Ether, and Ashan; four cities and their villages: [8]and all the villages that *were* round about these cities to Baalath-beer,[υ] Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families. [9]Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too[φ] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

[10]And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid: [11]and their

θ *(An allusion to the manner of drawing the lots from the urn or vessel holding them. The boundary of the lot is said to have come forth, because the lot on which it depended came forth.)*

ι Ge. 28, 19. Ju. 1, 23.

ι *(Keil says, "Our increasing acquaintance in detail with the soil of Palestine, by means of modern travels, shews how correctly all the boundary lines are laid, not only in all their curves and turns, but also according to the elevations and depressions of the ground.")*

m Ch. 15, 9.

κ *("It is important to trace," says Raumer, "that part of the border line between Judah and Benjamin, which passes by Jerusalem, on a good plan of Jerusalem, in order to be convinced of the extraordinary accuracy of the geographical details of the Old Testament.")*

λ *(Well-known & clearly-defined objects, as wells,* ve. 15, *rivers, valleys, mountains, stones, &c., are used in marking out these borders.)* Ch. 15, 6.

μ *The plain.* Ch. 15, 6.

ν Heb., *tongue.*

ξ 1 Sa. 13, 17. Mi. 1, 10. *(Dr. Robinson is inclined to identify this city with the modern Taiyibeh. It occupies a remarkable position on the summit of a conical hill, on the highest ridge, or tract of land in the neighbourhood.)*

π *(Thus fulfilling the prophetic declaration of Jacob,* Ge. 49, 7.)

ρ *(Le Clerc, Houbigant, Rosenmüller and Maurer think that this has been by mistake inserted in the text from the previous Beer-sheba, as no Sheba occurs in the parallel passage,* 1Chr. 4, 28; *and as, were it a town, the number of cities would be fourteen, not thirteen,* ve. 6. *Gesenius regards Sheba as a well, like* Ge. 26, 33, *and renders, "Beer-sheba with the well Sheba.")*

σ *("The Bedouins pointed out the mountains on our right hand, and shewed me in the distance, on the top of a hill, a ruin called El-Mirkib." Van de Velde. He thinks this was Beth-marcaboth.)*

τ *(It is probable that these cities were sufficiently contiguous to form a district. Of the other four cities,* ve. 7; *two were in the south, and two in the low country of Judah.)*

υ *(Now El-Lechieh, the Baaloth of* ch. 15, 24.)

φ *(A larger territory than was warranted by the size of the country had been assigned to them.)*

border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam; [12]and turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath,[χ] and goeth up to Japhia,[ψ] [13]and from thence passeth on along on the east to Gittah-hepher,[ω] to Ittah-kazin, and goeth out to Remmon[α]-methoar[β] to Neah; [14]and the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: [15]and Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: [γ] twelve[δ] cities with their villages. [16]This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

[17]*And* the fourth lot came out to Issachar, for the children of Issachar according to their families. [18]And their border was toward Jezreel,[ε] and Chesulloth, and Shunem, [19]and Haphraim, and Shihon, and Anaharath, [20]and Rabbith, and Kishion, and Abez, [21]and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; [22]and the coast reacheth to Tabor,[ζ] and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. [23]This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

[24]And the fifth lot came out for the tribe of the children of Asher according to their families. [25]And their border was Helkath, and Hali, and Beten, and Achshaph, [26]and Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath: [27]and turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun,[η] and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, [28]and Hebron,[θ] and Rehob, and Hammon, and Kanah, *even* unto great Zidon;[ι] [29]and *then* the coast turneth to Ramah, and to the strong city Tyre;[κ] and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: [30]Ummah also, and Aphek, and Rehob: twenty[λ] and two cities with their villages. [31]This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

[32]The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families. [33]And their coast was from Heleph, from Allon[μ] to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: [34]and *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah[ν] upon Jordan toward the sunrising. [35]And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, [36]and Adamah, and Ramah, and Hazor, [37]and Kedesh, and Edrei, and En-hazor, [38]and Iron, and Migdal-el,[ξ] Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. [39]This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

[40]*And* the seventh lot came out for the tribe of the children of Dan[ο] according to their families. [41]And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh. [42]and Shaalabbin,[π] and Ajalon, and Jethlah, [43]and Elon, and Thimnathah, and Ekron, [44]and Eltekeh, and Gibbethon, and Baalath, [45]and Jehud,[ρ] and Bene-berak, and Gath-rimmon, [46]and Me-jarkon, and Rakkon, with the border before[σ] Japho.[τ] [47]And the coast of the children of Dan went out *too little*[υ] for them: therefore the

χ *(Now Deburieh, the Dabira of Eusebius and Jerome near mount Tabor.)*

ψ *(Now, according to Dr. Robinson, Yafa near Nazareth.)*

ω *(The village el-Meshkad, which tradition has fixed upon as the birthplace of the prophet Jonah, 2 Ki. 14, 25. It is situated on a high hill.)*

α *(Now, probably, Rummaneh. The word "methoar" is by Gesenius, taken as a participle. "Rimmon which is marked off (pertains) to Neah." Most of the ancient versions take it as a proper name, but Gesenius is doubtless correct.)*

β Or, *which is drawn.*

γ *(Birthplace of Ibzan, Ju. 12, 8. To be carefully distinguished from that in Judah.)*

δ *(More are mentioned, some as defining the borders, but belonging to other tribes.* So ve. 38.)

ε *(Now Zer'in. It lies high, and commands a wide and noble view.)*

ζ *(Not the mountain, but a town.* 1 Chr. 6, 77.)

η *(A city referred to by Josephus,* Bell. Jud., ii. 18, 19. *Its site was discovered by the Scottish Deputation. It is now called Abelin.)*

θ *(Twenty manuscripts read Abdon.* Comp. Jos. 21, 30. 1 Chr. 6, 74.)

ι *(At this early period the metropolis of the Phœnicians. "It seems probable," says Heeren, "that at certain times all the cities of Phœnicia formed one confederation, at the head of which stood originally Zidon and afterwards Tyre.")*

κ Heb., *Tzor,* 2 Sa. 5, 11. *(Hengstenberg has made it probable that from the earliest period the chief part of the city was on a peninsula connected with the mainland by a narrow isthmus.)*

λ *(Nearly thirty are mentioned.)*

μ *(Better, "from the oaks in Zaanannim.* Ju. 4, 11.)

ν *(Raumer thinks that Argob in Bashan, given to Jair, is here called "Judah upon Jordan," since Jair on his father's side was of the tribe of Judah.)*

ξ *(Magdala* (Mat. 15, 39), *now Medjdal.)*

ο *(Their lots and also Simeon's fell within that of Judah.)*

π *(Existing in Jerome's time under the name of Selebi. The name is doubtless derived from the number of foxes found there. Many names are similarly derived.)*

ρ *(Still an inhabited village, el-Yehudiyeh.)*

σ Or, *over against.*

τ (Joppa. Ac. 9, 36.)

υ (Lit., *went forth from them,* i. e., *they emigrated. Their numbers were sixty-four thousand four hundred.* Nu. 26, 43.)

children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem,[ϕ] Dan, after the name of Dan their father. [48]This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

[49]When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave[χ] an inheritance to Joshua the son of Nun among them: [50]according to the word of the LORD they gave him the city which he asked, *even* Timnath-serah[ψ] in mount Ephraim: and he built the city, and dwelt therein. [51]These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation.

So they made an end of dividing the country.

XX. A.M. 3878. B.C. 1563. SHILOH. [199
The six cities of refuge.

THE LORD also spake unto Joshua, saying, [2]"Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: [3]that the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger[ω] of blood. [4]And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders[α] of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

[5]And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. [6]And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death[β] of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled."

[7]And they appointed[γ] Kedesh[δ] in Galilee in mount Naphtali, and Shechem[m] in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah. [8]And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. [9]These[n] were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

XXI. A.M. 3878. B.C. 1563. [200
SHILOH.
The cities of the Levites.

THEN came near the heads of the fathers of the Levites[ϵ] unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; [2]and they spake unto them at Shiloh in the land of Canaan, saying, "The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle."

[3]And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs. [4]And the lot came out for the families of the Kohathites:[ζ] and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe

ϕ *(This event, which took place after the death of Joshua, is mentioned here to complete the account of Dan's inheritance, and to explain the fact that the tribe was so divided.* Ju. 18, 29.)

χ *(A public ratification of what God had Himself commanded.* See ve. 50.)

ψ *(The Rev. Eli Smith has apparently discovered this city in the ruins now called Tibneh. "Timnath-heres* (Ju. 2, 9) *was in mount Ephraim, and this place must have been within the borders of that tribe. If it were indeed Joshua's town, then new interest is attached to the hill; on the north side of which we found so many sepulchral excavations."* See ch. 24, 30.)

ω *(The custom of blood revenge was almost universal in former times. It is still prevalent in Corsica, Sardinia, among the Arabs, &c. "If a man is unlawfully killed," says the Koran, "we give to his nearest relation the right of revenge.")*

α *(All the cities of refuge were Levitical cities. This was probably so ordered, that the manslayer's cause might be brought before those not biassed in their decision, and qualified to enter into the merits of the case from their knowledge of the law.* Comp. De. 21, 5, and 17, 3, 13.)

β *(The death of the high-priest is mentioned as the term of the manslayer's residence, most probably, independently of its typical meaning, because the event would be one so well and extensively known, that no mistake could arise.)* Nu. 35, 12, 25.

γ Heb., *sanctified.*

δ *(These cities were easy of access and conspicuous at a distance. They were so situated that a man-slayer, wherever he might have committed the deed of blood, could reach one of them within a day's journey.)* Ch. 21, 32. 1 Chr. 6, 76.

m Ch. 21, 21; 24, 32. 1 Chr. 10, 1. Ju. 9, 6.

n Nu. 35, 15.

ϵ *("The Levitical communities composed of comparatively enlightened men constantly in communication with the central place of national worship, having advantages for understanding the national feeling, and attached to the existing constitution of religion and government, by reason of the advantages which it secured to them, were the conservative element in the Jewish state."* Palfrey.) Nu. 35, 2.

ζ *(This branch of the Levitical order, which had early precedence* (Nu. 4, 4—15), *has twenty-three cities out of the forty-eight. All these cities belong to the southern tribes.)*

of Simeon, and out of the tribe of Benjamin, thirteen cities. 5 And the rest of the children[η] of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten[θ] cities. 6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. 7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. 8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned[ι] by name, 10 which the children[κ] of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot. 11 And they gave them the city[λ] of Arba the father of Anak, which *city is* Hebron,[μ] in the hill[p] *country* of Judah, with the suburbs thereof round about it. 12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave[q] to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah[r] with her suburbs, 14 and Jattir[ν] with her suburbs, and Eshtemoa[ξ] with her suburbs, 15 and Holon[ο] with her suburbs, and Debir with her suburbs, 16 and Ain[π] with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes. 17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba[ρ] with her suburbs, 18 Anathoth[σ] with her suburbs, and Almon with her suburbs; four cities. 19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. 21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs, 22 and Kibzaim with her suburbs, and Beth-horon with her suburbs, four cities. 23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, 24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. 25 And out of the half tribe of Manasseh, Tanach[τ] with her suburbs, and Gath-rimmon[υ] with her suburbs; two cities. 26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan[φ] in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah[χ] with her suburbs; two cities. 28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, 29 Jarmuth with her suburbs, Engannim with her suburbs; four cities. 30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, 31 Helkath with her suburbs, and Rehob with her suburbs; four cities. 32 And out of the tribe of Naphtali, Kadesh[ψ] in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan[ω] with her suburbs; three cities. 33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

31 And unto the families of the

η *(All the Kohathites were descended from Aaron, but they were not all priests. The priestly part are all located near Jerusalem.)*

θ *(Fewer in number, because the inheritance of the tribes was less. Nu. 35, 8.)*

ι Heb., *called.*

κ *(Here the priests come into consideration, not according to their office, but according to their genealogy.)*

λ *("The accounts of our book," says Eichhorn, "about the partition of the land bear still here and there marks of an official record, which, according to its nature, never gives at once the whole arrangements in a brief abstract, but sets forth things according to their gradual advance, with all the changes, amendments, and additions occurring from time to time and step by step.")*

μ Or, *Kirjath-arba.* Ge. 23, 2.

p Ch. 20, 7. Lu. 1, 39.

q 1 Chr. 6, 57.

r Ch. 15, 42.

ν *(Probably the 'Attir which Dr. Robinson saw from Main, the ancient Maon.)*

ξ *(Now Semua. It is a considerable village situated in a low hill, with broad valleys round about, not susceptible of much tillage, but full of flocks and herds all in fine order.* Dr. Robinson.)

ο 1 Chr. 6, 58, *Hilen.* Ch. 15, 51.

π 1 Chr. 6, 59, *Ashan.* Ch. 15, 42.

ρ Ch. 18, 24, *Gaba.*

σ *(Now 'Anata, one hour and a quarter from Jerusalem. Eusebius and Jerome make it three Roman miles; Josephus, twenty stadia. In the Talmud it is called Enath. It is indicative of the permanence of these arrangements that in Jeremiah's time Anathoth was still a city of the priests.)* 1 Ki. 2, 26. Je. 1, 1, and 29, 27.

τ *(In* 1 Chr. 6, 70, *it is Aner.)*

υ *(In* 1 Chr. 6, 70, *Bileam abbreviated from Jibleam. The name in the text was given to it, perhaps, from the abundance of pomegranates (Rimmon) in the neighbourhood.)*

φ *(This city afterwards gave its name to a province — Gaulonitis, now Jaulan.)*

χ *(Contracted from Beth-ashterah, house or place of Astarte. Called,* 1 Chr. 6, 71, *Ashtaroth, and* Ge. 14, 5, *Ashteroth-karnaim. It seems to be referred to in* 1 Mac. 5, 43, *under the name Karnain.)*

ψ *("What an excellent central position," exclaims Van de Velde, "exactly what was wanted for a city of refuge for the northern part of the land." It lies upon a hill at the south-west extremity of a mountain plain.* Ch. 20, 7.)

ω *(Called,* 1 Chr. 6, 76, *Kirjathaim, as* (כִּרְיָתָיִם) *Dothan,* 2 Ki 6, 13, *is shortened from* (דֹּתָן) *Dothain,* Ge. 37, 17.)

children of Merari,[s] the rest of the Levites; out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, [35] Dimnah with her suburbs, Nahalal with her suburbs; four cities. [36] And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, [37] Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. [38] And out of the tribe of Gad, Ramoth[α] in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim[β] with her suburbs, [39] Heshbon with her suburbs, Jazer with her suburbs; four cities in all. [40] So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

[41] All the cities of the Levites within the possession of the children of Israel *were* forty and eight[γ] cities with their suburbs. [42] These cities were every one with their suburbs[δ] round about them: thus *were* all these cities.

[43] And the LORD gave unto Israel all[ε] the land which He sware to give unto their fathers; and they possessed it, and dwelt therein. [44] And the LORD gave them rest round about, according to all that He sware unto their fathers: and there stood[ζ] not a man of all their enemies before them; the LORD delivered all their enemies into their hand. [45] There failed[η] not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

XXII. A.M. 3878. B.C. 1563. SHILOH. [201

The two tribes and a half are sent home.

THEN Joshua called the Reubenites,[ζ] and the Gadites, and the half tribe of Manasseh, [2] and said unto them, "Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: [3] ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. [4] And now the LORD your God hath given rest unto your brethren, as He promised them: therefore now return ye, and get you unto your tents,[η] *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. [5] But take[θ] diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul."

[6] So Joshua blessed[ι] them, and sent them away: and they went unto their tents.

[7] Now to the *one* half[κ] of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, [8] and he spake unto them saying, "Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide[κ] the spoil of your enemies with your brethren."

[9] And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead,[ω] to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

[10] And when they came unto the borders[λ] of Jordan, that *are* in the land of Canaan,[μ] the children of

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[s] Ve. 7. 1 Chr. 6, 77.

[α] *(Called also Ramoth-Mizpeh, and Ramoth. It is sufficiently indicative of the prominence and local importance of the cities of refuge that they, with the exception of Bezer, and that is stated to be in the wilderness,* ch. 20, 5, *occupy a conspicuous place in the subsequent history.* 1 Ki. 22, 3.)

[β] See Ge. 32, 3. *(There still exist the ruins of a place called Mahneh.)*

[γ] *(In exact accordance with* Nu. 35, 7.)

[δ] (That is, *Two thousand cubits on every side,* Nu. 35, 5.)

[ε] *(Though some Canaanites still remained, yet the country was evidently subdued, since they were so terror-stricken as to offer no molestation. All the subsequent annoyances were owing to the supineness and unbelief of the Israelites themselves.* Ge. 13, 15; 15, 18; 26, 3; and 28, 4, 13.)

[ζ] De. 7, 24.

[η] Ch. 23, 14.

[ζ] (That is, *Their quota of men, originally forty thousand. The whole history of the partition of the land and the appointment of the Levitical cities having been brought to an end, the history proceeds to narrate the return of the forces of the Transjordanic tribes to their homes.* Nu. 32, 33. De. 29, 8. Ch. 13, 8.)

[η] *(Used metaphorically for settled dwellings, from the influence of the wandering life of more than forty years.)*

[θ] *(It was not enough for Joshua to praise the soldiers about to return home for their fidelity to their engagements,* ve. 3, *he also urges them with fatherly earnestness and affection to remain stedfast in their adherence to the law of their God.)*

[ι] Ge. 47, 7. Ex. 39, 43. Ch. 14, 13. 2 Sa. 6, 18. Lu. 24, 50.

[κ] *(This statement, so characteristic of the writer,* comp. ch. 13, 14, 33; 14, 3; and 18, 7, *is made to shew why the tribe came to be divided.)*

[κ] *(According to the law,* Nu. 31, 27, *those who remained at home were not to have an equal share with those who had passed through the dangers of war. Half was to be appropriated to the soldiers themselves, and half to all the rest of the tribe.)* See 1 Sa. 30, 24.

[ω] Nu. 32, 1. De. 3, 12.

[λ] *(The modern el-Ghor, the great valley through which the river flows.)*

[μ] *(The reason for the prominence given here, and* ve. 9, *to "Canaan" is to be found in the motive which urged to Transjordanic tribes to erect an altar —viz., lest at some future period they might be disowned, as not having an inheritance in Canaan, the Promised Land.)*

Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 And the children of Israel heard[z] say, "Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel."

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. 13 And the children of Israel sent[v] unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas[ξ] the son of Eleazar the priest, 14 and with him ten princes, of each chief[o] house a prince throughout all the tribes of Israel: and each one *was* an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, 16 "Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel[y] this day against the LORD? 17 *Is* the iniquity of Peor[π] too little for us, from which we are not cleansed[ρ] until this day, although there was a plague in the congregation of the LORD: 18 but that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow He will be wroth with the whole congregation of Israel. 19 Notwithstanding, if the land of your possession *be* unclean,[σ] *then* pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us; but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God. 20 Did not Achan[τ] the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity."

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel, 22 "The LORD God[υ] of gods, the LORD God of gods, He knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,) 23 that we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD Himself require[z] *it*; 24 and if we have not *rather* done it for fear[φ] of *this* thing, saying, In[χ] time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? 25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. 26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice;[ψ] 27 but *that* it *may be* a witness[b] between us, and you, and our generations after us, that we might do[c] the service of the LORD before Him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. 28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt

x De. 13, 12. Ju. 20, 12.

v *(The nation had been expressly commanded to worship God at but one altar,* Ex. 20, 24. *Before, however, proceeding to actual warfare they first took the precaution of inquiring into the matter of offence.)*

ξ *(Persons of age, experience, and approved discretion, possessing weight of character in the congregation, & likely to be influenced more by the dictates of cool judgment than of hasty passion, were very properly selected to act in behalf of the people on this occasion.* Bush.)

o Heb., *house of the father.*

y See Le. 17, 8, 9. De. 12, 13, 14.

π *(Phinehas would be most likely to refer to that transgression & plague, in connexion with which he so prominently distinguished himself.* Nu. 25, 3. De. 4, 3.)

ρ (That is, *As some say, "of which we have not ceased to suffer the consequences to this day." But the passage seems to convey more than this. It is evident, from the speech of Joshua,* ch. 24, 14, 23, *that there were some even among the tribes of Israel who secretly worshipped idols.)*

σ *(Not equally under Divine favour and protection.)*

τ *(The argument is from the less to the greater. If Achan was not only himself punished, but the nation also suffered, how much more will this be the case when so many sin?)*

υ *(El, Elohim, Jehovah; El, Elohim, Jehovah.* Comp. Ps. 50, 1. *The three names of the Divine Being are here used with great and solemn emphasis. To the Almighty, adorable Jehovah —to Him we appeal. The calm dignity of this reply is very great. Though they had been charged with an atrocious crime, and by the great body of the nation, they, without indignation or taunt, calmly and sedately repel the charge. Well may we learn a lesson from this.)*

z De. 18, 19. 1 Sa. 20, 16.

φ (That is, *That they were actuated by motives precisely the reverse of those attributed to them, fearing lest their posterity might feel that they had no interest in the God of Israel.)*

χ Heb., *to morrow.*

ψ *(The erection of which would justly be regarded as an act of rebellion against God, and might bring on us the awful punishment of the idolatrous Canaanites.)*

b Ge. 31, 48. Ch. 24, 27. Ve. 34.

c De. 12, 5—18.

offerings, nor for sacrifices; but it *is* a witness between us and you. 29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build[d] an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before His tabernacle."

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased[ω] them. 31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, "This day we perceive that the LORD *is* among[α] us, because ye have not committed this trespass against the LORD: now[β] ye have delivered the children of Israel out of the hand of the LORD."

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. 33 And the thing pleased the children of Israel; and the children of Israel blessed[ς] God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *Ed*:[γ] "for it *shall be* a witness between us that the LORD *is* God."

XXIII.

A.M. 3879. B.C. 1562. SHILOH. [202

[This place, from its first coming into notice, ch. xviii. 1, to the death of Joshua, was the central spot of the nation. Hengstenberg thinks there is an allusion to the name (Rest) in ch. xxiii. 1, compared with ch. xviii. 1.]

Joshua's exhortation.

AND it came to pass a long time after that the LORD had given[ε] rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken[δ] in age.

2 And Joshua called[ζ] for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers; and said[ε] unto them, "I am old *and* stricken in age: 3 and ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* He that hath fought for you. 4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.[ζ] 5 And the LORD your God, He shall expel[g] them from before you, and drive them from out of your sight; and ye shall possess their land, as[h] the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn[i] not aside therefrom *to* the right hand or *to* the left; 7 that ye come[k] not among these nations, these that remain among you; neither make mention[η] of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: 8 but cleave[θ] unto the LORD your God, as ye have done unto this day. 9 For the LORD hath[ι] driven[κ] out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day. 10 One man of you shall chase[l] a thousand: for the LORD your God, He *it is* that fighteth for you, as He hath promised you. 11 Take good heed therefore unto yourselves,[λ] that ye love the LORD your God.

12 Else if ye do in any wise go[μ] back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you: 13 know for a certainty that the LORD your God will no more

d Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest. De. 12, 13.

ω Heb., *it was good in their eyes.*

α *(The Targum of Ps. Jonathan renders thus: "This day we know that the majesty of the Lord dwelleth among us, because ye have not committed this sin against the Word of the Lord.")* Le. 26, 11, 12. 2 Chr. 15, 2.

β Heb., *there.*

ς 1 Chr. 29, 20. Ne. 8, 6. Da. 2, 19. Lu. 2, 28.

γ (That is, *a witness.* So ch. 24, 27. *This is not in the original. In some manuscripts it is found, and in the Syriac and Arabic. According to Maurer, Keil, and others, the sense is that the Reubenites, &c., 'imposed a name upon the altar* (see verses 27 and 28); *for it is a witness (they said) between us, &c.)*

ε Ch. 21, 44, and 22, 4.

δ Heb., *come into days.*

ζ De. 31, 28. Ch. 24, 1. 1 Chr. 28, 1.

ε *("These four discourses," Palfrey says, "though much more brief, are evidently modelled upon those of Moses at the beginning, and near the end, of Deuteronomy.")*

ζ Heb., *at the sunset.*

g Ex. 23, 30; 33, 2, and 34, 11. De. 11, 23. Ch. 13, 6.

h Nu. 33, 53.

i De. 5, 32, and 28, 14.

k Ex. 23, 33. De. 7, 2, 3. Pr. 4, 14. Ep. 5, 11.

η *(Four practices connected with the service of idols are here denounced: 1. They were not to be mentioned,* Ex. 23, 13. Ps. 16, 4. Nu. 32, 38. *2. Not to be sworn by,* De. 6, 13, and 10, 20. *3. Not to be served. 4. Adoration is not to be paid them.* Je. 5, 7. Zep. 1, 5.)

θ Or, *for if ye will cleave, &c.,*

ι Or, *then the Lord will drive.*

κ *(As an inducement to the obedience enjoined, Joshua directs attention to the great victories the nation, through Divine aid, had achieved.)*

l Le. 26, 8. De. 32, 30. Ju. 3, 31, and 15, 15. 2 Sa. 23, 8.

λ Heb., *your souls.*

μ *(Joshua adds, by way of an additional stimulus to obedience, that the consequences of a departure from God would be most fearful.)*

drive out *any of* these nations from before you; but they shall be snares[m] and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.[v]

[14] And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. [15] Therefore it shall come to pass,[n] *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil[p] things, until He have destroyed you from off this good land which the LORD your God hath given you. [16] When ye have transgressed the covenant of the LORD your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which He hath given unto you."

XXIV. [203

A.M. 3879. B.C. 1562. SHECHEM.
Renewal of the covenant.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before[ξ] God.

[2] And Joshua said[o] unto all the people, "Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood[π] in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served[q] other gods. [3] And I took[r] your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied[ρ] his seed, and gave him Isaac. [4] And I gave unto Isaac Jacob[s] and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.[u] [5] I sent Moses[v] also and Aaron, and I plagued[w] Egypt, according to that which I did among them: and afterward I brought you out. [6] And I brought[σ] your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. [7] And when they cried unto the LORD, He put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. [8] And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

[9] Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: [10] but I would not hearken[τ] unto Balaam; therefore he blessed you still: so I delivered you out of his hand. [11] And ye went over Jordan, and came unto Jericho: and the men of Jericho fought[υ] against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. [12] And I sent the hornet[φ] before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow. [13] And I have given you a land for which ye[χ] did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

[14] Now therefore fear the LORD, and serve Him in sincerity[ω] and in truth:

m Ex. 23, 33. Nu. 33, 55. De. 7, 16. 1 Ki. 11, 4.

v *(Joshua seeks not only to influence them by gratitude, but to preserve them from sin by wholesome fear.)*

n De. 28, 63.

p Le. 26, 16. De. 28, 15, 16.

ξ *(Most copies of the Septuagint have Shilo in place of Shechem here, and at ve. 25; but the Ald. and Complut. editions have Sychem. Hengstenberg says that "the phrase contains in itself no reference to an outward sanctuary, it marks only the religious character of the act." See a similar one, 1 Sa. 10, 19.)*

o *(In this address, Joshua, probably on purpose, in keeping with the associations of the place, goes back in his review to the times of Abraham.)*

π *(The river Euphrates.* Ge. 11, 26, 31.)

q Ge. 31, 30.

r Ge. 12, 1. Ac. 7, 2.

ρ (That is, *fulfilled His promise through Isaac the son of promise.* Ge. 21, 2. Ps. 127, 3.)

s Ge. 25, 24.

t Ge. 36, 8. De. 2, 5.

u Ge. 46, 1, 6. Ac. 7, 15.

v Ex. 3, 10.

w Ex. vii.—x. and xii.

σ (Comp. ch. 4, 23. *The sacred writers, in speaking of the chosen people, not unfrequently represent that as having happened at one age which took place at one long previous. "This gives us," says a writer, "a very impressive idea of the light in which God viewed the people—viz., a moral one, as one great collective person continually subsisting."* Comp. Ps. 46, 6. Jno. 6, 32.)

τ (That is, *Not fall in with the secret wishes of his heart.*)

υ *(In reference, probably, to the strength of the place.)*

φ *(Most commentators, as Augustine, Ainsworth, Michaelis, Rosenmüller, and Gesenius, take the words metaphorically.)*

χ (See De. 6, 10. Lit., "Thou didst not labour." *The singular is used when the people in their collective capacity are addressed.)*

ω *(In reference to past events, Joshua would lay a foundation for that deep sense of obligation & obedience which he aims in the remainder of his discourse to impress upon their minds.)* Ge. 17, 1, and 20, 5. De. 18, 13. Ps. 119, 1. 2 Co. 1, 12. Ep. 6, 24.

and put away the gods which your fathers served on the other side of the flood, and in Egypt;[α] and serve ye the LORD. 15 And if it seem evil unto you to serve the LORD, choose[β] you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."

16 And the people answered and said, "God forbid that we should forsake the LORD, to serve other gods; 17 for the LORD our God, He *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: 18 and the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD: for He *is* our God."

19 And Joshua said unto the people, "Ye cannot[γ] serve the LORD: for He *is* an holy God; He *is* a jealous[δ] God; He will not forgive your transgressions nor your sins. 20 If ye forsake the LORD, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good."

21 And the people said unto Joshua, "Nay; but we will serve the LORD."

22 And Joshua said unto the people, "Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve Him."

And they said, "*We are* witnesses."

23 "Now therefore put[ε] away," *said he*, "the strange gods which *are* among you, and incline your heart unto the LORD God of Israel."

24 And the people said unto Joshua, "The LORD our God will we serve, and His voice will we obey."

25 So Joshua made a covenant[ζ] with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote[ζ] these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary[η] of the LORD.

27 And Joshua said unto all the people, "Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

28 So Joshua let the people depart, every man unto his inheritance.

29 And it came to pass after[θ] these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred[ι] and ten years old. 30 And they buried him in the border of his inheritance in Timnath-serah,[γ] which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived[κ] Joshua, and which had known all the works of the LORD, that He had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces[λ] of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas[ζ] his son, which was given him in mount Ephraim.

α *(This is nowhere else asserted of the Israelites, but it is more than once implied.* Eze. 20, 7, 8, and 23, 3, 8. Am. 5, 25, 26. Ac. 7, 42, 43.)

β *(The grand inference to be drawn from this mode of address is—that the service of God is a matter of voluntary choice, and that it is His will that we should all seriously and solemnly make this choice.* Bush.) Ru. 1, 15. 1 Ki. 18, 21. Eze. 20, 39. Jno. 6, 67.

γ *(Joshua argues from the holiness of God that it is no light thing to serve Him. "Ye are not able," Michaelis says, "by human effort, and without the help of God, and without a solid and true turning from all idols, and without true penitence and faith.")*

δ *("If God is truly God, He must lay claim to an undivided love, and must be indignant at any attempt to withdraw that love either wholly or partially."* Ex. 20, 5.)

ε *(Rabbi Levi ben Gerson observes, "Joshua says this in order that, if their hearts had been enticed by any of the idolatrous people of the land, they should put away the pernicious thoughts that were in them.")* Ve. 14. Ge. 35, 2. Ju. 10, 16. 1 Sa. 7, 3.

ζ *("That so," says Keil, "a written notice of this act might be in the Book of the Law as a witness against the people before the Lord in the sanctuary.")* De. 31, 24.

η *(The sanctuary is no other than the open space under this memorable oak,* Ge. 35, 4. *There were in Canaan as many sanctuaries of God in this sense as there were places, with which recollections of the patriarchal age were associated.* Hengstenberg. *The law before referred to* (ch. 22, 29) *would have been violated had sacrifices been offered in Shechem, but nothing of the kind is mentioned.)*

θ *(After Joshua withdraws from the scene, we are in these words furnished with his simple and divine epitaph.)*

ι *(The age of his great ancestor Joseph. The Jewish writers think that Joshua lived twenty-seven or twenty-eight years in Canaan.)*

κ Heb., *prolonged their days after Joshua.*

λ Or, *lambs.* Ge. 33, 19.

x Ex. 15, 25. 2 Ki. 11, 17.

y Ch. 19, 50. Ju. 2, 9.

z Ex. 6, 25. Ju. 20, 28.

THE BOOK

OF

JUDGES.

THE object of the writer of the Book of Judges is evidently to shew the intimate connexion, nationally, between sin and suffering, repentance and restoration to favour and well-being. He points out the working of the law of retribution. "The poles on which his narrative turns are *apostasy and punishment, repentance and deliverance;* the same on which prophecy revolves."

Hence the book most appropriately follows those of Moses, with which there is not only a chronological connexion, but one of deeper import. The one is indeed a comment on the other, in so far as it illustrates the rewards and punishments of the law, and shews that they were not unmeaning words. Throughout is manifested an acquaintance with the Pentateuch in all its extent.

Such being the object of the writer, he has not given a full and connected history of the nation, he relates merely that which tended to illustrate the point he had in view. That he might have entered into particulars more fully is evident from the more minute details of the supplementary chapters xvii.—xxi. "The times of the judges," says Hengstenberg, "form no new era in the development of the people of God: at their close, a new one did appear under David and Solomon. We have here merely to do with an interval which is only of importance for sacred history considered under one certain aspect. This aspect the author steadily contemplates, and communicates only those facts which serve to illustrate it."

As, from the design of the book, the long periods of peace and prosperity are often passed over in a single verse, while the defection, repentance, and restoration of the people are stated at length, we must guard against supposing that, during the whole time embraced in it, there was nothing but an uninterrupted succession of idolatries and crimes. The history of Ruth, and the piety of Elkanah and Hannah, prove that the virtues of domestic life were far from being extinct.

With reference to the authority of the Book of Judges, it is enough to say that it was made public at a time when the events to which it refers were well known,—that many of its statements are confirmed by the books of Samuel,—that it is quoted in the Psalms and in the New Testament, and that the internal proofs of its authority are numerous and strong.

It was probably written, as Hengstenberg contends, at the beginning of the regal period. Hence the repetition of the language, "In those days there was no king in Israel," in which formula the superiority of the present over the past is strikingly shewn.

The contents of the book may be thus divided:—

I.—The introduction, i.—iii. 10, which prepares the way for the succeeding history of the lapses and recovery of the people, by shewing that they, even on the conquest of the land, failed in their duty, since they did not fully destroy the Canaanites, and that, by this undue leniency to these idolatrous people, temptations to departure from God were constantly presented. From the contents of the book, it is evident that the Canaanitish settlements were the centres whence, again and again, idolatry emanated.

II.—The history itself, iii. 11—xvi., of oppressions and deliverances, of sin and punishment, and of repentance and restoration to favour and prosperity.

III.—The appendix to the book, xvii.—xxi., giving an account of the introduction of idolatry soon after the death of Joshua, and of the civil war which raged between the united tribes and Benjamin, towards the close of the life of Phinehas.

I.] A.M. 3880. B.C. 1561. CANAAN. *Completion of the conquest.* [204

NOW after the death of Joshua it came to pass, that the children of Israel asked[λ] the LORD, saying, "Who shall go[μ] up for us against the Canaanites first, to fight against them?"

λ *(Through the Urim and Thummim.)* Nu. 27, 21. Ch. 20, 18.

μ *(A phrase in the Bible for a military expedition, since cities and strongholds were situated on heights.)*

2 And the LORD said, "Judah shall go up: behold, I have delivered the land[ν] into his hand."

3 And Judah said unto Simeon his brother, "Come[ξ] up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot."

So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek[α] ten thousand men. 5 And they found[ο] Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. 6 But Adoni-bezek fled; and they pursued after him, and caught him, and[π] cut off his thumbs and his great toes. 7 And Adoni-bezek[ρ] said, "Threescore and ten[ς] kings, having their thumbs[σ] and their great toes cut off, gathered[τ] *their meat* under my table: as I have done, so God hath requited me."

And they brought him to Jerusalem,[υ] and there he died.

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.[φ] 10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai. 11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, "He that smiteth Kirjath-sepher,[χ] and taketh it, to him will I give Achsah my daughter to wife."

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, "What wilt thou?"

15 And she said unto him, "Give me a blessing: for thou hast given me a south land; give me also springs of water."

And Caleb gave her the upper springs and the nether springs.

16 And the children of the Kenite,[ψ] Moses' father in law, went up out of the city of palm[ω] trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they[α] went and dwelt among the people.[β]

17 And Judah went with Sineon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. 18 Also Judah took Gaza[γ] with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. 19 And the LORD was with Judah; and he drave out *the inhabitants* of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.[δ]

22 And the house of Joseph,[ε] they also went up against Beth-el: and the LORD *was* with them. 23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* Luz.) 24 And the spies saw a man come forth out of the city, and they said unto him, "Shew us,

ν (That is, *The region allotted to Judah. The precedency is given to Judah as being the most powerful tribe, and as that which God designed should be pre-eminent.)*

ξ *(From near relationship and from position, these two tribes were closely allied.)*

α 1 Sa. 11, 8.

ο (Probably, *surprised.)*

π *(Thus incapacitating him from war. This punishment awarded to Adoni-bezek was, according to the* lex talionis, Ex. 21, 24. Mat. 5, 38, *which, indeed, lies at the basis of all law. Prominence is given to this punishment here, because, throughout the whole Book of Judges, the author aims to point out the working of the law of retribution.)* Le. 24, 19. 1 Sa. 15, 33. Ja. 2, 13.

ρ *(Lord of Bezek, probably a titular designation, as Abi-melech, Pharaoh.)*

ς *(Josephus gives the number of the kings, seventy-two; with this a few manuscripts of the Septuagint agree.)*

σ Heb., *the thumbs of their hands and of their feet.*

τ Or, *gleaned.*

υ *(Josephus says, "the lower city." The circumstance is here mentioned to shew how it was that the Israelites were able to convey Adoni-bezek there.)*

φ Or, *low country.*

χ *(This history is given in* Jos. 15, 14—19, *by anticipation. Having there mentioned the portion given to Caleb, the sacred writer, without attending to the strict order of events, completes the account of Caleb's conquest of his lot.)* Jos. 14, 15, and 15, 13, 14.

ψ *(The Midianitish Kenites descended from Abraham must be distinguished from the Canaanitish Kenites who were idolaters.)* Ch. 4, 11, 17. 1 Sa. 15, 6. 1 Chr. 2, 55. Je. 35, 2.

ω *(Jericho.)* De. 34, 3.

α (That is, *as a whole; for Heber the Kenite is said to have taken up his abode separately in North Palestine.)* Ju. 4, 11.

β *(Of God,* i.e., *Israel.)*

γ *(The Philistines soon regained possession of their cities, as the five lordships are mentioned,* ch. 3, 3.)

δ *(A certain proof that the Book of Judges was written before the date of the capture of the stronghold of the Jebusites by David. What is here affirmed of the tribe of Benjamin is,* Jos. 15, 63, *said of Judah, Jerusalem being situated on the borders of the two tribes.)*

ε *(Ephraim.)*

we pray thee, the entrance[ε] into the city, and we will shew thee mercy."

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 Neither did Manasseh drive out *the inhabitants of* Beth-shean[ζ] and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. 28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer;[η] but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: 32 but the Asherites[θ] dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan[ι] into the mountain: for they would not suffer them to come down to the valley: 35 but the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed,[κ] so that they became tributaries. 36 And the coast[λ] of the Amorites *was* from the going[μ] up to Akrabbim, from the rock, and upward.

II.

A.M. 3880. B.C. 1561. Bochim (Called so by anticipation, verses 4 and 5. Probably near Shiloh.) [205

The people's faithlessness produces its necessary fruits—disobedience.

AND an Angel[ν] of the Lord came up[ο] from Gilgal to Bochim, and said,[π] "I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break My covenant with you. 2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed My voice: why have ye done this? 3 Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns*[ρ] in your sides, and their gods shall be a snare unto you."

4 And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.[σ] 5 And they called the name of that place Bochim:[τ] and they sacrificed there unto the Lord.

6 And when Joshua[υ] had let the people go, the children of Israel went every man unto his inheritance to possess the land. 7 And the people served the Lord all the days of Joshua, and all the days of the elders that outlived[ξ] Joshua, who had seen all the great works of the Lord, that He did for Israel.

8 And Joshua[b] the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old. 9 And they buried him in the border of his

ε (That is, *where it might be most easily entered, where the walls were most out of repair, or had the least guard; or they desired him to shew them some private way only known to the inhabitants.)*

ζ *(These cities were strongly situated. Dr. Robinson says, "all the way we had before us the bleak Tel of Beisân, rising alone in the distance near the north side of the broad opening of the valley of Jezreel." Van de Velde tells us that this hill is three hundred feet high, and that its ruins are among the most extensive in Palestine.)*

η *(They held possession till the days of Solomon.)* 1 Ki. 9, 16.

θ *(Language which seems to indicate that the conquerors were less numerous than the conquered.)* Jos. 19, 24—30.

ι *(This tribe seems to have fared worse than the rest. Not only did the Danites not expel their enemies from their lot, but they themselves were forced into the mountainous region. Hence, many of them were led to seek a dwelling in the north of Palestine.)*

κ Heb., *was heavy.*

λ *(Added to shew that it was not to be wondered at that the Amorites thus afflicted the children of Dan, since they were so numerous and powerful a race as to extend from the southern limits of Palestine, nay, even from Petra (the rock) to Mount Heres.)*

μ Or, *Maaleh-akrabbim.*

ν Or, *messenger.*

ο *(The same who, at Gilgal, Jos. 5, 13, gave them the assurance of His presence with them.)*

π *(This address is altogether composed of passages from the Pentateuch, hence it is the more impressive.* Comp. Ex. 23, 32. De. 12, 3. Ex. 34, 12, 13. De. 7, 2, 5. Ex. 23, 21, 23. De. 7, 10. Ex. 23, 27, 33. Nu. 33, 55.)

ρ *(Not in the Hebrew. Maurer renders "in your sides," "adversaries.")*

σ *("Many," says Henry, "are melted under the word, that harden again before they are cast into a new mould.)*

τ That is, *weepers.*

υ *(The author of this Book repeats this out of the book of Joshua, to shew when their apostasy began and how it came about.* Patrick. Jos. 22, 6, and 24, 8, 31.

ξ Heb., *prolonged days after Joshua.*

b Jos. 24, 29.

inheritance in Timnath-heres,[ϕ] in the mount of Ephraim, on the north side of the hill Gaash.

[10] And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD nor yet the works which He had done for Israel.

See CHAPTER XVII. [206—210

The new generation depart from God. [211

[11] AND the children of Israel did evil[χ] in the sight of the LORD, and served Baalim:[ψ] [12] And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger. [13] And they forsook the LORD, and served Baal and Ashtaroth.

[14] And the anger of the LORD was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. [15] Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

[16] Nevertheless the LORD raised up judges,[ω] which delivered[α] them out of the hand of those that spoiled them. [17] And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so. [18] And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

[19] And it came to pass, when the judge was dead, *that* they returned, and corrupted[β] *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased[γ] not from their own doings, nor from their stubborn way.

[20] And the anger of the LORD was hot against Israel; and He said, "Because that this people hath transgressed My covenant[c] which I commanded their fathers, and have not hearkened unto My voice; [21] I also will not[d] henceforth drive out any from before them of the nations which Joshua left when he died: [22] that through them I may prove[e] Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not."

[23] Therefore the LORD left[δ] those nations, without driving them out hastily; neither delivered He them into the hand of Joshua.

III. [1] Now these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known[ε] all the wars of Canaan; [2] only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; [3] *namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. [4] And they were to prove[ζ] Israel by them, to know whether they would hearken unto the commandments of the LORD, which He commanded their fathers by the hand of Moses.

A.M. 3920. B.C. 1521. CANAAN. [212
Servitude of the Eastern Israelites.

[5] AND the children of Israel dwelt

ϕ Jos. 19, 50, and 24, 30. *Timnath-serah. (This transposition of the letters, seeing that names and their changes had such significance among the Hebrews, makes it not improbable, as the Jews think, that "Heres," "the sun," was chosen with reference to some memorial there, as Joshua's sepulchre, of the sun's standing still at his command.)*

χ *(The writer now proceeds to prove that the calamities endured by the Israelites were owing to their apostasy from God.)*

ψ *(The plural, indicating lords many and gods many, as* Nu. 25, 3. Ch. 8, 33. 2 Ki. 1, 2, *and so Ashtaroth,* ve. 13.)

ω *(No successor to Joshua was appointed, because their wanderings being over, a leader was no longer needed. Their divine King was abiding among them in His tabernacle, the high priest was the official interpreter of His will, and the heads of the tribes were the instruments of local government. In subsequent emergencies he who, in God's strength, freed the people from their oppressors, during his lifetime maintained them in their allegiance to their Heavenly King.)*

α Heb., *saved.*

β Or, *were corrupt.*

γ Heb., *they let nothing fall of their.*

c Jos. 23, 16, and 24, 22.

d Jos. 23, 13.

e De. 8, 2, 16, and 13, 3.

δ Or, *suffered.*

ε *(This verse and the next seem to mean that, among other reasons why the Canaanites were not wholly destroyed was this one—that the Israelites might not in future years forget their military discipline. Bush gives another—that as the people had not "known" the wars of Canaan as they should have done (that is, had not with lively zeal and ready obedience persevered in, & brought to, a conclusion those conflicts which God had enjoined,) their children, according to the righteous economy of Providence, were appointed to reap the bitter fruits of their neglect.)*

ζ *(God hath bidden us cleanse our hearts of all our corruptions, yet He will leave some of these thorns still in our sides for exercise, for humiliation.* Bishop Hall.)

η *(In such unequal matches there is more reason to fear that the bad will corrupt the good, than to hope that the good will reform the bad.* Henry.) Ex. 34, 16. De. 7, 3.

among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: [6]and they took their daughters[η] to be their wives, and gave their daughters to their sons, and served their gods.

[7]And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.[θ] [8]Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Chushan-rishathaim[ι] king of Mesopotamia:[κ] and the children of Israel served Chushan-rishathaim eight years.

[9]And when the children of Israel cried[f] unto the LORD, the LORD raised up a deliverer[λ] to the children of Israel, who delivered them, *even* Othniel[g] the son of Kenaz, Caleb's younger brother. [10]And the Spirit[h] of the LORD came[μ] upon him, and he judged[ν] Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia[ξ] into his hand; and his hand prevailed against Chushan-rishathaim. [11]And the land had rest forty years. And Othniel the son of Kenaz died.

A.M. 3966. B.C. 1475.
The servitude under the Moabites; (with which the arrival of Cadmus at Thebes synchronizes. Russell.) [213

[12]AND the children of Israel did evil again in the sight of the LORD: and the LORD strengthened[ο] Eglon[i] the king of Moab against Israel, because they had done evil in the sight of the LORD. [13]And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm[π] trees. [14]So the children of Israel served Eglon the king of Moab eighteen years.

[15]But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite,[ρ] a man lefthanded:[σ] and by him the children of Israel sent a present unto Eglon the king of Moab. [16]But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. [17]And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man. [18]And when he had made an end to offer the present, he sent[ς] away the people that bare the present. [19]But he himself turned again from[τ] the quarries[υ] that *were* by Gilgal, and said, "I have a secret errand unto thee, O king:"

Who said, "Keep silence."

And all that stood by him went out[φ] from him.

[20]And Ehud came unto him; and he was sitting in a summer[χ] parlour, which he had for himself alone. And Ehud said, "I have a message from God unto thee."

And he arose out of *his* seat.

[21]And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: [22]and the haft also went in after the blade; and the fat closed upon the blade,[ψ] so that he could not draw the dagger out of his belly; and the dirt[ω] came out. [23]Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

[24]When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, "Surely he covereth[α] his feet in his summer chamber. [25]And they tarried till they were ashamed:[β] and, behold, he opened not the doors of the parlour; therefore they took a key,[γ] and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

[26]And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

[27]And it came to pass, when he was come, that he blew a trumpet[ε] in the mountain[δ] of Ephraim, and the

θ *(So the Septuagint and Vulgate generally render the word, but Gesenius thinks that Asherah is the name for Astarte, the Syrian Venus, —the goddess of fortune. Movers derives the name from the "upright pillar" connected with her worship, while Fürst regards it as meaning "wife," i.e., of Baal.)*

ι *(Cushan, "the doubly wicked.")*

κ Heb., *Aramnaharaim (between the rivers, viz., Tigris and Euphrates.)* Ge. 10, 8, 9, and 11, 2.

f Ve. 15. Ch. 4, 3; 6, 7; and 10, 10. 1 Sa. 12, 10. Ne. 9, 27.

λ Heb., *saviour.*

g Ch. 1, 13.

h Nu. 27, 18. Ch. 6, 34; 11, 29; 13, 25; and 14, 6, 19. 1 Sa. 11, 6. 2 Chr. 15, 1.

μ Heb., *was.*

ν *(Not only as chief magistrate, but as the avenger of the people against their oppressors,* comp. Ps. 43, 1.)

ξ Heb., *Aram.*

ο *(God's justice can make one sinner the executioner of another, while neither shall look for any measure from Him but judgment.* Bishop Hall.)

i 1 Sa. 12, 9.

π *(In the neighbourhood of the ruins of Jericho.)*

ρ Or, *the son of Jemini.*

σ Heb., *shut of his right hand.* (Lit., *impeded as to the right hand. The Chaldaic & Syriac versions, "whose right hand was torpid.")*

ς *(Ehud accompanied his party some distance on their way, and then returned.)*

τ *(The Targum, Syriac, and Jarchi confirm the text. Schmidt, Gesenius, Bertheau, and others, regard the word as a proper name, "from Peselim.")*

υ Or, *graven images. (So the Septuagint and Vulgate.)*

φ *(No suspicion would, therefore, be excited. It was usual for attendants to retire when secret messages were delivered.)*

χ Heb., *a parlour of cooling. See* Am. 3, 15.

ψ *(And the haft, so that they could not be seen.)*

ω Or, *it came out at the fundament. (So the Targum, Vulgate, and Luther's version. But the* ה *paragog. opposes this. The Sept.* (Cod. Vat.) *has, "Ehud went out into the vestibule." So Meier, Bertheau, & others.)*

α Or, *doeth his easement. (Rather an idiomatic phrase for lying down to sleep.)* 1 Sa. 24, 3. 2 Sa. 4, 5.

β Viz., *to wait any longer.* 2 Ki. 2, 17.

γ *("The lock," says Jahn, "was nothing more than a wooden slide attached to one of the folds of the door, which entered into a hole in the door-post, and was secured there by teeth cut in it.")*

k 1 Sa. 13, 3. Ch. 6, 31.

δ *Mountain region.* Jos. 17, 15. Ch. 7, 24; 17, 1; and 19, 1.

children of Israel went down with him from the mount, and he before them. 28 And he said unto them, "Follow after me: for the LORD[l] hath delivered your enemies the Moabites into your hand."

And they went down after him, and took the fords[m] of Jordan toward Moab, and suffered not a man to pass over. 29 And they slew of Moab at that time about ten thousand men, all lusty,[η] and all men of valour; and there escaped not a man. 30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 And after him was Shamgar[θ] the son of Anath, which slew of the Philistines six hundred men with an ox goad:[ι] and he also delivered Israel.[κ]

IV.] A.M. 4065. B.C. 1376. MOUNT TABOR. [214

[The height of this remarkable and beautiful mountain is now ascertained to be 1794 feet. "From its top," says Maundrell, "you have a prospect, which, if nothing else, will reward the labour of ascending it. It is impossible for man's eye to have a higher gratification of this nature."]

Servitude of the Northern Israelites.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. 2 And the LORD sold[λ] them into the hand of Jabin[μ] king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.[ν] 3 And the children of Israel cried unto the LORD; for he had nine hundred chariots[ξ] of iron; and twenty years he mightily oppressed the children of Israel.

4 And Deborah a prophetess, the wife of Lapidoth,[ξ] she judged Israel at that time. 5 And she dwelt under the palm[ο] tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali,[π] and said unto him, "Hath not the LORD God of Israel commanded, *saying*, Go and draw[ρ] toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?[σ] 7 And I will draw[ρ] unto thee to the river Kishon[τ] Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand."

8 And Barak said unto her, "If thou wilt go with[υ] me, then I will go: but if thou wilt not go with me, *then* I will not go."

9 And she said, "I will surely go with thee: notwithstanding the journey which thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman."

And Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet:[φ] and Deborah went up with him.

11 Now Heber[χ] the Kenite, *which was* of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. 13 And Sisera gathered[ψ] together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, "Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before[ω] thee?"

So Barak went down[α] from mount Tabor, and ten thousand men after him.

15 And the LORD[ρ] discomfited

l Ch. 7, 9, 15. 1 Sa. 17, 47.

m Jos. 2, 7. Ch. 12, 5.

η Heb., *fat.* (Chald., *every one terrible and full of valour.*)

θ *(It seems to concern only the country next to the Philistines.)*

ι *(Maundrell, after describing these as eight feet long, and at the bigger end eight inches in circumference, with a sharp prickle at one end, and a paddle of iron, adds, "I am confident that whoever shall see one of these instruments will judge it to be not less fit, perhaps fitter than a sword for such an execution.")*

κ *So part is called Israel,* Ch. 4, 1, 3, &c.; 10, 7, 17; 11, 4, &c. 1 Sa. 4, 1.

λ *It seems to concern only North Israel.*

μ *(The name Jabin, "the intelligent," seems to have been the common appellation of the kings of Hazor.)*

ν (Lit., "*Harosheth of the nations.*" *It would seem that there were in ancient times, besides district tribes, confederacies for mutual support. These unions were called "nations."*)

ξ Ch. 1, 19.

ξ *(A feminine form, of which there are other instances; in such cases, in the qualifying term, the idea of gender is not regarded.)*

ο *(The Phœnix dactylifera. The palm, scarcely ever met with now in Palestine used to be abundant, so much so as to be characteristic of the country.)*

π Jos. 19, 37. *(Called also Kedesh in Galilee.* Jos. 20, 7; 21, 32. 1 Chr. 6, 76.)

ρ *(Occupy,* Maurer.)

σ *(They had suffered most, and also were nearest the foe.)*

ρ Ex. 14, 4.

τ *(A small river in the north of Canaan. It rises from two sources, the one in the lesser Hermon, the other in Mt. Tabor. After a winding course of about forty miles through the plain of Jezreel, it enters the sea at the Bay of Acre.)*

υ *(There are several instances of such mutual support.)* Ex. 4, 14. Ch. 7, 10.

φ *(That is, followed him.* See Ex. 11, 8. 1 Ki. 20, 10.)

χ *(It would appear as if there were some distaste on the part of this chief to a cordial alliance with the Israelites,* see ve. 17. *Perhaps it was a preference for a nomadic life.)*

ψ Heb., *gathered by cry, or proclamation.*

ω *(This is frequently said.)*

α *(Mark the faith and heroism of the Israelitish leader in voluntarily leaving his stronghold, where Sisera's chariots could not act, and descending into the level plain.)*

ρ Ps. 83, 9, 10. Jos. 10, 10.

Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted[β] down off *his* chariot, and fled away on his feet. [16]But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man[γ] left. [17]Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

[18]And Jael went out to meet Sisera, and said unto him, "Turn in, my lord, turn in to me; fear[δ] not."

And when he had turned in unto her into the tent, she covered him with a mantle.[ε]

[19]And he said unto her, "Give me, I pray thee, a little water to drink; for I am thirsty."

And she opened a bottle of milk,[ζ] and gave him drink, and covered him.

[20]Again he said unto her, "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No?"

[21]Then Jael Heber's wife took a nail of the tent, and took[η] an hammer[θ] in her hand, and went softly unto him, and smote the nail[ι] into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.[κ]

[22]And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, "Come, and I will shew thee the man whom thou seekest."

And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

[23]So God subdued on that day Jabin the king of Canaan before the children of Israel. [24]And the hand of the children of Israel prospered,[λ] and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

V.] BETWEEN A.M. 4065 AND 4105. B.C. 1376 AND 1336. [215

The song of Deborah and Barak.

[This inimitable poem consists of three parts; 1st. The introduction; 2nd. The recital of the victory; 3rd. The crowning event—the death of Sisera. Herder calls this "the finest heroic song of the Hebrews."]

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

[2] "Praise ye the LORD for the avenging[μ] of Israel,
When the people willingly offered[ν] themselves.
[3] Hear, O ye kings;[ν]
Give ear, O ye princes;[ν]
I, *even* I, will sing unto the LORD;
I will sing *praise* to the LORD God of Israel.

[4] LORD, when Thou[ξ] wentest out of Seir,
When Thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
[5] The mountains melted[ο] from before the LORD,
Even that Sinai from before the LORD God of Israel.

[6] In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travellers[π] walked through byways.[ρ]
[7] *The inhabitants*[σ] *of* the villages ceased,
They ceased in Israel,

β *(That he might not be discovered: his chariot would readily have been recognized.)*

γ Heb., *unto one.*

δ *(Jael seems to have introduced Sisera for greater safety into her own part of the tent—the harem. Into this, according to the feelings of Orientals, it would have been an inexpiable insult, not to be thought of, to enter unbidden. "I was kept in the harem," says Pococke, relating his treatment in an Arab tent, "for greater security.")*

ε Or, *rug*; or, *blanket.*

ζ *(The* leban *of the Orientals, coagulated sour milk diluted with water. Josephus has "sour milk."*

η Heb., *put.*

θ *(Mallet with which the pins were driven into the ground.)*

ι *(A tent-pin probably of iron.)*

κ *(An extended acquaintance with the East enables us to know that those Orientals whose principles would allow them to applaud the act of Ehud, would regard with horror the murder in his sleep of a confiding and friendly guest, to whom the sacred shelter of the tent had been offered.* Kitto.) *(It was probably done from a sudden impulse, & in this light Deborah calls her "blessed.")* Ye. 24. He. 11, 33.

λ Heb., *going, went, and was hard.*

μ *(Better, after the Septuagint,* (Cod. Alex.) *and Theodoret, "In the leading on of the leaders of Israel.")*

ν *(It is more forcible to refer these words to the enemies of Israel, as does the Chaldaic. The song then assumes a tone of lofty defiance: I, even I, a feeble woman, celebrate your overthrow.* Comp. Ps. 2, 2.)

ξ *(Having gratefully mentioned the princes and the people of her nation, and then in elevated poetry addressed the potentates of Canaan, the prophetess turns her praise directly to the Lord. Most commentators regard this as referring to the displays of the majesty of Jehovah at Sinai on the occasion of the giving of the Law.)*

ο Heb., *flowed, (as from* נָזַל*. But it is better with Rosenmüller, Gesenius, Bertheau, &c., to take the word as the niphal of* נָזַל*, to quake, "the mountains quaked." So Septuagint, Chaldaic, Syriac, Arabic.)*

π Heb., *walkers of paths.*

ρ Heb., *crooked ways.*

σ *(Chaldaic, Syriac, and the Rabbins, "the unwalled towns were desolate;" but Rosenmüller, Hollman, Gesenius, Robinson, Bertheau, and Maurer render, "leaders failed in Israel." So the Septuagint,* (Cod. Vat.) δυνατοὶ*, other manuscripts,* οἱ κρατοῦντες*, Vulgate,* fortes.)

q 2 Chr. 17, 16. 2 Co. 8, 5.

ν *(It is more forcible to refer these words to the enemies of Israel, as does the Chaldaic. The song then assumes a tone of lofty defiance: I, even I, a feeble woman, celebrate your overthrow.* Comp. Ps. 2, 2.)

Until that I Deborah arose,
That I arose a mother in Israel.
8 They chose new gods;[ς]—then *was* war in the gates:
Was there a shield[τ] or spear seen among forty[τ] thousand in Israel?

9 My heart *is* toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the LORD.
10 Speak,[υ] ye that ride on white[φ] asses,
Ye that sit in judgment,
And walk by the way.
11 *They that are delivered* from the noise of archers[χ] in the places of drawing water,
There shall they rehearse the righteous[ψ] acts of the LORD,
Even the righteous acts *towards the inhabitants* of His villages in Israel:
Then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah:
Awake, awake, utter a song:
Arise, Barak;
And lead thy captivity captive, thou son of Abinoam.
13 Then He made[ω] him that remaineth have dominion over the nobles among the people:
The LORD made me have dominion over the mighty.

Enumeration of the tribes that followed Barak.

14 Out of Ephraim *was there* a root of them against Amalek;[α]
After[β] thee, Benjamin, among[γ] thy people;
Out of Machir[δ] came down governors,[δ]
And out of Zebulun they that handle[ε] the pen[ς] of the writer.
15 And the princes of Issachar *were* with Deborah;
Even[η] Issachar, and also Barak:
He was sent on foot[θ] into the valley.

The account of those tribes who failed to obey the commands of Deborah.

For the divisions[ι] of Reuben *there were* great thoughts[κ] of heart.

16 Why abodest thou among the sheepfolds,[ι]
To hear the bleatings of the flocks?
For[λ] the divisions of Reuben *there were* great searchings of heart.
17 Gilead[μ] abode beyond Jordan:
And why did Dan remain in ships?
Asher[ν] continued on the sea shore,[μ]
And abode in his breaches.[ν]
18 Zebulun[ξ] and Naphtali *were* a people *that* jeoparded[ο] their lives unto the death in the high places of the field.
19 The kings came *and* fought,
Then fought the kings of Canaan in Taanach
By the waters of Megiddo;
They took no gain[π] of money.

ς *(So the Septuagint, Chaldaic, the Rabbins, Schnurrer, Herder, Hollman, &c. Maurer thus—"as often as Israel chose new gods, there was war at the gates.")*

τ *So* 1 Sa. 13, 19, 22. Ch. 4, 3.

τ *(Those who voluntarily came forward,* ve. 2. Bertheau.)

υ Or, *Meditate.*

φ *("A light colour," Gesenius remarks, "is highly prized by the Orientals in asses, camels, & elephants."* Ch. 10, 4, and 12, 14.)

χ (Rather, "*who divide*," i.e., *the spoil; alluding to the halting at the well known places of encampment, and rest to divide the spoil.* 1 Sa. 30, 16. Ps. 68, 13, and 119, 162. Is. 9, 2, and 33, 23.)

ψ Heb., *righteousnesses of the Lord.*

ω (Rather, "*Then (I said) descend ye remaant of the nobles of the people! Jehovah, descend for me among the mighty.*" Robinson.)

α (Better, *out of Ephraim came those whose root* (i.e., *settled dwelling*) *is in Amalek.* Comp. ch. 12, 15.)

β *("After thee, (O Ephraim) Benjamin." This change into the direct address is very common with the Hebrew poets.)*

γ *("We must presume," says Robinson, "the number from Benjamin to have been so small as not to have formed a distinct corps.")*

δ Nu. 32, 39.

δ *(Leaders, chieftains.)*

ε Heb., *draw with the pen, &c. (This rendering does not suit the connexion.)*

ζ (Better, *those bearing the staff of a leader. Da the says, "from* 2 Ki. 25, 19, and 2 Chr. 26, 11, *it is evident that* סֹפֵר *means a military prefect." The different terms for leaders in this poem serve to give it variety and interest.)*

η *("And Issachar was also with Barak. They rushed into the valley at his feet.")*

θ Heb., *his feet.*

ι Or, *in the divisions, &c.* Better, "*Among the streams;*" i.e., *unwilling to leave their well-watered and fertile land.)*

κ Heb., *impressions. ("Great were the resolvings of heart, but nothing done.")*

ι Nu. 33, 1.

λ Or, *in.*

μ See Jos. 13, 25—31.

ν Jos. 19, 29, 31.

μ Or, *port.*

ν Or, *creeks. (Fissures,* i.e., *bays.)*

ξ Ch. 4, 10. *(Ease and plenty had induced sloth among the tribes just mentioned. Trial mode these two tribes resolute, magnanimous.)*

ο Heb., *exposed to reproach.*

π *(They took no spoil of silver,* i.e., *they obtained not their accustomed booty.)*

20 They fought from heaven;[ρ]
The stars in their courses[σ] fought against Sisera.
21 The river of Kishon[ς] swept them away,
That ancient[τ] river, the river Kishon.
O my soul, thou hast trodden down strength.
22 Then were the horsehoofs[υ] broken by the means of the pransings,[φ]
The pransings of their mighty ones.

23 Curse ye Meroz, said the Angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came[χ] not to the help of the LORD,
To the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be,
Blessed shall she be above women in the tent.
25 He asked water, *and* she gave *him* milk;
She brought forth butter in a lordly dish.
26 She put her hand to the nail,
And her right hand to the workmen's hammer;
And[ψ] with the hammer she smote Sisera, she smote off his head,
When she had pierced and stricken through his temples.
27 At[ω] her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.[α]

28 The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot *so* long in coming?
Why tarry the wheels of his chariots?
29 Her wise ladies answered her,
Yea, she returned answer[β] to herself,
30 Have they not sped?[γ]
Have they *not* divided the prey?
To every[δ] man a damsel *or* two;
To Sisera a prey of divers colours, a prey of divers colours of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of *them that take* the spoil?

31 So let[ε] all Thine enemies perish, O LORD:
But *let* them that love Him *be* as the sun when he goeth forth in his might."

And the land had rest forty years.

ρ *(Omnipotence armed the elements against them. "The stars," says Dr. Robinson, "are here the host of heaven." Is. 40, 26. Je. 33, 22. De. 17, 3. 2 Ki. 21, 3, 5. Josephus states that a tempest of hail, rain, and wind, discomfited the Canaanites.)*

σ Heb., *paths.*

ς *("We passed the Kishon," says Van de Velde, "considered, on account of its quicksands, the most dangerous river in the land.")*

τ *(Gesenius renders "stream of ancient days." The Chaldaic, explains it, "The river in which signs and deeds happened to Israel from ancient days.")*

υ *(Horses not having been shod in ancient times. "A most vivid image," says Dr. Robinson, "of hasty and rapid flight and hot pursuit.")*

φ Or, *tramplings*, or, *plungings.*

χ Ch. 21, 9, 10. Ne. 3, 5. *(Probably, neglected the opportunity presented to them of rendering the victory more complete. With their conduct that of Jael is immediately contrasted.)*

ψ Heb., *she hammered.*

ω Heb., *between.*

α Heb., *destroyed.*

β Heb., *her words.*

γ *(She takes no account of the slaughter of the enemy, of the valour and conduct of the conquerors, of the multitude of the captives, but "burns with a female thirst of prey and spoils." Nothing is omitted which is calculated to attract and engage the passions of a vain and trifling woman—slaves, gold and rich apparel. Nor is she satisfied with the bare enumeration of them, she repeats, she amplifies, she heightens every circumstance; she seems to have the very plunder in her immediate possession; she pauses and contemplates every particular.* Lowth.)

δ Heb., *to the head of a man.*

ε *(In the end, the fatal disappointment of female hope and credulity, tacitly insinuated by the sudden and unexpected apostrophe "So let," &c., is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.* Lowth.)

VI.] A.M. 4113. B.C. 1328. [216
OPHRAH (in the tribe of Manasseh, west of the Jordan, about sixteen miles north of Jericho).

The eastern and northern Israelites oppressed by the Midianites.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. 2 And the hand of Midian prevailed[ζ] against Israel: *and* because of the Midianites the children of Israel made them the dens[ω] which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the chil-

ζ Heb., *was heavy.*

ω *(In later times)* the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. 1 Sa. 13, 6; 14, 11.

dren of the East, even they came up against them; [4] and they encamped against them, and destroyed[x] the increase of the earth, till thou come unto Gaza,[η] and left no sustenance for Israel, neither sheep,[θ] nor ox, nor ass. [5] For they came up with their cattle and their tents, and they came as grasshoppers[ι] for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

[6] And Israel was greatly impoverished because of the Midianites; and the children of Israel cried[y] unto the LORD.

RUTH I.—IV. [217

(The famine referred to in Ruth i. 1, *is supposed to have arisen from the oppression of the Midianites.)*

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Gideon is sent to deliver Israel.

[7] AND it came to pass, when the children of Israel cried unto the LORD because of the Midianites, [8] that the LORD sent a prophet[κ] unto the children of Israel, which said unto them, "Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; [9] and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; [10] and I said unto you, I *am* the LORD your God; fear[z] not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed My voice."

[11] And there came an Angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite:[λ] and his son Gideon[μ] threshed[ν] wheat by the winepress, to hide[ξ] *it* from the Midianites.

[12] And the Angel of the LORD appeared unto him, and said unto him, "The LORD *is* with thee, thou mighty man of valour."

[13] And Gideon said unto him, "Oh my lord, if the LORD be with us, why then is all this befallen us? and where[a] *be* all His miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us,[b] and delivered us into the hands of the Midianites."

[14] And the LORD looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

[15] And he said unto him, "Oh my lord, wherewith shall I save[o] Israel? behold my family[π] *is* poor in Manasseh, and I *am* the least in my father's house."

[16] And the LORD said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

[17] And he said unto Him, "If now I have found grace in Thy sight, then shew[c] me a sign[ρ] that Thou talkest with me. [18] Depart[d] not hence, I pray Thee, until I come unto Thee, and bring forth my present,[σ] and set *it* before Thee."

And He said, "I will tarry until thou come again."

[19] And Gideon went in, and made ready a kid,[ς] and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto Him under the oak, and presented *it*.[τ]

[20] And the Angel of God said unto him, "Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth."

And he did so.

[21] Then the Angel of the LORD put forth the end of the staff that *was* in His hand, and touched the flesh and the unleavened cakes; and there rose up fire[e] out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the LORD departed out of his sight.

[22] And when Gideon perceived that He *was* an Angel of the LORD, Gi-

x Ye shall sow your seed in vain, for your enemies shall eat it. Le. 26, 16. De. 28, 30, 33, 51. Mi. 6, 15.

η *(Their ravages extended across the whole breadth of the land. They did not invade the Philistines, since a common enmity to Israel rendered them allies.)*

θ Or, *goat.*

ι *(Locusts, a most vivid image of the countless multitudes of these predatory hordes and their widespread ravages.)* Ch. 7, 12.

y Ch. 3, 15. Ho. 5, 15.

κ Heb., *a man, a prophet.*

z 2 Ki. 17, 35, 37, 38. Je. 10, 2.

λ *(Of the family of Abiezer.* Jos. 17, 2.)

μ He. 11, 32, *called Gedeon.*

ν *(Beat it with a stick or flail, not as was usual, with oxen. This arose from the oppression of the Midianites. In the thick shades of the vines, Gideon was obliged to beat out his wheat in small quantities. Perhaps the harvest itself, from the same circumstance, was very small.* Comp. Ru. 2, 17, *where the same word* חָבַט *is used.)*

ξ Heb., *to cause it to flee.*

a So Ps. 89, 49. Is. 59, 1; 63, 15.

b The Lord is with you, while ye be with Him. ...2 Chr. 15, 2.

o *(So Saul spake.* 1 Sa. 9, 21.)

π Heb., *my thousand is the meanest.* Ex. 18, 21, 25. Mi. 5, 2.

c Ex. 4, 1—8. Ve. 36, 37. 2 Ki. 20, 8. Ps. 86, 17. Is. 7, 11.

ρ *(Fain would he believe, but fain would have good warrant for his faith. In matters of faith we cannot go on too sure grounds.* Bishop Hall.)

d Ge. 18, 3, 5. Ch. 13, 15.

σ Or, *meat offering.*

ς Heb., *a kid of the goats*

τ *(The broiled portion of the kid was put into a rush basket, and intended for the stranger to take away with him, like the modern* kaboob; *the broth or stew was for immediate use.)*

e Le. 9, 24. 1 Ki. 18, 38. 2 Chr. 7, 1.

deon said, "Alas, O Lord GOD! for because I have seen[f] an Angel of the LORD face to face."

23 And the LORD said unto him, "Peace[g] *be* unto thee; fear not: thou shalt not die."

24 Then Gideon built an altar[v] there unto the LORD, and called it Jehovah-shalom:[ϕ] unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 And it came to pass the same night, that the LORD said unto him, "Take thy father's young bullock, even[χ] the second[ψ] bullock of seven years old, and throw[ω] down the altar of Baal that thy father hath, and cut down the grove[h] that *is* by it: 26 and build an altar unto the LORD thy God upon the top of this rock,[α] in the ordered[β] place, and take the second bullock, and offer a burnt sacrifice[γ] with the wood of the grove which thou shalt cut down."

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. 29 And they said one to another, "Who hath done this thing?" And when they enquired and asked,[δ] they said, "Gideon the son of Joash hath done this thing."

30 Then the men of the city said unto Joash, "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash[ε] said unto all that stood against him, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar."

32 Therefore on that day he called him Jerubbaal,[ζ] saying, "Let Baal plead against him, because he hath thrown down his altar."

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THE SLOPES OF THE VALLEY OF JEZREEL (Between the Mounts Gilgal and Hermon).
God prepares Gideon for the battle.

33 THEN all the Midianites and the Amalekites and the children of the East were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit[i] of the LORD came[η] upon Gideon, and he blew[k] a trumpet; and Abi-ezer was gathered[θ] after him. 35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 And Gideon said unto God, "If Thou wilt save Israel by mine hand, as Thou hast said, 37 behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said."

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew[ι] out of the fleece, a bowl full of water.

39 And Gideon said unto God, "Let not Thine anger[κ] be hot against me, and I will speak but this once: let me prove, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

40 And God did so that night: for it was dry upon the fleece[λ] only, and there was dew on all the ground.

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f Ge. 16, 13, and 32, 30. Ex. 33, 20. Ch. 13, 22.

g Da. 10, 19.

v *(Wherever the Angel of the Covenant, Jehovah, appeared, there, since the place was thus consecrated, sacrifices might be offered.)* Ge. 12, 7. and 26, 25. Ch. 2, 5.

ϕ That is, *The Lord send peace.* Ge. 22, 14. Ex. 17, 15. Je. 33, 16. Eze. 48, 35.

χ Or, *and.*

ψ *(It may be conjectured that Gideon's father had only two bullocks, all the rest having been taken away by the Midianites,* ve. 4.)

ω *("First must Baal's altar be ruined, ere God's be built; both may not stand together."* Bishop Hall.)

h Ex. 34, 13. De. 7, 5.

α Heb., *strong place.*

β Or, *in an orderly manner; (Gideon's first altar being hasty and imperfect.)*

γ *(This sacrifice rests upon the principle mentioned in* ve. 21, *the person to whom God appears is* pro tem. *a priest.)*

δ *(Implying a careful and diligent enquiry.)*

ε *(Act not precipitately against my son, for, if Baal be God, he will avenge his own cause, and if he be not, then those who plead for him deserve instant death.)*

ζ That is, *Let Baal plead.* In 2 Sa. 11, 21, *Jerubbesheth;* that is, *Let the shameful thing plead.* See Je. 11, 13. Ho. 9, 10. (Rather, "*he was called,*" *because the name by which he became known, Jerubbaal, is a contracted form. It means "with whom Baal contends." The name in* 2 Sa. 11, 21, *is "with whom the idol* (lit., *shame*) *contends.")*

i Ch. 3, 10. 1 Chr. 12, 18. 2 Chr. 24, 20.

η Heb., *clothed.*

k Nu. 10, 3. Ch. 3, 27.

θ Heb., *was called after him.*

ι *("I lay," says Tischendorf, "upon a lamb's skin wrapped in my woollen blanket, but the night-dew fell so heavily that I could have bathed myself in it.")*

l Ge. 18, 32.

κ *(Kalbag observes, "the former miracle was not sufficient for his conviction, because it is the very nature of wool to draw moisture to it, and therefore he desires this second miracle, which is contrary to the first.")*

λ *(Augustine strikingly considers the fleece as a type of the Jewish people who were, speaking generally, once the only nation on whom the blessings of the Lord descended, afterwards the only nation left without them.)*

VII. [1] Then Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod:[κ] so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

[2] And the LORD said unto Gideon, "The people that *are* with thee *are* too many for Me to give the Midianites into their hands, lest Israel vaunt[m] themselves against Me, saying, Mine own hand hath saved me. [3] Now therefore go to, proclaim[λ] in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return, and depart early from mount Gilead."[μ]

And there returned of the people twenty and two thousand; and there remained ten thousand.

[4] And the LORD said unto Gideon, "The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go."

[5] So he brought down the people unto the water: and the LORD said unto Gideon, "Every one that lappeth[ν] of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

[6] And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

[7] And the LORD said unto Gideon, "By the three hundred men that lapped will I save[n] you,[ξ] and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place."

[8] So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

A.M. 4113. B.C. 1328.
THE VALLEY OF JEZREEL.
The Midianites are put to flight.

[9] AND it came to pass the same night, that the LORD said unto him, "Arise, get thee down unto the host; for I have delivered it into thine hand. [10] But if thou fear to go down, go thou with Phurah thy servant down to the host: [11] and thou shalt hear[o] what they say; and afterward shall thine hands be strengthened to go down unto the host."

Then went he down with Phurah his servant unto the outside of the armed[o] men that *were* in the host.

[12] And the Midianites and the Amalekites and all the children of the East lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

[13] And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, "Behold, I dreamed a dream, and, lo, a cake of barley[π] bread tumbled[ρ] into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."

[14] And his fellow answered and said, "This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host."

[15] And it was *so*, when Gideon heard the telling of the dream, and the interpretation[σ] thereof, that he worshipped and returned into the host of Israel, and said, "Arise; for the LORD hath delivered into your hand the host of Midian."

[16] And he divided the three hun-

κ *(Van de Velde thinks that the well of Harod may have been one of the chief sources of the Ferra. He thinks also that the Midianites encamped in the plain of Tûbas. Further, "the elevation on which Gideon was with his men may have been the high rocky ridge which forms the southern side of the basin of Wadi-Ferra, separating it from the valley of Tûbas.")*

m De. 8, 17. Is. 10, 13. 1 Co. 1, 29. 2 Co. 4, 7.

λ *(According to the command of Moses.)* De. 20, 8.

μ *(A clause of great difficulty, as Gilead was on the east of Jordan, Gideon was now on the west. Michaelis reads* מֵהָר *quickly for* מֵהָר *from the mount,* "Let him return quickly to Gilead." *So also Schulz. Maurer halts between this opinion and that which separates (though opposed to the ancients)* "Gilead" *from* "mount," *thus translating:—* "Let him depart from the mount to Gilead.")

ν *(Instead of leisurely taking a long draught, these men, hastily satisfying themselves, evinced an alacrity & readiness peculiarly qualifying them for the arduous service in which they were to be engaged.)*

n ...For there is no restraint to the LORD to save by many or by few. 1 Sa. 14, 6.

ξ *(Plural, you all, the nation.)*

o Ve. 13. Ge. 24, 14. 1 Sa. 14, 9.

o Or, *ranks by five.* Ex. 13, 18.

π *(As pointing out the insignificance of the cause. "Because," says Rosenmüller, "barley bread was more lightly esteemed than bread made of other kinds of grain; and is (here) a typical emblem of the small and insignificant troop of Israelites which attacked the Amalekites.")*

ρ *(Gideon's forces were encamped on a hill, the Amalekites were in the valley.)*

σ Heb., *the breaking thereof. (A wise Providence hath prepared a dream in the head of one Midianite, an interpretation in the mouth of another, and hath brought Gideon to be an auditor of both, and hath made his enemies prophets of his victory, encouragers of his attempt, proclaimers of their own confusion.* Bishop Hall.)

dred men *into* three companies, and he put a trumpet[τ] in every man's hand, with empty pitchers, and lamps[υ] within the pitchers. 17 And he said unto them, "Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. 18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword*[φ] of the LORD, and of Gideon."

19 So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle[χ] watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, "The sword of the LORD, and of Gideon."

21 And they stood[ρ] every man in his place[ψ] round about the camp: and all the host ran,[q] and cried, and fled. 22 And the three hundred blew the trumpets, and the LORD set every man's sword against[r] his fellow, even throughout all the host: and the host fled to Bethshittah in[ω] Zererath, *and* to the border[α] of Abel-meholah, unto Tabbath. 23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all mount Ephraim, saying, "Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan."[β]

Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. 25 And they took two princes of the Midianites, Oreb[γ] and Zeeb;[γ] and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

VIII.

A.M. 4113. B.C. 1328. *Further successes of Gideon.* [221

AND the men of Ephraim[ε] said unto him, "Why hast thou served[δ] us thus, that thou calledst us not, when thou wentest to fight with the Midianites?"

And they did chide with him sharply.[ε]

2 And he said unto them, "What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? 3 God hath delivered into your hands the princes of Midian, Oreb, and Zeeb: and what was I able to do in comparison of you?"

Then their anger[ζ] was abated[ι] toward him, when he had said that.

4 And Gideon came to Jordan, *and* passed over,[η] he, and the three hundred men that *were* with him, faint, yet pursuing *them*. 5 And he said unto the men of Succoth,[υ] "Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian."

6 And the princes of Succoth said, "*Are* the hands[θ] of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?"

7 And Gideon said, "Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear[ι] your flesh with the thorns of the wilderness and with briers."

8 And he went up thence to Penuel,[υ] and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered

τ Heb., *trumpets in the hand of all of them.*

υ Or, *firebrands,* or, *torches. (Of pitchy or resinous matter, which would not readily be extinguished by the wind.)*

φ *(Supplied. It is found in the Chaldaic, Syriac, Arabic, and in some MSS. But Maurer correctly says that the sacred writer is accustomed to vary the form of speech even when referring to the same event* Comp. ch. 8, 16 with ve. 7; ch. 16, 13, 14. *Gideon adds his own name, not only as being military leader but in consequence of the preceding dream.)*

χ *(A little after midnight, in the time of profoundest sleep.)*

ρ Ex. 14, 13. 2 Chr. 20, 17.

ψ *(Not one of the three hundred men stirred a foot from his place, but stood there without striking a stroke, as if they had been only torch bearers to give light to their army, to see their way to the camp.* Patrick.)

q 2 Ki. 7, 7.

r 1 Sa. 14, 20. 2 Chr. 20, 23.

ω Or, *toward.*

α Heb., *lip.*

β *(The Jordan is mentioned as well as Beth-barah to intimate that all care must be taken to prevent the enemy crossing that river.)*

γ Syr., *a raven.* Syr., *a wolf. (Among all nations names have been at times derived from animals. Compare the Roman Graechus, a jack-daw,* Corvinus, *a crow, and our Sparrow, Lyon, Fox, Swan, &c. The places Oreb and Zeeb were named after the circumstances here narrated.)*

ε See ch. 12, 1. 2 Sa. 19, 41.

δ Heb., *what thing is this that thou hast done unto us?*

ε Heb., *strongly.*

ζ Heb., *spirit.*

ι Pr. 15, 1. 1 Co. 13, 4, 5.

η *(But it is said,* ch. 7, 25, *that Gideon was on the other side. The difficulty is removed by bearing in mind that the Hebrew writers so often close and complete a subordinate statement, though, by so doing, they often anticipate events. In* ch. 7, 25, *the writer was desirous to complete the account of Oreb and Zeeb: this he could not do but by leading his readers over Jordan.)*

υ Ge. 33, 17.

θ *(The inhabitants of Succoth and Penuel, having been held in greater subjection by the Midianites, since these cities commanded one of the principal fords of the Jordan, by which the Midianites maintained their connexion with their own region, dreaded their vengeance in case Gideon was not successful.)*

ι Heb., *thresh.*

υ Ge. 32, 30. 1 Ki. 12, 25.

him. 9 And he spake also unto the men of Penuel, saying, "When I come again in peace, I will break down this tower."

10 Now Zebah and Zalmunna *were* in Karkor,[κ] and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the East: for there fell an hundred and twenty thousand men that drew[λ] sword.

11 And Gideon went up by the way[μ] of them that dwelt in tents on the east of Nobah[w] and Jogbehah, and smote the host; for the host was secure. 12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited[ν] all the host.

13 And Gideon the son of Joash returned from battle before the sun[ξ] *was up*, 14 and caught a young man of the men of Succoth, and enquired of him: and he described[ο] unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men. 15 And he came unto the men of Succoth, and said, "Behold Zebah and Zalmunna with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary."

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught[π] the men of Succoth. 17 And he beat down the tower of Penuel, and slew the men of the city.

18 Then said he unto Zebah and Zalmunna, "What manner of men *were they* whom ye slew at Tabor?"

And they answered, "As thou *art*, so *were* they; each one resembled[ρ] the children of a king."

19 And he said, "They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you." 20 And he said unto Jether his firstborn, "Up,[σ] *and* slay them."

But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, "Rise thou, and fall upon us: for as the man *is*, *so is* his strength."

And Gideon arose, and slew[x] Zebah and Zalmunna, and took away the ornaments[τ] that *were* on their camels' necks.

22 Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian."

23 And Gideon said unto them, "I will not rule[υ] over you, neither shall my son rule over you: the LORD shall rule[y] over you."—24 And Gideon said unto them, "I would desire a request of you, that ye would give me every man the earrings[ς] of his prey." (For they had golden earrings, because they *were* Ishmaelites.)[z]

25 And they answered, "We will willingly give *them*."

And they spread a garment, and did cast therein every man the earrings of his prey. 26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars,[φ] and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks. 27 And Gideon made an ephod[χ] thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare[ψ] unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 And Jerubbaal the son of Joash went and dwelt in his own house.

κ *(Probably now Kerek, a few miles east of the south extremity of the Dead Sea.)*

λ Or, *an hundred and twenty thousand, every one drawing a sword.* Ch. 20, 2, 15. 2 Ki. 3, 26.

μ *(Gideon probably took a circuitous and unsuspected route, that he might fall all the more unexpectedly upon the foe. Although called by God to his office, he did not neglect all proper means for ensuring success.)*

w Nu. 32, 35, 42.

ν Heb., *terrified.*

ξ *(More correctly, as the Septuagint, (Cod. Alex.) Syriac, Arabic, "from the ascent of Heres." So Rosenmüller, De Wette, Bertheau: meaning that he returned by another route, it being no longer necessary to take that by which he had come. Perhaps, too, he designed by this change to fall the more unexpectedly upon the men of Succoth.)*

ο Heb., *writ.*

π Heb., *made to know. (Punished,* Maurer. "*Probably,*" *as Gesenius suggests,* "*by crushing them with the drays upon a layer of thorns.*")

ρ Heb., *according to the form, &c. (A common comparison in the East, arising, doubtless, from the fact that royal families there are very often remarkable for their beauty and dignified bearing.)*

σ *(This was according to the principle of blood revenge. The post of executioner, it must be borne in mind, in Oriental courts is one of honour.)*

x Ps. 83, 11.

τ Or, *ornaments like the moon. (Crescent-shaped ornaments on the necks of men, women, & camels.* Schröder.) Is. 3, 18.

υ *(The answer of a true and God-fearing patriot who, without hesitation, positively refused to trench upon the Divine prerogative.)*

y 1 Sa. 8, 7; 10, 19; and 12, 12.

ς (Lit., *an earring. Gideon's moderate request was met with lavish liberality.* See ve. 26.)

z Ge. 25, 13, and 37, 25, 28.

φ Or, *sweet jewels. (Pendants, ear-drops, especially, as Gesenius and others think, of pearls.)*

χ (That is, *caused to be made a costly imitation of the high priest's ephod, to which he was led from an ardent desire to possess a sanctuary of his own.* Comp. ch. 17, 5, and 18, 17, 18, 24, *for proof that the ephod, as containing the Urim and Thummim, was held, at the time of the Judges, in great and, indeed, superstitious honour.)*

ψ *(The act of Gideon was wrong, for his position as military chieftain did not warrant his adding to that honour the priestly character.)*

[30] And Gideon had threescore[a] and ten sons of his body begotten :[ω] for he had many wives. [31] And his concubine that *was* in Shechem, she also bare him a son whose name he called[a] Abimelech.[β]

[32] And Gideon the son of Joash died in a good[b] old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

[33] And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. [34] And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side: [35] neither shewed they kindness[c] to the house of Jerubbaal,[γ] *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

IX.] A.M. 4153. B.C. 1288. SHECHEM (in mount Ephraim, Jos. xx. 7, and xxi. 21; 1 Chr. vi. 67. It was a Levitical city of the Kohathites, and one of the cities of refuge.) [ϙϙϙ ~~~

Abimelech slays his brethren, and is made king.

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, [2] "Speak, I pray you, in the ears of all the men of Shechem, Whether[δ] *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone[d] and your flesh."

[3] And his mother's brethren spake of him in the ears of all the men of Shechem[ε] all these words: and their hearts inclined to follow[ζ] Abimelech; for they said, "He *is* our brother."

[4] And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith,[ε] wherewith Abimelech hired vain[f] and light persons, which followed him.

[5] And he went unto his father's house at Ophrah, and slew[g] his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

[6] And all the men of Shechem gathered together, and all the house of Millo,[η] and went, and made Abimelech king, by the plain[θ] of the pillar that *was* in Shechem.

[7] And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, "Hearken unto me, ye men of Shechem, that God may hearken unto you. [8] The trees[ι] went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us. [9] But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God[κ] and man, and go[λ] to be promoted over the trees? [10] And the trees said to the fig tree, Come thou, *and* reign over us. [11] But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? [12] Then said the trees unto the vine, Come thou, *and* reign over us. [13] And the vine said unto them, Should I leave my wine, which cheereth God[μ] and man, and go to be promoted over the trees? [14] Then said all the trees unto the bramble,[ν] Come thou, *and* reign over us. [15] And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow:[h] and if not, let fire[i] come out of the bramble, and devour[ξ] the cedars[k] of Lebanon.—[16] Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; [17] (for my father fought for you, and adventured

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a Ch. 9, 2, 5.

ω Heb., *going out of his thigh.*

a Heb., *set.*

β *(Father of a king. "The influence of names in the formation of character," says one, "is probably much greater than is usually imagined, and deserves the special attention of parents in their bestowment.")*

b .....Like as a shock of corn cometh in his season. Job 5, 26. Ge. 25, 8.

c Ec. 9, 15. Ch. 9, 16.

γ *(Perhaps mentioned designedly, as also in* ve. 29. *There, as intimating that the land had rest while the determined opposer of Baal lived; here, as shewing that, since the people eagerly worshipped Baal, they would the more readily forget one whose opposition to that worship condemned their conduct.)*

δ Heb., *What is good? whether, &c.*

d Ge. 29, 14.

ε *(Shechem belonged to Ephraim. The fancied slight put upon this haughty tribe by Gideon had not, probably, been forgotten. Jealousy, too, against their brethren of Manasseh was ripe. Hence they were quite prepared to adopt the cause of Abimelech.)*

ζ Heb., *after.*

e Ch. 8, 33.

f Ch. 11, 3. 2 Chr. 13, 7. Pr. 12, 11. Ac. 17, 5.

g 2 Ki. 11, 1, 2

η (That is, *the house of the fortress*"—"*the castle.*" Gesenius.)

θ Or, *by the oak of the pillar. (It is probable that the allusion is to Jos. 24, 26, and that reference is made both to the pillar set up by Joshua, & to the oak, or oak-grove, near which it was placed.)*

ι 2 Ki. 14, 9. *(This French styles a fable. "A parable is constructed to set forth a truth spiritual and heavenly; a fable to inculcate maxims of prudential morality, caution, &c." He adds, "Jotham seeks only to teach the men of Shechem their folly, not their sin.")*

κ *(Rosenmüller, Gesenius, &c., "gods and men." The former says it had respect to the use of oil in religious services and in daily use.)*

λ Heb., *go up and down for other trees.*

μ *(Rosenmüller, "gods and men.")*

ν Or, *thistle.*

h Is. 30, 2. Da. 4, 12. Ho. 14, 7.

i Nu. 21, 28. Eze. 19, 14.

ξ *(Jotham here well represents what would most probably be the result of the choice of the Shechemites. If obedient to Abimelech, his shade, protection, would be that of a thorn-bush, if the contrary, his anger would destroy their most eminent men.* Comp. ve. 20.)

k 2 Ki. 14, 9. Ps. 104, 16. Is. 2, 13, and 37, 24. Eze. 31, 3.

his life[o] far, and delivered you out of the hand of Midian: [18]and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;) [19]if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you: [20]but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

[21]And Jotham ran away, and fled, and went[π] to Beer,[ρ] and dwelt there, for fear of Abimelech his brother.

A.M. 4156. B.C. 1285.
The Shechemites punished by intestine divisions. [223

[22]WHEN Abimelech had reigned[σ] three years over Israel, [23]then God[l] sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: [24]that the cruelty *done* to the threescore and ten sons of Jerubbaal might come,[m] and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided[ς] him in the killing of his brethren.

[25]And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

[26]And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. [27]And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry,[τ] and went into the house of their god, and did eat and drink, and cursed Abimelech.

[28]And Gaal the son of Ebed said, "Who[n] *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? [29]And would[o] to God this people were under my hand! then would I remove Abimelech."

And he said to Abimelech, "Increase thine army, and come out."

[30]And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.[φ] [31]And he sent messengers unto Abimelech privily,[χ] saying, "Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify[ψ] the city against thee. [32]Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field: [33]and it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set[ω] upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find[α] occasion."

[34]And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies. [35]And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

[36]And when Gaal saw the people, he said to Zebul, "Behold, there come people down from the top of the mountains."[β]

And Zebul said unto him, "Thou seest the shadow of the mountains as *if they were* men."[γ]

[37]And Gaal spake again and said, "See, there come people down by

o Heb., *cast his life. (The original intimates that Gideon threw his life as he would hurl a spear into the midst of his enemies.)*

π *(This accumulation of expressions denotes the extreme haste with which Jotham fled.)*

ρ *(Eusebius and Jerome place Beer in the great plain ten miles north of Eleutheropolis. In that region there is at the present day a deserted village named el-Bireh. Thus Jotham would be at some considerable distance from his brother, among those who, from long-felt dislike to the northern tribes, and especially to Ephraim, would the more readily protect him.)*

σ *(The word here used signifies despotic sway rather than lawful rule.)*

l 1 Sa. 16, 14, and 18, 9, 10. 1 Ki. 12, 15, and 22, 22. 2 Chr. 10, 15, and 18, 19. Is. 19, 2, 14.

m Ps. 7, 16. 1 Ki. 2, 32. Es. 9, 25. Mat. 23, 35.

ς Heb., *strengthened his hands to kill.*

τ Or, *songs.* Is. 16, 9, 10. Je. 25, 30.

n 1 Sa. 25, 10. 1 Ki. 12, 16.

υ *(A contemptuous and indignant reference to the circumstances which led to the imposition of this name. See ch. 8, 35.)*

o 2 Sa. 15, 4.

φ Or, *hot.*

χ Heb., *craftily*, or, *to Tormah.*

ψ *(Gesenius renders, "So they urge on (excite) the city against thee.")*

ω (Lit., "*spread thyself against*"—that is, *extend thy forces with a view to lure Gaal to battle.)*

α Heb., *as thine hand shall find.* 1 Sa. 10, 7, and 25, 8. Ec. 9, 10.

β *(Mts. Gerizim and Ebal, adjoining the city.)*

γ *(Evidently dissembling, ve. 30. he pretended that it being early in the day, what he took for men marching were the long shadows of the trees moved by the morning breeze.)*

the middle[γ] of the land, and another company come along by the plain of Meonenim."[δ]

38 Then said Zebul unto him, "Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them."

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust[ε] out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. 43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them. 44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them. 45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat[ρ] down the city, and sowed it with salt.[ζ]

46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.[η]

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together. 48 And Abimelech gat him up to mount Zalmon,[η] he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, "What ye have seen me do,[θ] make haste, *and* do as I *have done*."

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.[η]

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it. 51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower. 52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a millstone[ι] upon Abimelech's head, and all-to[κ] brake his scull.

54 Then he called[r] hastily to the young man his armourbearer, and said unto him, "Draw thy sword, and slay me, that men say not of me, A woman[λ] slew him."

And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 Thus God rendered[s] the wickedness of Abimelech, which he did[μ] unto his father, in slaying his seventy brethren: 57 and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

γ Heb., *navel.* (*The word* טַבּוּר *rendered by the Septuagint, Vulgate, & Talmud, "navel," occurs twice in the Bible. Its primary meaning, and the one which best suits these passages, is "elevation," "height," "hill," "summit." It is so used in Punic, hence the names of the Numidian towns Thuburnica and Thubursica.*)

δ Or, *The regarders of times.* De. 18, 14. (Lit., "*oak of the soothsayers.*" *Gesenius thinks that these words refer to a well-known oak then standing. Fürst takes them as the name of a plain in the valley of Sichem, where, probably in former heathenish times, an oracle was consulted, & compares with it the oracle oak of Dodona.* Odyss., § 327.)

ε (*Josephus thinks he did this by persuading the people that the defeat was owing to the incapacity and cowardice of Gaol.*)

ρ De. 29, 23. 1 Ki. 12, 25. 2 Ki. 3, 25.

ζ (*As salt, if too abundant, is destructive to vegetation, so cities were sometimes sown with salt to intimate that they were, by the wish & imprecation of their destroyers, devoted to perpetual destruction.*)

η Ch. 8, 33, and 9, 4.

η (*So called from the shade of its forests.*) Ps. 68, 14.

θ Heb., *I have done.*

η (*Abimelech appears to have been a bold and able commander, but utterly uncontrolled by religion, principle, or humanity in his ambitious enterprises.*)

ι (*The lower stone, which was fixed, was the "nether millstone," the upper one "the rider,"* רֶכֶב. *Comp. the German "laufer." These stones were about two feet in diameter & half a foot thick.*)

κ (*"Entirely, altogether;" found in Wycliffe, Shakspeare, & Milton.*)

r 1 Sa. 31, 4.

λ (*This device did not succeed.* Comp. 2 Sa. 11, 21.)

s Job 31, 3. Ve. 24. Ps. 94, 23. Pr. 5, 22.

μ (*On one stone he had slain his seventy brethren, and now one stone slays him; his head had stolen the crown of Israel, and now his head is smitten. Oh, the just succession of the revenges of God! Gideon's ephod is punished with the blood of his sons; the blood of his sons is shed by the procurement of the Shechemites; the blood of the Shechemites is shed by Abimelech; the blood of Abimelech is shed by a woman. The retaliations of God are sure and just, and make a more dire pedigree than the descent of nations.*" Bishop Hall.)

X.] A.M. 4156. B.C. 1285. GILEAD. [224

[The country beyond Jordan, to the South of Bashan. De. iii. 10, 12. 2 Ki. x. 33. Ps. lx. 7, and cviii. 8.]

Servitude under the Philistines and the Ammonites.

AND after Abimelech there arose to defend[μ] Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.[ν] 2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years. 4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair[ξ] unto this day, which *are* in the land of Gilead. 5 And Jair died, and was buried in Camon.[ο]

6 And the children of Israel did evil[ι] again in the sight of the LORD, and served Baalim,[π] and Ashtaroth, and the gods of Syria, and the gods of Zidon,[υ] and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not Him. 7 And the anger of the LORD was hot against Israel, and He sold[ν] them into the hands of the Philistines, and into the hands of the children of Ammon. 8 And that year[ρ] they vexed and oppressed[σ] the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead. 9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 And the children of Israel cried[w] unto the LORD, saying, "We have sinned against Thee, both because we have forsaken our God, and also served Baalim."

11 And the LORD said unto the children of Israel, "*Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? 12 The Zidonians also, and the Amalekites, and the Maonites,[τ] did oppress you; and ye cried to Me, and I delivered you out of their hand. 13 Yet ye have forsaken[x] Me, and served other gods: wherefore I will deliver you no more. 14 Go and cry unto the gods[y] which ye have chosen; let them deliver you in the time of your tribulation."

15 And the children of Israel said unto the LORD, "We have sinned: do Thou unto us whatsoever seemeth[ς] good unto Thee; deliver us only, we pray Thee, this day."

16 And they put[z] away the strange[υ] gods from among them, and served the LORD: and His soul[α] was grieved[φ] for the misery of Israel.

A.M. 4219. B.C. 1222. MIZPEH. [225

[A town in Gilead, in the territories of the half tribe of Manasseh, east of the Jordan. It arose on the site of Laban's heap. Ge. xxxi. 49. Hos. v. 1. 1 Mac. v. 35.]

(The Argonautic expedition took place B.C. 1225.)

The Israelites appoint Jephthah captain.

17 THEN the children of Ammon were gathered[χ] together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.[ψ]

18 And the people *and* princes of Gilead said one to another, "What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

XI.] 1 Now Jephthah[ω] the Gileadite was a mighty man of valour,[b] and he *was* the son of an harlot:[α] and Gilead begat Jephthah. 2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, "Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman."

3 Then Jephthah fled from[β] his brethren, and dwelt in the land of

μ Or, *deliver.* Heb., *save.*

ν *(Dwelt there, probably, as being more central.)*

ξ Or, *the villages of Jair,* Nu. 32, 41. *(This Jair is the descendant of the one mentioned,* Nu. 32, 41. *By means of this second Jair, who inherited the prowess of his ancestor, the name ("resplendent," "glorious,") bloomed again, and the name Havoth-jair, perhaps already become obsolete, was again bestowed.)*

ο *(Most probably the town called Camun by Polybius, and Camon by Josephus.)*

ι Ch. 2, 11; 3, 7; 4, 1; 6, 1; and 13, 1.

π *(They served all sorts of gods—became universal idolaters.)*

υ 1 Ki. 11, 33. Ps. 106, 36.

ν Ch. 2, 14. 1 Sa. 12, 9.

ρ *(According to Jarchi, with whom Rosenmüller, Maurer, &c., agree, the year in which Jair died.)*

σ Heb., *crushed. (The words seem to imply that the Israelites were crushed and broken to pieces by the Philistines and Amorites, as between two millstones, and this continued for eighteen years.)*

w 1 Sa. 12, 10.

τ *(No other intimation occurs of this oppression, and there is much discrepancy in the versions.)*

x Je. 2, 13. De. 32, 15.

y Je. 2, 28. 2 Ki. 3, 13.

ς Heb., *is good in Thine eyes.* 2 Sa. 15, 26.

z 2 Chr. 7, 14, and 15, 8. Je. 18, 7, 8.

υ Heb., *gods of strangers.*

α Ps. 106, 44, 45. Is. 63, 9.

φ Heb., *was shortened. (Not that the perfectly happy God had really any grief, but that His creatures might be sensibly impressed with His great compassion & tender mercy.)*

χ Heb., *cried together*—(i.e., *summoned together by means of cries. The verb* נָעַק *in the niphal is not unfrequently used of summoning together an army.* Comp. ch. 7, 23, and 12, 1. 1 Sa. 13, 4.)

ψ *(There were many places of this name. It means "a watch-tower," a lofty place. As so many of the Canaanitish cities were built on heights, we need not wonder that several cities bore this name.)* Ge. 31, 49. Ch. 11, 11, 29.

ω He. 11, 32, *called Jephthae.*

b Ch. 6, 12. 2 Ki. 5, 1.

α Heb., *a woman an harlot.*

β Heb., *from the face.*

Tob:γ and there were gathered vain[b] men to Jephthah, and went[δ] out with him.

4 And it came to pass in process[ε] of time, that the children of Ammon made war against Israel. 5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: 6 and they said unto Jephthah, "Come, and be our captain, that we may fight with the children of Ammon."

7 And Jephthah said unto the elders of Gilead, "Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?"

8 And the elders of Gilead said unto Jephthah, "Therefore we turn[c] again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead."

9 And Jephthah said unto the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?"

10 And the elders of Gilead said unto Jephthah, "The LORD be[ζ] witness between us, if we do not so according to thy words."

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD[η] in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, "What hast thou to do with me, that thou art come against me to fight in my land?"

13 And the king of the children of Ammon answered unto the messengers of Jephthah, "Because Israel took[ε] away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably."

14 And Jephthah sent messengers again unto the king of the children of Ammon: 15 and said[η] unto him, "Thus saith Jephthah, Israel took not away the land of Moab,[f] nor the land of the children of Ammon:[g] 16 but when Israel came up from Egypt, and walked[h] through the wilderness unto the Red sea, and came to Kadesh;[i] 17 then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken[k] *thereto*. And in like[θ] manner they sent unto the king of Moab; but he would not *consent:* and Israel abode in Kadesh. 18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east[ι] side of the land of Moab, and pitched on the other[m] side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab. 19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.[n] 20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. 21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed[o] all the land of the Amorites, the inhabitants of that country. 22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.[p] 23 So now the LORD God of Israel hath dispossessed[ι] the Amorites from before His people Israel, and shouldest thou possess it? 24 Wilt not thou possess that which Chemosh[κ] thy god giveth thee to possess? So whomsoever the LORD[η] our God shall drive out from before us, them will we possess. 25 And now *art* thou any thing better than

γ *(Probably the region called* Τοὺβιον *or* Τώβιον. 1 Mac. 5, 13.)

b Ch. 9, 4. 1 Sa. 22, 2.

δ *(This kind of military robbery is far from being considered dishonourable in the East. On the contrary, the fame thus acquired is thought as fair as any that can be obtained through any class of military operations.)*

ε Heb., *after days.*

c If (thy brother ...) seven times in a day...turn again to thee, saying, I repent; thou shalt forgive him. Lu. 17, 4.

ζ Heb., *be the hearer between us.* Je. 42, 5.

η Ch. 10, 17, and 20, 1. 1 Sa. 10, 17, and 11, 15. *(It is not easy to mark with precision the import of the words, "Before the Lord." The Jews explain it by saying that the Divine presence rests in every place where the whole congregation is gathered together.)*

ε Israel smote Sihon...and possessed his land from Arnon unto Jabbok, even unto the border of the Children of Ammon..... Nu. 21, 24.

η *("Jephthah's reply laid down the great principles which have been followed out in the practice of civilized nations, and is still maintained by all the great writers on the law of nations. The land belonged to the Israelites by right of conquest from the actual possessors.")*

f De. 2, 9.

g De. 2, 19.

h Nu. 14, 25. De. 1, 40. Jos. 5, 6.

i Nu. 13, 26, and 20, 1. De. 1, 46.

k Nu. 20, 20.

θ *(No account is elsewhere given of this deputation, but the command, "Use no hostility against Moab," intimates that there was some occasion for it.)*

l Nu. 21, 11.

m Nu. 21, 13.

n Nu. 21, 22. De. 2, 27.

o Nu. 21, 25, 26.

p De. 2, 36, 37.

ι *(It was absurd to think that they should take the pains to conquer it and God should give it to them, that they might put the Moabites again in the possession of it, with whom they had no alliance, but quite the contrary.)*

κ *(The origin of this name is obscure. Hyde thinks that the word means "culex." Hence with him it is synonymous with Baal-Zebul. Hackmann considers the name as pointing out the war-god of the Moabites.)* Nu. 21, 29. 1 Ki. 11, 7. Je. 48, 7.

η De. 9, 4, 5, and 18, 12. Jos. 3, 10.

Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, [26] while Israel dwelt[r] in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time? [27] Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge[s] this day between the children of Israel and the children of Ammon."

[28] Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

[29] Then the Spirit of the LORD came upon Jephthah,[λ] and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

[30] And Jephthah vowed[t] a vow unto the LORD, and said, "If Thou shalt without fail deliver the children of Ammon into mine hands, [31] then it shall be, that whatsoever[μ] cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be[u] the LORD's, and[ν] I will offer[f] it up for a burnt[ξ] offering."

[32] So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. [33] And he smote them from Aroer, even till thou come to Minnith,[g] *even* twenty cities, and unto the[o] plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

[34] And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet[h] him with timbrels and with dances: and she *was his* only child; beside[π] her he had neither son nor daughter. [35] And it came to pass, when he saw her, that he rent his clothes, and said, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back."[i]

[36] And she said unto him, "My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon." [37] And she said unto her father, "Let this thing be done for me: let me alone two months, that I may go[ρ] up and down upon the mountains, and bewail my virginity, I and my fellows."

[38] And he said, "Go."

And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

[39] And it came to pass at the end of two months, that she returned unto her father, who did[σ] with her *according*[ς] to his vow which he had vowed: and she knew[τ] no man.

And it was a custom[υ] in Israel, [40] *that* the daughters of Israel went yearly[φ] to lament[χ] the daughter of Jephthah the Gileadite four days in a year.

XII. [A.M. 4219. B.C. 1222. *The powerful tribe of Ephraim is humbled.*] [226

AND the men of Ephraim gathered[ψ] themselves together, and went northward, and said unto Jephthah, "Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire."

[2] And Jephthah said unto them, "I and my people were at great strife with the children of Ammon; and when I called you, ye delivered

r Nu. 21, 25. De. 2, 36.

s Ge. 16, 5; 18, 25; and 31, 53. 1 Sa. 24, 12, 15.

λ *Jephthah seems to have been judge only of N. E. Israel.*

t Ge. 28, 20. 1 Sa. 1, 11.

μ Heb., *that which cometh forth, which shall come forth.* (Rather, *whosoever, since "Going out to meet him," will only suit human beings*, comp. ve. 34. *Besides, as Pfeiffer remarks, "the offering of an animal seems ill to comport with the greatness of the occasion." Jephthah, doubtless, attached great importance to his vow, uttered it with a full conviction of what he was vowing, as he could not be ignorant of the custom established in the case of victors.* 1 Sa. 18, 6.)

u Le. 27, 1, 4. 1 Sa. 1, 11, 28, and 2, 18.

ν Or, *or I will offer it, &c.*

f Le. 27, 11.

ξ *(The words themselves would certainly lead us to think that Jephthah did really contemplate an actual sacrifice of some kind. This opinion is supported by Sept., Vulg., Syr., Jon., Chrysostom, Augustine, and many modern commentators, Herder, Bertheau, &c.)*

g Eze. 27, 17.

o Or, *Abel.*

h Ex. 15, 20. 1 Sa. 18, 6. Ps. 68, 25. Je. 31, 4.

π Or, *he had not of his own either son or daughter.* Heb., *of himself.*

i If a man...bind his soul with a bond he shall not break his word...Nu. 30, 2. Ps. 15, 4. Ec. 5, 4.

ρ Heb., *go and go down.*

σ *(From Jephthah's acquaintance with the Pentateuch,* ch. 11, 15—27, *and from his character,* He. 11, 34, *it is difficult to believe that he did offer up his daughter. Probably he thought that as he was willing to devote his only child to the service of God, He would miraculously provide a substitute which* might *be sacrificed.)*

ς *(As Hannah with Samuel, that she might)* appear before the LORD, and there abide for ever, 1 Sa. 1, 22. *(In some analogous capacity, such as a woman could serve.)*

τ *(If she had been sacrificed, "it seems strange," as Bwldrus says, "that this should not be mentioned, and that what had just been stated should be repeated.")*

υ Or, *ordinance.*

φ Heb., *from year to year. (In admiration, perhaps, of her heroism, which led her cheerfully to submit to a rash vow.)*

χ Or, *to talk with.* Ch. 5, 11. *(Even if it were lamentation, it was not for her as dead, but as unmarried.)*

ψ Heb., *were called.*

me not out of their hands. 3 And when I saw that ye delivered *me* not, I put my life[k] in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?"

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote[ω] Ephraim, because[α] they said, "Ye Gileadites *are* fugitives of Ephraim among[β] the Ephraimites, *and* among the Manassites."

5 And the Gileadites took the passages[l] of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, "Let me go over;" that the men of Gilead said unto him, "*Art* thou an Ephraimite?" If he said, "Nay;" 6 then said they unto him, "Say now Shibboleth:"[γ] and he said "Sibboleth:" for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty[δ] and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities[ε] of Gilead.

8 And after him Ibzan[ζ] of Bethlehem judged Israel. 9 And he had thirty[η] sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. 10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him Elon,[θ] a Zebulonite, judged Israel; and he judged Israel ten years. 12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him Abdon[ι] the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews,[κ] that rode on threescore and ten ass colts: and he judged Israel eight years. 15 And Abdon the son of Hillel the Pirathonite died,[λ] and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

XIII.] A.M. 4250. B.C. 1191. ZORAH. [227

[A town in the plain of Judah, but inhabited by Danites. Jos. xv. 35, and xix. 41. 2 Chr. xi. 13. Ne. xi. 29. The destruction of Troy took place, it is thought, about A.M. 4258 and B.C. 1183.]

The birth of Samson.

AND the children of Israel did evil again[μ] in the sight of the LORD; and the LORD delivered them into the hand[ν] of the Philistines forty years.

2 And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the Angel of the LORD appeared unto the woman, and said unto her, "Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. 4 Now therefore beware, I pray thee, and drink[m] not wine nor strong drink, and eat not any unclean *thing*: 5 for, lo, thou shalt conceive, and bear a son; and no razor[n] shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin[ξ] to deliver Israel out of the hand of the Philistines."[ο]

6 Then the woman came and told her husband, saying, "A man[ο] of God came unto me, and his countenance[p] *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name: 7 but he said unto me, Behold, thou shalt conceive, and bear a son, and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death."

8 Then Manoah intreated the LORD,

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k 1 Sa. 19, 5, and 28, 21. Job 13, 14. Ps. 119, 109.

ω *(In a wood.* 2 Sa. 18, 6.)

α (Rather, *therefore they said "fugitives (runaways) of Ephraim are ye."*)

β (Rather, "*Gilead was intermediate between Ephraim and Manasseh.*" *A parenthetical statement to explain how it was that the passages of the Jordan were so readily guarded.)*

l Jos. 22, 11. Ch. 3, 28, and 7, 24.

γ *Which signifies a stream or flood.* Ps. 69, 2, 15. Is. 27, 12. *(The pronunciation of the Ephraimites differing from that of the Gileadites. The sound* sh *is of very difficult pronunciation, except to those who, from childhood, have been used to it.)*

δ *(Their great increase since the census,* Nu. 26, 37, *was one reason which made the Ephraimites so proud.)*

ε (Lit., "*in the cities.*" *The plural used for the indefinite singular, as in* Ge. 19, 29, *where Lot is spoken of as dwelling "in the cities" afterwards overthrown*—i. e., *in one of them.)*

ζ *He seems to have been a civil judge to do justice in N.E. Israel.*

η *(His lot, in this respect, contrasted strikingly with that of his predecessor Jephthah.)*

θ *A civil judge in N.E. Israel.*

ι *A civil judge also in N.E. Israel.*

κ Heb., *son's sons.*

λ *(By a superficial observer the whole period under the Judges may easily be mistaken for an unbroken series of idolatries and crimes, from his not observing that the lapses which incurred punishment, and the Divine deliverances which attended repentance, are related so fully as to occupy almost the whole narrative; while periods when, under the government of the Judges, the people followed God, and the land enjoyed peace, are passed over in a single verse, as productive of no event which required particular detail.* Graves.)

μ Heb., *added to commit, &c.*

ν *This seems a partial captivity.*

m Ve. 14. Nu. 6, 2, 3. Lu. 1, 15.

n Nu. 6, 5. 1 Sa. 1, 11.

ξ *(Which Samuel continued,* 1 Sa. 7, 13, *and David completed,* 2 Sa. 8, 1. 1 Chr. 18, 1.)

ο *(Not only was it said of him after his death that he judged Israel twenty years, but it was foretold of him before his birth that he should begin to deliver Israel. None, therefore, of all the judges that preceded him, ever had a clearer or a more direct call to that office than Samson had.* Dr. Gordon.)

p Mat 28, 3. Lu. 9, 29. Ac. 6, 15.

and said, "O my LORD, let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

9 And God hearkened to the voice of Manoah; and the Angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her. 10 And the woman made haste, and ran, and shewed her husband, and said unto him, "Behold, the man hath appeared[o] unto me, that came unto me the *other* day."

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, "*Art* thou the man that spakest unto the woman?"

And He said, "I *am*."

12 And Manoah said, "Now let thy words come to pass. How[π] shall we order the child, and *how*[ρ] shall we do unto him?"

13 And the Angel of the LORD said unto Manoah, "Of all that I said unto the woman let her beware. 14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe."

15 And Manoah said unto the Angel of the LORD, "I pray thee, let us detain[q] thee, until we shall have made ready a kid for[σ] thee."

16 And the Angel of the LORD said unto Manoah, "Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD."

For Manoah knew not that He *was* an Angel of the LORD.—17 And Manoah said unto the Angel of the LORD, "What *is* thy name, that when thy sayings come to pass we may do thee honour?"

18 And the Angel of the LORD said unto him, "Why askest[τ] thou thus after My name, seeing it *is* Secret?"[τ]

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock[υ] unto the LORD: and *the Angel* did wonderously;[φ] and Manoah and his wife looked on. 20 For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the LORD ascended in the flame of the altar.

And Manoah and his wife looked on *it*, and fell[s] on their faces to the ground. 21 But the Angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that He *was* an Angel of the LORD.

22 And Manoah said unto his wife, "We shall surely die,[t] because we have seen God."

23 But his wife said unto him, "If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these *things*, nor would as at this time have told us *such things* as these."

24 And the woman bare a son, and called his name Samson: and the child grew,[u] and the LORD blessed him. 25 And the Spirit[χ] of the LORD began to move him at times in the camp[ψ] of Dan between Zorah and Eshtaol.

XIV.

A.M. 4270. B.C. 1171. TIMNATH. [228

[Now called Tibneh. "It lies," says Dr. Robinson, "S. by W. from Zorah, and not more than an hour distant from it." It originally belonged to Judah, and was afterwards assigned to Dan. At this time, as it lay close to the borders of the country of the Philistines, it was in their possession. Ge. xxxvi. 13. Jos. xv. 10.]

Samson's marriage.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife."[ω]

3 Then his father and his mother said unto him, "*Is there* never a woman among the daughters of thy brethren, or among all my people, that

o *(These remarkable appearances serve to connect the old with the new dispensation, and strikingly prove that it was the identical Personage in whose hands was placed the direct and immediate superintendence of both—He being the Angel of the covenant, the Lord Jesus Christ.* Chalmers.)

π Heb., *What shall be the manner of the, &c.*

ρ Or, what *shall he do?* Heb., what shall be *his work?*

q Ge. 18, 5. Ch. 6, 18.

σ Heb., *before Thee.*

r Ge. 32, 29.

τ Or, *Wonderful.* Is. 9, 6. Ps. 139, 6.

υ *(Large masses of stone of various forms occur in the plains and valleys of Judea, and other hilly countries.* Comp. ch. 6, 20, 21. Pic. Bib.)

φ *(In correspondence with His name "Wonderful," He did wonderful things. The repast was offered by Manoah before he knew that he was speaking with the angel Jehovah,* ve. 16. *After that the sacrifice was offered.)*

s Le. 9, 24. 1 Chr. 21, 16. Eze. 1, 28. Mat. 17, 6.

t Ge. 32, 30. Ex. 33, 20. De. 5, 26. Ch. 6, 22.

u 1 Sa. 3, 19. Lu. 1, 80, and 2, 52.

χ *(Of none of the judges is this more frequently said. Perhaps for this reason, that his deeds continued through many years, and that what he did for the deliverance of his country was done by his own prowess and strength.)*

ψ Heb., *Mahaneh-dan, as* ch. 18, 12.

ω *(There seems to have been a mixture of affection,* ve. 7; ch. 15, 6, *as well as policy,* ve. 4, *in the matter of this alliance.)*

thou goest to take a wife of the uncircumcised Philistines?"

And Samson said unto his father, "Get her for me; for she pleaseth[ω] me well."

4 But his father and his mother knew not that it *was* of the LORD,[υ] that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then went Samson down, and his father and his mother,[α] to Timnath, and came to the vineyards of Timnath: and, behold, a young lion[β] roared against[γ] him. 6 And the Spirit[w] of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told[δ] not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time[ε] he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion. 9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 So his father went down unto the woman: and Samson made there a feast: for so used the young men to do. 11 And it came to pass, when they saw him, that they brought thirty companions to be with him. 12 And Samson said unto them, "I will now put forth a riddle[ζ] unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets[η] and thirty change[ι] of garments: 13 but if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments."

And they said unto him, "Put forth thy riddle, that we may hear it."

14 And he said unto them, "Out of the eater came forth meat,[θ] and out of the strong[ι] came forth sweetness."

And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take[κ] that we have? *is it* not *so*?"

16 And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me."

And he said unto her, "Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?"

17 And she wept before him the[λ] seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore[ς] upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, "What *is* sweeter than honey? and what *is* stronger than a lion?"

And he said unto them, "If ye had not plowed[μ] with my heifer, ye had not found out my riddle."

19 And the Spirit of the LORD came upon him, and he went down to Ashkelon,[ν] and slew thirty men of them, and took their spoil,[ξ] and gave change of garments unto them which expounded the riddle.

And his anger was kindled, and he went up to his father's house. 20 But Samson's wife was *given* to his companion, whom he had used as his friend.[ο]

ω Heb., *she is right in mine eyes.*

υ Jos. 11, 20. 1 Ki. 12, 15. 2 Ki. 6, 33. 2 Chr. 10, 15; 22, 7; and 25, 20.

α *(To arrange all conditions with the parents of the young person.)*

β *(It is evident from many passages,* 1 Sa. 17, 34. 2 Sa. 23, 20. 1 Ki. 13, 24, and 20, 36. 2 Ki. 17, 25. Ca. 4, 8. Is. 15, 9. Je. 49, 19, *that lions were not uncommon in Palestine.)*

γ Heb., *in meeting him.*

w Ch. 3, 10, and 13, 25. 1 Sa. 11, 6.

δ *("An indication," says Kitto, "of his modesty and self-control, when we consider that it is not at all, in the East, considered unseemly for a man to speak vauntingly of his own exploits.")*

ε *(Some months elapsed between the formal betrothment and the marriage.)*

ζ 1 Ki. 10, 1. Eze. 17, 2. Lu. 14, 7. *(It was an ancient custom among many nations to propose difficult questions for solution.)*

η Or, *shirts. (The Hebrew word is used for a wide under-garment of linen worn next the body. The prize was to be a complete dress, under-clothing & outer-garment, for each.* Comp. ve. 19.)

x Ge. 45, 22. 2 Ki. 5, 22.

θ *(In the north of England and in Scotland, "ment" is used for food of all sorts.* See Lu. 24, 41.)

ι (Rather, "*eager*," "*fierce*," "*violent*," *thus presenting a better antithesis to "sweetness." The term used in* ve. 5, *implied a young full-grown lion, "ferocious & blood-thirsty," says Gesenius, "in his youthful strength.")*

κ Heb., *to possess us,* or, *to impoverish us?*

λ Or, *the rest of the seven days, &c.*

ς *(With intensity and earnestness, as well as distress. With Samson's strength & courage there was mingled much of the relentings of a softer nature.)*

μ *(A proverbial expression for "used my help."* Maurer.)

ν *(On the Mediterranean, twelve miles from Gaza, and about twice that distance west-south-west from Timnath.)* Jos. 13, 3. Ch. 1, 18. 1 Sa. 6, 17.

ξ Or, *apparel.*

ο (Or, *paranymph, who, before, during, and after the marriage, was the confidant of both.)* Jno. 3, 29.

XV.] A.M. 4270. B.C. 1171. [229
LEHI.

["We passed along a flattened rocky hill, called el-Lechiëh. The peculiar form of this high strong eminence at the entrance of the hill-country of Judea, and its position as the outermost frontier stronghold towards the S. arrested my attention."—Van de Velde. This traveller adds, "In the el-Lechiëh of the Arabs, it is not difficult to find the Lehi of Scripture."]

Samson revenges on the Philistines the loss of his wife.

BUT it came to pass within a while after, in the time of wheat[π] harvest, that Samson visited his wife with a kid; and he said, "I will go in to my wife into the chamber."

But her father would not suffer him to go in. 2 And her father said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? take[ρ] her, I pray thee, instead of her."

3 And Samson said concerning them, "Now[σ] shall I be more blameless than the Philistines, though I do them a displeasure."

4 And Samson went and caught[τ] three hundred foxes,[υ] and took firebrands, and turned tail to tail, and put a firebrand[φ] in the midst between two tails. 5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn with the vineyards *and* olives.[χ]

6 Then the Philistines said, "Who hath done this?"

And they answered, "Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion."

And the Philistines came up, and burnt her and her father with fire.

7 And Samson said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease."

8 And he smote them hip[ψ] and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.[ψ]

10 And the men of Judah said, "Why are ye come up against us?"

And they answered, "To bind Samson are we come up, to do to him as he hath done to us."

11 Then three thousand men of Judah went[ω] to the top of the rock Etam,[α] and said to Samson, "Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto[ς] us?"

And he said unto them, "As they did unto me, so have I done unto them."

12 And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves."

13 And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee."

And they bound him with two new cords, and brought him up from the rock.

14 *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed[β] from off his hands. 15 And he found a new[γ] jawbone of an ass, and put forth his hand, and took it, and slew a thousand[δ] men therewith.

16 And Samson said, "With the jawbone of an ass, heaps[ε] upon heaps, with the jaw of an ass have I slain a thousand men."

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.[ζ]

18 And he was sore athirst, and

π *(Mentioned in reference to the exploit about to be related.)*

ρ Heb., *let her be thine.*

σ Or, *Now shall I be blameless from the Philistines, though, &c.*

τ *(Perhaps not in one day, or without assistance.)*

υ *(The Hebrew word appears to include jackals as well as foxes. The former are most probably meant. They are very numerous in Palestine, and live together in large packs.)*

φ Or, *torches. (Probably made of resinous wood, or of some other inflammable material. The torch tied between two would thus be held at tension, and by the awkward & restrained movements of the animals thus united, Samson's plan would be well carried out.)*

χ *(Cultivated lands in the East are not separated by hedge-rows into fields, as with us. There would be nothing to prevent the rapid and extensive spread of the conflagration.)*

ψ *(A proverbial expression; the exact meaning of which it is difficult to ascertain. Gesen. explains it as conveying the idea that he cut his foes in pieces, but Meier, Roediger, and others explain it, "hip and thigh too," i.e., his strokes were terrible, and the slaughter great. Roediger has, "vehementissime cecidit et ad internecionem, ut nos dicimus, 'Arme und Beine zerschlagen.'" French, "rompre bras et jambes.")*

ω Heb., *went down.*

α *(There is a village so named, 1 Chr. 4, 32; perhaps the same as Ether, Jos. 19, 7. Josephus states that Etam was a strong place in the tribe of Judah, to the top of which no more than one person could ascend abreast.)*

ς *(The men of Judah remonstrated with Samson on the irregularity and pernicious effects of his behæviour towards the Philistines, in which they were to a certain extent justified, since Samson's commission extended only to repress their tyranny, not to such complete deliverances as those of Gideon, Jephthah, & others.)*

β Heb., *were melted.*

γ Heb., *moist. (Fresh, i.e., the jawbone of an ass recently killed; such a bone would not easily break.)*

δ Ch. 3, 31 Le. 26, 8. Jos. 23, 10.

ε Heb., *an heap, two heaps. ("Ass upon asses." In the Hebrew there is a beautiful play upon the words, the word for "heap" being similar to that for "ass.")*

ζ That is, *the lifting up of the jawbone;* or, *casting away of the jawbone.*

ψ Ve. 19.

called on the LORD, and said, "Thou hast given this great deliverance into the hand of Thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"

19 But God clave an hollow place that *was* in the jaw,[η] and there came water thereout; and when he had drunk, his spirit came again, and he revived:[z] wherefore he called the name thereof En-hakkore,[θ] which *is* in Lehi unto this day.

20 And he judged[ι] Israel in the days of the Philistines twenty years.

XVI.

A.M. 4290. B.C. 1151. GAZA. [230

[Called Azzah in the Hebrew, and sometimes so written in our translation. Ge. x. 19 mar. De. ii. 23. 1 Ki. iv. 24. 2 Ki. xviii. 8 mar. Je. xxv. 20, and xlvii. 1 mar. It lay in the south-west angle of the Philistine territory, to the north of the river of Egypt, Jos. xv. 47, towards the frontier between Palestine and Egypt.]

Samson's betrayal and death.

THEN went Samson to Gaza, and saw there an harlot[κ] and went in unto her.

2 *And it was told* the Gazites, saying, "Samson is come hither."

And they compassed[α] *him* in, and laid wait for him all night in the gate of the city, and were quiet[λ] all the night, saying, "In the morning, when it is day we shall kill him."

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar[μ] and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before[ν] Hebron.

4 And it came to pass afterward that he loved a woman in the valley[ξ] of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, "Entice[b] him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict[ο] him: and we will give thee every one of us eleven hundred *pieces*[ο] of silver."

6 And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee."

7 And Samson said unto her, "If they bind me with seven green withs[π] that were never dried, then shall I be weak, and be as another[ρ] man."

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, "The Philistines *be* upon thee, Samson."

And he brake the withs, as a thread of tow is broken when it toucheth[σ] the fire. So his strength was not known. 10 And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

11 And he said unto her, "If they bind me fast with new ropes[τ] that never were occupied, then shall I be weak, and be as another man."

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, "The Philistines *be* upon thee, Samson."

And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, "Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound."

And he said unto her, "If thou weavest the seven locks of my head with the web."[ς]

14 And she fastened *it* with the pin, and said unto him, "The Philistines *be* upon thee, Samson."

And he awaked out of his sleep, and went away with the pin[υ] of the beam, and with the web.

η Or, *Lehi*. Ve. 9. *(The text is unhappily rendered. In the same verse the word* לֶחְיָ *is regarded as a proper name. So it ought to be here, "God clave a hollow place, which was in Lehi.")*

z Ge. 45, 27. Is. 40, 22.

θ That is, *The well of him that called*, or, *cried*, Ps. 34, 6. *("Invocation well.)"*

ι *He seems to have judged S. W. Israel during twenty years of their servitude of the Philistines.* Ch. 13, 1.

κ Heb., *a woman an harlot.*

α 1 Sa. 23, 26. Ps. 118, 12. Ac. 9, 24.

λ Heb., *silent.*

μ Heb., *with the bar.*

ν *(The Sept. correctly, "which looketh towards Hebron," i.e., is in the direction of Hebron. "The hill el-Montar," says Van de Velde, "is in my opinion the same to which Samson conveyed the gates of the city. The city gate of Gaza was in those days probably not less than three quarters of an hour distant from the hill el-Montar. To have climbed to the top of this hill with the ponderous doors and their bolts on his shoulders, thro a road of thick sand, was a feat which none but Samson could have accomplished.")*

ξ Or, *by the brook.*

b Pr. 2, 16—19; 5, 3—11; 6, 24—26; and 7, 21—23.

ο Or, *humble.*

ο *(Probably shekels, which for the five lords would amount to the sum of £661 11s. 8d.)*

π Or, *new cords.* Heb., *moist. (Such withs, when green, are very strong. In India the legs of elephants and buffaloes newly caught are thus tied.)*

ρ Heb., *one.*

σ Heb., *smelleth. (Among Orientals, the sense of smell is very acute; hence the word is used metaphorically. So Job 24, 9. Ps. 69, 9. Pots feel (lit., smell) the thorns.)*

τ Heb., *wherewith work has not been done.*

ς *(The Hebrew writers often omit a clause when it can readily be supplied from the context. "Then shall I be like another man," or some such expression, is to be understood. Comp. ve. 7 and 11.)*

υ *(It would seem that the braids of Samson's hair were interwoven, and strongly matted together, and were then fastened by a pin either to the wall or to the ground.)*

15 And she said unto him, "How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*."

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed[υ] unto death, 17 that he told her all his heart, and said unto her, "There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven,[φ] then my strength will go from me, and I shall become weak, and be like any *other* man."

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart."

Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep[c] upon her knees; and she called for a man and she caused him to shave[χ] off the seven locks of his head; and she began to afflict him, and his strength went from him.[ψ] 20 And she said, "The Philistines *be* upon thee, Samson."

And he awoke out of his sleep, and said, "I will go out as at other times before, and shake myself."

And he wist not that the LORD was departed[d] from him.

21 But the Philistines took him, and put[ω] out his eyes, and brought him down to Gaza, and bound him with fetters of brass;[α] and he did grind in the prison house. 22 Howbeit the hair of his head began to grow again after he[β] was shaven.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon[γ] their god, and to rejoice: for they said, "Our god hath delivered Samson our enemy into our hand."

24 And when the people saw him, they praised[ε] their god: for they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew[δ] many of us."

25 And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport."[ε]

And they called for Samson out of the prison house; and he made them[ζ] sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand[η] men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, "O Lord GOD, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

29 And Samson took hold of the two middle pillars[θ] upon which the house stood, and on which it was borne[ι] up, of the one with his right hand, and of the other with his left. 30 And Samson said, "Let me[κ] die with the Philistines." And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and

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υ Heb., *shortened.*

φ *(Hengstenberg thinks that the long hair of the Nazarite,* Nu. 6, 5, *was a sign of his withdrawal from the world—its habits and business; but Baumgarten and others, illustrating the ordinance from* 1 Co. 11, 10, *think that the Nazarite wore his hair long as a token of subjection, willing and votive, to God. Hence when Samson allowed his hair to be cut, he ceased to manifest any dependance upon God's strength, or subjection to His will. His heart had become estranged, and the outward symbol of his submission had no longer any meaning.)*

c Pr. 7, 26.

χ *(Oriental barbers are extremely dexterous in their craft. Hence Samson's hair was removed without his being awakened.)*

ψ *(He that sleeps in sin must look to wake in loss and weakness.* Bishop Hall.)

d 1 Sa. 16, 14; 18, 12; and 28, 15, 16. 2 Chr. 15, 2.

ω Heb., *bored out.*

α *(Among the ancients, iron, from their difficulty in smelting it, was not in common use. In its place they used copper and brass.)*

β Or, *as when he was shaven.*

γ *(An idol with a human head and arms, but the rest of the body like a fish. Similar was the figure of Derceto* Diod. Sic., 2, 4. *The fish, according to Winer and others, was worshipped as the symbol of fecundity.)*

ε (At Babylon) they drank wine and praised the gods of gold and of silver.....of wood and of stone. Dan. 5, 4.

δ Heb., *and who multiplied our slain.*

ε *(Become our laughing-stock—both for jests and insult.)*

ζ Heb., *before them.*

η *(Pliny speaks* (Nat. His., xv.) *of two theatres built by C. Curio, ample enough to contain all the Roman people, & contrived with such art, that each of them depended upon one hinge.* Patrick.)

θ *(Sir C. Wren says, "One pillar would not be sufficient to unite the ends of, at least, a hundred beams, that tended to a centre; therefore, I say, there must have been a short architrave resting on two pillars, upon which all the beams tending to the entire centre, might be supported. Now if Samson, by his miraculous strength, pressing on one or both these pillars, moved it from its basis, the whole roof must of necessity fall.")*

ι Or, *he leaned on them*

κ Heb., *my soul.*

took[κ] him, and brought *him* up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

1 SAMUEL I.—XXXI. [231
Eli judges Israel after the death of Samson.

XVII.] A.M. 3901. B.C. 1540. MOUNT EPHRAIM. [206

[A group of mountains in Central Palestine, in the tribe of Ephraim, near the border of Benjamin.]

Micah's worship of images.

AND there was a man of mount Ephraim, whose name *was* Micah. [2]And he said unto his mother, "The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst,[ς] and spakest of also in mine ears, behold, the silver *is* with me; I took it."

And his mother said, "Blessed[ϝ] *be thou* of the LORD, my son."

[3]And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, "I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven[g] image and a molten image: now therefore I will restore it unto thee."

[4]Yet he restored the money unto his mother; and his mother took[h] two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

[5]And the man Micah had an house of gods,[λ] and made an ephod,[i] and teraphim,[k] and consecrated[μ] one of his sons, who became his priest.

[6]In those days[l] *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

[7]And there was a young man out of Beth-lehem-judah[ν] of the family of Judah, who *was* a Levite, and he sojourned there. [8]And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, as he journeyed.[ξ]

[9]And Micah said unto him, "Whence comest thou?"

And he said unto him, "I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*"[ο]

[10]And Micah said unto him, "Dwell with me, and be unto me a father[π] and a priest, and I will give thee ten *shekels* of silver by the year, and a suit[ρ] of apparel, and thy victuals."

So the Levite went in. [11]And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

[12]And Micah consecrated the Levite; and the young man became[m] his priest, and was in the house of Micah. [13]Then said Micah, "Now know I that the LORD will do me good, seeing I have a Levite to *my* priest."

XVIII.] A.M. 3901. B.C. 1540. [207
The expedition of the Danites.

IN those days *there was* no king in Israel: and in those days the tribe[σ] of the Danites sought them an inheritance to dwell[n] in; for unto that day *all their* inheritance had not fallen[τ] unto them among the tribes of Israel.

[2]And the children of Dan sent of their family five men from their coasts, men[υ] of valour, from Zorah,[o] and from Eshtaol, to spy[p] out the land, and to search it; and they said unto them, "Go, search the land:" who when they came to mount Ephraim, to the house of Micah,[q] they lodged there.

[3]When they *were* by the house of Micah, they knew[φ] the voice of the young man the Levite: and they turned in thither, and said unto him, "Who brought thee hither? and what makest thou in this *place?* and what hast thou here?"

κ *(This catastrophe seems to have crushed the power of the Philistines for a time.)*

ς *(So* Pr. 29, 24. *didst adjure with an execration, if an answer were not made in truth.* Le. 5, 1. Nu. 5, 21. 1 Ki. 8, 31. 2 Chr. 18, 15. Ne. 13, 25. Mat. 26, 13.)

ϝ Ge. 14, 19. Ru. 3, 10.

g Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. Le. 19, 4. Ex. 20, 4, 23.

h ...They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down; yea, they worship. Is. 46, 6.

λ *("A house of God." It was the worship of the true God, but with erroneous and idolatrous notions engrafted on it.)*

i Ch. 8, 27.

k Ge. 31, 19, 30. Hos. 3, 4.

μ Heb., *filled the hand.* Ex. 29, 9. 1 Ki. 13, 33.

l Ch. 18, 1; 19, 1; and 21, 25.

ν *(So called to distinguish it from Bethlehem in Zebulun.)* Jos. 19, 15.

ξ Heb., *in making his way.*

ο *(It would seem that, in the degeneracy of the times, the dues of the Levites were not properly paid, since this Levite had to travel in search of a subsistence.* Comp. also ch. 19, 1.)

π *(So the Rabbins are styled* אַבְּבָה *"father," and the Greek & Romish priests bear this name.* Comp. *abbot, papa, pope. Great teachers of the early church are also styled "the Fathers.")*

ρ Or, *a double suit, &c.* Heb., *an order of garments.*

m Ch. 18, 30.

σ *(Part of the tribe: 600 men with their families.)*

n ...The coast of the children of Dan went out too little for them: therefore (they) went up to fight against Leshem, & took it, and smote it with the edge of the sword, and possessed it..... Jos. 19, 47.

τ *(They were not in actual and full possession of their allotted portion.)*

υ Heb., *sons.*

o Ch. 13, 25.

p Nu. 13, 17. Jos. 2, 1.

q Ch. 17, 1.

φ *(Probably recognized him as being from the south by his pronunciation. The Ephraimites appear to have been distinguished by their peculiar dialect.)*

[4] And he said unto them, "Thus and thus dealeth Micah with me, and hath hired[r] me, and I am his priest."

[5] And they said unto him, "Ask[s] counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous."

[6] And the priest said unto them, "Go in peace: before the LORD *is* your way wherein ye go."

[7] Then the five men departed, and came to Laish,[χ] and saw the people that *were* therein, how they dwelt careless,[ψ] after the manner of the Zidonians, quiet and secure; and *there was* no magistrate[ω] in the land, that might put *them* to shame in *any* thing; and they *were* far[α] from the Zidonians, and had no business with *any* man.

[8] And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, "What *say* ye?"

[9] And they said, "Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land. [10] When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place[ι] where *there is* no want of any thing that *is* in the earth."

[11] And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed[β] with weapons of war. [12] And they went up, and pitched in Kirjath-jearim,[υ] in Judah: wherefore they called that place Mahaneh-dan[γ] unto this day: behold, *it is* behind[δ] Kirjath-jearim. [13] And they passed thence unto mount Ephraim, and came unto the house of Micah.

[14] Then answered the five men that went to spy out the country of Laish, and said unto their brethren, "Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do."

[15] And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted[ε] him. [16] And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

[17] And the five men that went to spy out the land went up,[ζ] *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war. [18] And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image.

Then said the priest unto them, "What do ye?"

[19] And they said unto him, "Hold thy peace, lay thine hand upon thy mouth,[ν] and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?"

[20] And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst[η] of the people.

[21] So they turned and departed, and put the little ones and the cattle and the carriage[θ] before them.

[22] *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan. [23] And they cried unto the children of Dan. And they turned their faces, and said unto Micah, "What aileth thee, that thou comest with such a company?"[ι]

[24] And he said, "Ye have taken

r Ch. 17, 10.

s Ve. 5. 1 Ki. 22, 5. Is. 30, 1. Hos. 4, 12.

χ Jos. 19, 47, *called Leshem.*

ψ *(The habituol security of the Zidonians arose, doubtless, from their position and pursuits. Addicted to commerce, and seeking no augmentation of their scanty possession on the sea-coast, they cared but little about the destruction of the Canaanites, especially as they themselves were not reckoned among the devoted nations. Their tranquillity and freedom from alarm must have been most striking, as contrasted with the terror-stricken southern Canaanites.)*

ω Heb., *possessor, or heir of restraint.*

α *(And therefore far from succour.)*

ι A land where thou shalt eat bread without scarceness, thou shalt not lack anything in it... De. 8, 9.

β Heb., *girded.*

υ Jos. 15, 60.

γ Ch. 13, 25. (That is, *"The Camp of Dan," so called, from the circumstance of these Danites encamping there.)*

δ (That is, *to the west of that place. Thus, in* De. 11, 24, *the Mediterranean is called the "uttermost or hindermost sea.")*

ε Heb., *asked him of peace.* Ge. 43, 27. 1 Sa. 17, 22.

ζ *(Rosenmüller thinks from this expression, that Micah's sanctuary was in an upper apartment.* Comp. Da. 6, 10.)

ν Job 21, 5; 29, 9, and 40, 4. Pr. 30, 32. Mi. 7, 16.

η *(In imitation of the ark, which was so placed when the camp of Israel marched.* Nu. 10, 21.)

θ *"Baggage," "luggage,"* Nu. 4, 24, mar. 1 Sa. 17, 20, 22. Is. 10, 28; 46, 1. *Obsolete now in this sense.* Ac. 21, 15. *(Rabbi Jesaias explains* כְּבֹדָה *as meaning "every heavy weight they had with them," —their baggage. Gesenius, Fürst, &c., translate, "wealth, precious things.")*

ι Heb., *that thou art gathered together.*

away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?"

25 And the children of Dan said unto him, "Let not thy voice be heard among us, lest angry[t] fellows run upon thee, and thou lose thy life, with the lives of thy household."

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came[w] unto[κ] Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. 28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob.[x] And they built[λ] a city, and dwelt therein.

29 And they called the name of the city Dan,[μ] after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh,[ν] he and his sons were priests to the tribe of Dan until[ν] the day of the captivity[ξ] of the land. 31 And they set them up Micah's graven image, which he made, all[z] the time that the house of God was in Shiloh.

XIX.] A.M. 3901. B.C. 1540. GIBEAH. [208

[Called Gibeath, Jos. xviii. 28. Called also Gibeah in the Field, ch. xx. 31. Gibeah of Benjamin, ch. xx. 10. 1 Sa. xiii. 2, 15, 16, and xiv. 16. 2 Sa. xxiii. 29. 1 Chr. xi. 31. And Gibeah of Saul, 1 Sa. xi. 4; xv. 34. 2 Sa. xxi. 6. Is. x. 29. Josephus places it twenty or thirty furlongs north of Jerusalem.]

The wickedness of certain men of Benjamin.

AND it came to pass in those[o] days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine[o] out of Beth-lehem-judah.[a]

2 And his concubine played the whore[π] against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four[ρ] whole months.

3 And her husband arose, and went after her, to speak friendly[σ] unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. 4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, "Comfort[τ] thine heart with a morsel of bread, and afterward go your way."

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, "Be content, I pray thee, and tarry all night, and let thine heart be merry."

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, "Comfort thine heart, I pray thee." And they tarried until afternoon,[υ] and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, "Behold now the day draweth[φ] toward evening, I pray you tarry all night: behold, the day groweth[χ] to an end, lodge here, that thine heart may be

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t Heb., *bitter of soul.* 2 Sa. 17, 8.

w De. 33, 22.

κ (Lit., "*upon.*" *Made an unexpected and fierce attack upon the city.*)

x Nu. 13, 21. 2 Sa. 10, 6.

λ (That is, *they rebuilt that part which had been burnt.*)

μ (*Not the same Dan mentioned* Ge. 14, 14, *though near it. The Danites wished, in the name they gave to their town, to shew that they claimed relationship to the tribe of Dan, though so far removed from the territory of the tribe. This town, as the most northerly in Israel, is mentioned in connexion with Beer-sheba on the southern border.* Ch. 20, 1. 1 Sa 3, 20. 2 Sa. 3, 10. 1 Ki. 12, 29, 30, and 15, 20.)

ν (*Many think that the true reading is Moses* (מֹשֶׁה), *which differs consonantly only by a single letter* (נ). *This letter is even now in Hebrew Bibles suspended. The Vulg., and some copies of the Sept., have "Moses." This reading Bertheau prefers.*)

y Ch. 13, 1. 1 Sa. 4, 2, 3, 10, 11. Ps. 78, 60, 61.

ξ (Viz., *the servitude to the Philistines, which, with a short interval, lasted 60 years, from* 1171 *to* 1112.)

z Jos. 18, 1. Ch. 19, 18, and 21, 12.

o (*The time of these transactions is shewn by the mention of Phinehas,* ch. 20, 28.)

o Heb., *a woman a concubine, or a wife a concubine. (A lawful and real,* ve. 3 and ch. 20, 4, *but a secondary, wife.)*

a Ch. 17, 7.

π (*Kitto says, "The whole narrative is adverse to this statement. If it had been so, the father, or the woman's brothers, if she had any, would not have received her; while, on the other hand, a wife, not an adulteress, is sure of refuge and protection at her father's." The Hebrew will hardly admit the gentler sense given by the Sept., but Boothroyd adopts it; similarly Houbigant.)*

ρ Or, *a year and four months.*

σ Heb., *to her heart,* Ge. 34, 3, *(to rekindle her tenderness.)*

τ Heb., *strengthen,* Ge. 18, 5. *(The Orientals have generally two meals a day, one from 10 to 12 in the morning, and the other, which is the principal, about 7 in the evening. As they commonly rise as soon as it is light, they take a crust of bread and a cup of coffee, analogous to what is alluded to in* ve. 5. *The breakfast proper is spoken of at* ve. 6. Pic. Bib.)

υ Heb., *till the day declined.*

φ Heb., *is weak.*

χ Heb., *it is the pitching time of the day. (Not late in the evening, but about the middle of the afternoon, when travellers who start at daybreak think of pitching their tents till the following morning.)*

merry; and to morrow get you early on your way, that thou mayest go home."[ψ]

[10] But the man would not tarry that night, but he rose up and departed, and came over against[ω] Jebus,[b] which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him. [11] *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, "Come, I pray thee, and let us turn in into this city[c] of the Jebusites, and lodge in it."

[12] And his master said unto him, "We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah." [13] And he said unto his servant, "Come, and let us draw near to one of these places to lodge all night in [d]Gibeah,[α] or in Ramah."[α]

[14] And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin. [15] And they turned aside thither to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man[β] that took them into his house to lodging.

[16] And, behold, there came an old man from his work[ε] out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites. [17] And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, "Whither goest thou? and whence comest thou?"

[18] And he said unto him, "We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house[γ] of the LORD; and there *is* no man that receiveth[δ] me to house. [19] Yet there is both straw and provender[ε] for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing."

[20] And the old man said, "Peace[ζ] *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge[η] not in the street."

[21] So he brought[θ] him into his house, and gave provender unto the asses: and they washed[ι] their feet, and did eat and drink. [22] *Now* as they were making their hearts merry, behold, the men[κ] of the city, certain sons of Belial,[ζ] beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, "Bring forth the man that came into thine house, that we may know him."

[23] And the man, the master of the house, went out unto them, and said unto them, "Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.[λ] [24] Behold, *here is* my daughter a maiden, and his concubine: them I will bring out now, and humble[η] ye them, and do with them what seemeth good unto you: but unto this man do not so vile[θ] a thing."

[25] But the men would not hearken to him: so the man took[ι] his concubine, and brought her forth unto them; and they knew[μ] her, and abused her all the night until the morning: and when the day began to spring, they let her go.

[26] Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

[27] And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the

ψ Heb., *to thy tent.*

ω Heb., *to over against.*

b Jos. 18, 28.

c Jos. 15, 8, 63. Ch. 1, 21. 2 Sa. 5, 6.

d Jos. 18, 28.

α Jos. 18, 25. *(Gibeah was fully five miles N. by E. from Jerusalem, and Ramah four miles and a half N. of the same city.)*

β *(The common hospitality of the East, so well set forth in* Job 31, 32, *rendered this conduct of the inhabitants of Gibeah more reprehensible, and can only be explained from their peculiarly vile character.)*

ε Man goeth forth unto his work, and to his labour, until the evening. Ps. 104, 23.

γ *(Shiloh, where was the tabernacle of the congregation.* Jos. 18, 1. Ch. 18, 31, and 20, 18. 1 Sa. 1, 3, 7.)

δ Heb., *gathereth.* Ve. 15.

ε *(Lodging only was wanted. People in the East still carry their provision with them.)*

ζ *(Lodging only was wanted. People in the East still carry their provision with them.)*

f Ge. 43, 23. Ch. 6, 23. 1 Sa. 25, 6. Lu. 24, 36.

g Ge. 19, 2.

h Ge. 24, 32, and 43, 24.

i Ge. 18, 4. Jno. 13, 5.

k They have deeply corrupted themselves, as in the days of Gibeah..... Hos. 9, 9, and 10, 9. Ge. 19, 4. Ch. 20, 5.

ζ *(Naughty men.* De. 13, 13 mar. 1 Ki. 21, 10, 13. *The narrator does not charge the general population with this delinquency.)*

l His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sin. Pr. 5, 22. 2 Sa. 13, 12.

η *(Similar atrocious conduct to that of the men of Sodom is paralleled by similar culpable weakness to that of Lot.)* Ge. 34, 2. De. 21, 14.

θ Heb., *the matter of this folly.*

ι *(The Chaldaic, Sept., and Josephus say that the woman "despised" her husband. This spiritless compliance justifies her dislike of him.)*

m Ge. 4, 1.

house, and her hands *were* upon the threshold. [28]And he said unto her, "Up, and let us be going." But none answered.

Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place. [29]And when he was come into his house, he took a knife, and laid hold on his concubine, and divided[n] her, *together* with her bones, into twelve pieces,[κ] and sent her into all the coasts of Israel.

[30]And it was so, that all that saw it said, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice,[ο] and speak *your minds.*"

n Ch. 20, 6. *(Saul)* took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel....saying, &c. 1 Sa. 11, 7.

κ *(A shocking application of a recognized custom. Here it amounted to a denunciation. "So let it be done to his wife or daughter who fails to become an avenger."*)

ο .....With the well advised is wisdom. Pr. 13, 10. Ch. 20, 7.

XX.] A.M. 3901. B.C. 1540. [209
MIZPEH.

[A city in Benjamin, where the Israelites were wont to convene. Jos. xviii. 26. Ju. x. 17; xi. 11; and xxi. 1. 1 Sa. vii. 5, and x. 17. Dr. Robinson identifies it with "Neby Samwil," a village over against Jerusalem, seated on the summit of an elevated ridge.]

The war between the Benjamites and the rest of Israel.

THEN all the children[p] of Israel went out, and the congregation was gathered together as one man, from Dan[q] even to Beer-sheba, with the land of Gilead, unto the LORD[λ] in Mizpeh. [2]And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

[3](Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, "Tell *us*, how was this wickedness?"

[4]And the Levite,[μ] the husband of the woman that was slain, answered and said, "I came[ν] into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge. [5]And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain[ν] me: and my concubine have they forced,[ξ] that she is dead. [6]And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. [7]Behold, ye *are* all children of Israel; give here your advice and counsel."

[8]And all the people arose[π] as one man, saying, "We will not any *of us* go to his tent, neither will we any *of us* turn into his house. [9]But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it: [10]and we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual[ρ] for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel."

[11]So all the men of Israel were gathered against the city, knit[σ] together as one man.

[12]And the tribes of Israel sent[s] men through all the tribe of Benjamin, saying, "What wickedness *is* this that is done among you? [13]Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel."

But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: [14]but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle[τ] against the children of Israel.

[15]And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. [16]Among all this people *there were* seven hundred chosen men left-handed;[ι] every one could sling stones at an hair[υ] *breadth*, and not miss.

p De. 13, 12. Jos. 22, 12. Ch. 21, 5. 1 Sa. 11, 7.

q Ch. 18, 29. 1 Sa. 3, 20. 2 Sa. 3, 10, and 24, 2.

λ *("The assembly," as Schmid says, "was not merely a civil one or a political one, but also ecclesiastical and sacred.")*

μ Heb., *the man the Levite.*

ν Ch. 19, 15.

ξ Heb., *humbled.*

π *(This prompt and unanimous resolution of the people, marks the strength of the abhorrence felt by them all for the enormity which had been perpetrated, and speaks much for the general sound state of moral feeling in Israel.)*

ρ *(As the men served at their own expense, and could not, as in an enemy's country, supply themselves with victuals by foraging, these 400,000 dispersed themselves over the country, bringing supplies of food for the rest.)*

σ Heb., *fellows.*

s De. 13, 14. Jos. 22, 13, 16.

τ *(Dr. Chalmers thinks that "pride of country and of kindred may have had a large share in prompting their resistance." Their patriotic feelings might have been offended without our believing that their moral feelings were obtuse.)*

ι ("There came to David....of Benjamin.....armed with bows, and who could use both the right hand and the left in hurling stones & shooting arrows..... 1 Chr. 12, 2.

υ (Lit., *"to a hair;"* spoken proverbially.)

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 And the children of Israel arose, and went up to the house[ς] of God, and asked counsel[u] of God, and said,[ϕ] "Which of us shall go up first to the battle against the children of Benjamin?"

And the LORD said, "Judah[χ] *shall go up* first."

19 And the children of Israel rose up in the morning, and encamped against Gibeah. 20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed[ψ] down to the ground[ω] of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. 23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, "Shall I go up again to battle against the children of Benjamin, my brother?"

And the LORD said, "Go up against him.")

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.[α]

26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD. 27 And the children of Israel enquired of the LORD, (for the ark[v] of the covenant of God *was* there in those days, 28 and Phinehas,[α] the son of Eleazar, the son of Aaron, stood[w] before it in those days,) saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?"

And the LORD said, "Go up; for to morrow I will deliver them into thine hand."

29 And Israel set liers[x] in wait round about Gibeah. 30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite[β] of the people, *and* kill, as at other times, in the highways, of which one goeth up to the house[γ] of God, and the other to Gibeah in the field, about thirty men of Israel. 32 And the children of Benjamin said, "They *are* smitten down before us, as at the first."

But the children of Israel said, "Let us flee, and draw them from the city unto the highways."

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar:[δ] and the liers in wait of Israel came forth out of their places, *even* out of the meadows[ε] of Gibeah. 34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew[y] not that evil *was* near them.

35 And the LORD smote[ζ] Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. 36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted

ς (Rather, "*to Bethel.*" *So the Sept. and other versions (except the Vulg.), Josephus, Rosenmüller, Hengstenberg, De Wette, &c.*)

u (At the priest's) word shall they go out, and at his word shall they come in... Nu. 27, 21.

ϕ *(It ought to be noticed that they did not enquire if they should go up to battle at all.)*

χ *(It was Judah's place.* Ch. 1, 2.)

ψ *("A natural result," says Dr. Kitto, "of a conflict of* 400,000 *against* 27,000 *'men of valour,' as at Marathon, Arbela, &c.* Ye. 44.)

ω *(Probably referring to the terrible effects produced by the slingers; they struck vast numbers to the ground.)*

α *(Upon their first overthrow they weep, but more for their shame and smart than for their sin; and they ask counsel of God, whether they shall fight again, but neither crave His assistance nor enquire of their success, being still confident in themselves of their own strength, and still putting their trust in the arm of flesh and blood.* Bp. Richardson.)

v Jos. 18, 1. 1 Sa. 4, 34.

α *(The same Phinehas so signalized in former times.* Nu. 25, 7, and 31, 6. Jos. 22, 13. *The mention of Phinehas seems to indicate that the occurrence here narrated took place between the death of Joshua and the time of the first judge.* Comp. ch. 2, 10.)

w De. 10, 8, and 18, 5.

x Jos. 8, 4.

β Heb., *to smite of the people, wounded as at, &c.*

γ Or, *Bethel.*

δ *(Eusebius and Jerome assert that in their day there was in that neighbourhood a village called Bathamar.)*

ε *(Gesenius translates* גִּבְעָה *by "naked place," i.e., a field or plain without trees and dwellings." It, however, accords better with the narrative to regard the word as not differing from* גִּבְעָה *"a cave." So the Syriac and Arabic versions.)*

y Jos. 8, 14.

ζ *(In this verse the sacred writer gives the result of the battle in general terms, returning afterwards to particulars.)*

unto the liers in wait which they had set beside Gibeah. 37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves*[η] along, and smote all the city with the edge of the sword. 38 Now there was an appointed sign[θ] between the men of Israel and[ι] the liers in wait, that they should make a great flame[κ] with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite[λ] *and* kill of the men of Israel about thirty persons: for they said, "Surely they are smitten down before us, as *in* the first battle." 40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame[μ] of the city ascended up to heaven. 41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come[ν] upon them. 42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them. 43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down with[ξ] ease over[ο] against Gibeah toward the sunrising. 44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour. 45 And they turned and fled toward the wilderness unto the rock of Rimmon:[π] and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them. 46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour. 47 But six[ς] hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand:[ρ] also they set on fire all the cities that they came[σ] to.

η Or, *made a long sound with the trumpet.* Jos. 6, 5.

θ Or, *time*

ι Heb., *with.*

κ Heb., *elevation.*

λ Heb., *to smite the wounded.*

μ Heb., *the whole consumption. (The stratagem employed at the taking of Ai seems here to be followed. This is the more likely, since the neighbourhood would direct the thoughts to that event.)*

ν Heb., *touched them.*

ξ Or, from *Menuchah, &c. (Sept from Nova: but rather, they surrounded Benjamin, hunted* them home, (or, out of *home,* or, *left* them *no rest,* Mi. 2, 10; or, *resting-place,* Nu. 10, 33; Ps. 132, 5, 8, *until they) trod on* their *heels,* or *overtook* them, *in front of Gibeah, eastward.)*

ο Heb., *unto over against.*

π Jos. 15, 32. *(Dr. Robinson speaks of a conical chalky hill visible in all directions, and says, "There can be little doubt of its being the identical rock Rimmon.")*

ς Ch. 21, 13.

ρ Heb., *was found.*

σ Heb., *were found.*

XXI.] A.M. 3902. B.C. 1539. *The restoration of the tribe of Benjamin.* [210

NOW the men of Israel had sworn in Mizpeh, saying, "There shall not any of us give his daughter unto Benjamin to wife."

2 And the people came to the house[τ] of God, and abode there till even before God, and lifted up their voices, and wept sore; 3 and said, "O LORD God of Israel, why[ς] is this come to pass in Israel, that there should be to day one tribe lacking in Israel?"

4 And it came to pass on the morrow, that the people rose early, and built there an altar,[α] and offered burnt offerings and peace offerings.

5 And the children of Israel said, "Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD?"—For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, "He shall surely be put to death."

6 And the children of Israel repented them for Benjamin their brother, and said, "There is one tribe cut off from Israel this day. 7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?"

8 And they said, "What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD?"

And, behold, there came none to the camp from Jabesh-gilead[υ] to the assembly. 9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there. 10 And the congrega-

τ *("To Bethel." At Bethel, where the promise had been given to Jacob that his seed should be as the dust of the earth, &c.* Ge. 28, 14, and 35, 9. *was the lamentation raised on the strange and striking contrast—the idea and the matter of fact.)*

ς *(They now lament the results of the precipitate haste with which they sought to remedy the unhappy business. It had first roused the tribe of Benjamin to resent their interference, and then wakened in the others a savage and unrelenting spirit, which in its excessive fury sacrificed the women and the children.)*

α 2 Sa. 24. 25.

υ 1 Sa. 11, 1, and 31, 11. 2 Sa. 2, 4. *(This place was in the half tribe of Manasseh, or in that of Gad, beyond the Jordan. According to Eusebius, it was six miles from Pella, in the direction of Gerasa. Its name seems still preserved in Wady Yabes, a small stream, which empties itself into the Jordan not far from Beth-shan.)*

tion sent thither twelve thousand men of the valiantest, and commanded them, saying, "Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. 11 And this *is* the thing that ye shall do, Ye shall utterly[b] destroy every male, and every woman that hath lain[ϕ] by man."

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,[χ] that had known no man by lying with any male: and they brought them unto the camp to Shiloh,[c] which *is* in the land of Canaan.[ψ]

13 And the whole congregation sent *some* to speak[ω] to the children of Benjamin that *were* in the rock Rimmon,[d] and to call[α] peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, "How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?"—17 And they said, "*There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. 18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin."—19 Then they said, "Behold, *there is* a feast[β] of the LORD in Shiloh yearly[γ] *in a place* which *is* on the north side of Beth-el, on the east[δ] side of[ϵ] the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah."

20 Therefore they commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards; 21 and see, and, behold, if the daughters of Shiloh come out to dance[e] in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. 22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable[ζ] unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty."

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* no king[f] in Israel: every man did *that which was* right in his own eyes.

b Nu. 31, 17.

ϕ Heb., *knoweth the lying with man.*

χ Heb., *young women virgins.*

c Jos. 18, 1.

ψ *(Thus designated because Jabesh Gilead was not in Canaan proper.)*

ω Heb., *and spake .....and called.*

d Ch. 20, 47.

α Or, *proclaim peace.* De. 20, 10.

β *(Hengstenberg regards this feast as the feast of the Passover. Thus he thinks the Benjamites might secrete themselves without exciting surprise by their disappearance, since it was allowable to return home on the morning after the feast.* De. 16, 7.)

γ Heb., *from year to year.*

δ Or, *toward the sunrising.*

ϵ Or, *on.*

e Ex. 15, 20. Ch. 11, 34. 1 Sa. 18, 6. Je. 31, 13.

ζ Or, *Gratify us in them. (If their parents or brothers come to quarrel with us (about it), then will we say to them, "Bestow them (the virgins) upon us; for neither have we, each one, taken a wife for himself, in the war (against Jabesh), nor did yourselves grant them (the virgins) to those (the Benjamites). Therefore now ye act unjustly, if you demand them back.* Maurer.)

f Ch. 17, 6; 18, 1; and 19, 1.

THE BOOK

OF

R U T H.

THIS book has an intimate connexion with the preceding. Indeed, most of the best commentators, both Jewish and Christian, consider Judges and Ruth as forming but one book.

The true date and authorship of Ruth are unknown. It is, however, evident that it was written as late at least as David's time (ch. iv. 17, 22), and at a time remote from the occurrences it records (ch. iv. 7). According to the opinion of Archbishop Usher, the book has reference to events which took place during the age of Gideon (Ju. vi. 3—6). Josephus places it in the time of Eli.

The object of the book has been variously understood by different writers. It seems most probable that, while describing domestic affection and sorrow in most exquisitely touching language, the author, under Divine guidance, intended to shew how silently, yet surely, God was carrying on His great plan of mercy, and preparing the way for the coming of Messiah. As a picture of ancient manners the book is deeply interesting, but its chief value is that of illustrating the ancestry of our LORD, who at His coming was to unite Jew and Gentile.

I.

A.M. 4113. B.C. 1328. BETHLEHEM. [217

[A small town, six miles south-west of Jerusalem, on the road to Hebron. It was anciently called Ephratah. Ge. xxxv. 16, 19, and xlviii. 7. Mi. v. 2.]

Ruth cometh to Bethlehem with Naomi.

NOW it came to pass in the days when the judges[a] ruled,[α] that there was a famine[b] in the land. And[β] a certain man of Bethlehem-judah[γ] went to sojourn in the country of Moab, he, and his wife, and his two sons. 2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon[δ] and Chilion, Ephrathites[ε] of Beth-lehem-judah. And they came into the country of Moab, and continued[ε] there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons. 4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited His people in giving them bread. 7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, "Go, return each to her mother's[ζ] house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. 9 The LORD grant you that ye may find rest, each *of you* in the house of her husband."

Then she kissed them; and they lifted up their voice, and wept. 10 And they said unto her, "Surely

a Jn. 2, 16.

a Heb., *judged.*

b Ge. 12, 10. and 26, 1. 2 Ki. 8, 1. Ju. 5, 6.

β *(All the verses in this book, except eight, begin with the conjunction* ו.)

γ *(The scene of the history of Ruth is connected with those histories which form an appendix to the Book of Judges,* 17, 8, & 19, 2. *"By these and subsequent historical intimations, Bethlehem is kept before our minds, until at last the heavenly host hail there the house in which the Son of God became man within its walls."* Kitto.)

δ *(Proper names ending in "on" are common in Hebrew. There are nearly fifty in the Bible. These,* Mahlon (sickly) *and* Chilion (pining)*, may have described the weak constitution of the infants, which resulted in their early death.)*

ε (*From*) Ephrath, which is Bethlehem. Ge. 35, 19. Mi. 5, 2. Mat. 2, 6.

ε Heb., *were.*

ζ *(In the East it was customary for the mothers and the daughters to occupy separate apartments from the husbands and the sons.* Schulz.)

we will return with thee unto thy people."

11 And Naomi said, "Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be[d] your husbands? 12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, *if* I should[θ] have an husband also to night, and should also bear sons; 13 would ye tarry[ι] for them till they were grown? would ye stay[κ] for them from having husbands? nay, my daughters; for it grieveth[λ] me much for your sakes, that the hand[e] of the LORD is gone out against me."

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave[f] unto her.

15 And she said, "Behold, thy sister-in-law is gone back unto her people, and unto her gods: return[μ] thou after thy sister-in-law."

16 And Ruth said, "Intreat[ν] me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: 17 where thou diest, will I die; and there will I be buried: the LORD[ξ] do so to me, and more also, *if ought* but death part thee and me."

18 When she saw[ο] that she was[o] stedfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth-lehem.

And it came to pass when they were come to Beth-lehem, that all[π] the city was moved about them, and they said, "*Is* this Naomi?"

20 And she said unto them, "Call me not Naomi,[ρ] call me Mara:[σ] for the Almighty hath dealt very bitterly with me. 21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me."

22 So Naomi returned,[τ] and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning[υ] of barley-harvest.

II.] A.M. 4113. B.C. 1328. BETH-LEHEM.
Ruth gleans in the fields of Boaz.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.[φ]

2 And Ruth the Moabitess said unto Naomi, "Let me now go to the field, and glean[h] ears of corn after *him* in whose sight I shall find grace."

And she said unto her, "Go, my daughter."

3 And she went, and came, and gleaned[χ] in the field after the reapers: and her hap[ψ] was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, "The LORD[ω] *be* with you."

And they answered him, "The LORD bless thee."

5 Then said Boaz unto his servant that was set over the reapers, "Whose damsel *is* this?"

6 And the servant that was set over the reapers answered and said, "It *is* the Moabitish damsel that came back with Naomi out of the country of Moab: 7 and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house."[α]

8 Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide

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d Ge. 38, 11. De. 25, 5.

η (*Husbands* (לָכֶם masc.) *to you; so* ve. 9, 13. 19, 22, &c.: *a peculiarity of this book—perhaps dialectic.)*

θ Or, *if I were with an husband.*

ι Heb., *hope.*

κ (*Would ye therefore remain shut up? According to the Talmud, Kimchi, & Michtal Jophi,* עגונה *is a woman who shuts herself up at home, and lives without a husband.)*

λ Heb., *I have much bitterness. (I am more unfortunate than you, for the hand,* &c. Maurer.)

e Ju. 2, 15. Job 19, 21. Ps. 32, 4; 38, 2; and 39, 9, 10.

f Pr. 17, 17, and 18, 24.

μ (*Schmid thinks Naomi said this to test Ruth's sincerity, whether, relinquishing her country and her country's gods, she were really prepared to make an avowal of her faith in the God of Israel.)*

ν Or, *Be not against me.*

ξ 1 Sa. 3, 17, and 25, 22. 2 Sa. 19. 13. 2 Ki. 6, 31. *(A common formula of adjuration, meaning, "God inflict dire punishments upon me," &c.)*

g Ac. 21, 14.

o Heb., *strengthened herself.*

π (*Chiefly the women of the city, as seems indicated by the gender of the verb, both here and at* ve. 20.)

ρ That is, *Pleasant.*

σ That is, *Bitter.*

τ (*Carpzov says this is the emphatic conclusion of the preceding narrative.)*

υ Ex. 9, 31, 32. Ch. 2, 23. 2 Sa. 21, 9. *(In the somewhat high region of Bethlehem, this takes place in the beginning of April.* Le. 23, 10.)

φ *Called* Booz, Mat. 1, 5.

h Le. 19, 9, and 23, 22. De. 24, 19.

χ (*This right of gleaning was one of the legal provisions for the poor of Israel; and as the landholders were not subject to money taxes for the support of the poor, their claim was liberally construed by them.* Kitto.)

ψ Heb., *happened. (The lands of the respective owners were not separated by enclosures, but cultivated in one unbroken field.)*

ω (*Such salutations between superiors and inferiors are still common in the East. Among the Moslems they are regarded as a sign of their equality in the sight of God, and of their common faith.)* Ps. 129, 7, 8.

α ("*Cottage,*" *a place of shelter from the noontide heat.)*

here fast by my maidens:[β] 9 *let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst,[γ] go unto the vessels, and drink of *that* which the young men have drawn."

10 Then she fell[ι] on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?"

11 And Boaz answered and said unto her, "It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.[δ] 12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."

13 Then she said, "Let[ε] me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly[ζ] unto thine handmaid, though I be not like unto one of thine handmaidens."

14 And Boaz said unto her, "At meal-time come thou hither, and eat of the bread, and dip[η] thy morsel in the vinegar."[θ]

And she sat beside the reapers: and he reached her parched[ι] *corn*, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach[κ] her not: 16 and let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not."

17 So she gleaned in the field until even, and beat[λ] out that she had gleaned: and it was about an ephah of barley.[μ] 18 And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, "Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee."

And she shewed her mother-in-law with whom she had wrought, and said, "The man's name with whom I wrought to day *is* Boaz."

20 And Naomi said unto her daughter-in-law, "Blessed[κ] *be* he of the LORD, who hath not left off His kindness to the living and to the dead." And Naomi said unto her, "The man *is* near of kin unto us, one of our next kinsmen."[ν]

21 And Ruth the Moabitess said, "He said unto me also, Thou shalt keep fast by my young men,[ς] until they have ended all my harvest."

22 And Naomi said unto Ruth her daughter-in-law, "*It is* good, my daughter, that thou go out with his maidens, that they meet[ξ] thee not in any other field."

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

III.] A.M. 4113. B.C. 1328.
Ruth claims of Boaz the kinsman's duty.

THEN Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest[ι] for thee, that it may be well with thee? 2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth[ο] barley to night in the threshingfloor. 3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking. 4 And

β *(Whose duty it was, as Carpzov thinks, to collect the sheaves, &c.)*

γ *("This," says Michaelis, "was a great act of kindness, where water was scarce, and the heat great.")*

ι 1 Sa. 25, 23.

δ (Lit., "Yesterday and the third day." *This phrase signifies time past; as "to-day" and "to-morrow," time to come.* Ex. 13, 14. Jos. 4, 6. *This form of speech is truly oriental: it is common among the Hindoos.)*

ε Or, *I find favour.* Ge. 33, 15. 1 Sa. 1, 18.

ζ Heb., *to the heart.*

η *(Among the Hebrews, as among the Egyptians, females enjoyed far more social freedom than is now common in the East.)*

θ *(Targ., "pottage cooked with vinegar.")*

ι *("The grains of wheat," says Dr. Robinson, "not yet fully dry and hard, are roasted in a pan, or on an iron plate, and constitute a very palatable article of food.")*

κ Heb., *shame her not.*

λ *(Bochart says, there were four modes of beating out the grain. 1. With a stick, when the quantity was small, as here and at Ju. 6, 11. 2. A corn-drag, which was made of two stout planks with sharp fragments of stone inserted beneath. 3. A threshing machine — three rollers armed with iron teeth. 4. Treading by oxen.)*

μ *(Thirty quarts. Boeckh makes the ephah 1993·95 Paris cubic inches — about one and one-twelfth English bushel. So Josephus,* Ant. 8, 2, 9.)

κ Ch. 3, 10. 2 Sa. 2, 5. Job 29, 13.

ν Or, *one that hath right to redeem.* Le. 25, 25.

ς *(Though the word is masculine, yet it signifies all people, and particularly the maidens,* ve. 8. *So the Sept. and Chald. expound it, and so Naomi understood it.* See ve. 23. Patrick.)

ξ Or, *fall upon thee.*

ι Ch. 1, 9.

ο *(By taking up a portion in a sieve, and letting it down slowly in the wind in the evening, when the sea breeze sets in.)*

it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover[π] his feet, and lay thee down; and he will tell thee what thou shalt do."

5 And she said unto her, "All that thou sayest unto me I will do."[ρ]

6 And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry,[σ] he went to lie[τ] down at the end of the heap of corn: and she came softly, and uncovered[υ] his feet, and laid[φ] her down.

8 And it came to pass at midnight, that the man was afraid, and turned[χ] himself: and, behold, a woman lay at his feet. 9 And he said, "Who *art* thou?"

And she answered, "I *am* Ruth thine handmaid: spread[ψ] therefore thy skirt over thine handmaid; for thou *art* a near[ω] kinsman."

10 And he said, "Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning,[m] inasmuch as thou followedst not young[α] men, whether poor or rich. 11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city[β] of my people doth know that thou *art* a virtuous[n] woman. 12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer[γ] than I. 13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth:[o] lie down until the morning."

14 And she lay at his feet until the morning: and she rose up before one could know another.

And he said, "Let it not be known that a woman[p] came into the floor." 15 Also he said, "Bring the vail[δ] that *thou hast* upon thee, and hold it."

And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, "Who[ε] *art* thou, my daughter?"

And she told her all that the man had done to her. 17 And she said, "These six *measures*[ζ] of barley gave he me; for he said to me, Go not empty unto thy mother-in-law."

18 Then said she, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

IV.] A.M. 4113. B.C. 1328. *Boaz marries Ruth.*

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one![η] turn aside, sit down here."

And he turned aside, and sat down. 2 And he took ten[θ] men of the elders[ι] of the city, and said, "Sit ye down here."

And they sat down.

3 And he said unto the kinsman, "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's: 4 and I thought[ι] to advertise thee, saying, Buy[κ] *it* before the inhabitants, and before[τ] the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee."

And he said, "I will redeem *it*."

5 Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the

π Or, *lift up the clothes that are on his feet.*

ρ *(The intention of Naomi was to ask Boaz if he would marry Ruth. This would best be done by Ruth herself, and to Boaz alone. The end was agreeable to the law of God, and the plan simple, yet ingenious.)*

σ *(After a day of successful labour, and after a refreshing meal, he was glad, thankful, happy.)*

τ *(Dr. Robinson says, "The owners of the crops came every night and slept upon their threshing-floors: and this we found to be universal in all the regions of Gaza.")*

υ *("Nations of the East," says Mrs. Postans, "care little for sleeping accommodation, but rest when weariness overcomes them, lying on the ground.")*

φ *(Cross-wise at his feet.)*

χ Or, *took hold on.*

ψ *(The Chaldee explains. "Let thy name be called upon thine handmaid, by taking me as thy wife." Comp. Eze. 16, 8.)*

ω Or, *one that hath right to redeem.* Ch. 2, 20, and ve. 12.

m Ch. 1, 8, and 2, 8.

α *(Boaz was at this time not less than sixty years of age.)*

β Heb., *gate.*

n Pr. 12, 4.

γ *(Naomi probably knew this, and that he could not both purchase the land and marry Ruth.)*

o Ju. 8, 19. Je. 4, 2.

p Ro. 12, 17, and 14, 16. 1 Co. 10, 32. 2 Co. 8, 21. 1 Th. 5, 22.

δ Or, *sheet;* or, *apron. (Schröder,* De vestitu mul. Heb., c. 16, *has proved that this was a mantle or cloak, the wide upper garment of eastern women.)*

ε (That is, *Art thou the wife of Boaz or not?* Maurer.)

ζ *(Targum, "six seahs," i.e., two ephahs—sixty quarts.)*

η *(The original means one whom one points out with the finger, and not by name.)*

θ *(A number frequently mentioned in important events.* Ju. 6, 27. 1 Sa. 25, 5. 2 Sa. 18, 15. 2 Ki. 25, 25.)

q 1 Ki. 21, 8. Pr. 31, 23.

ι Heb., *I said, I will reveal* in *thine ear.*

κ Je. 32, 7, 8. *(According to the law,* Le. 25, 25, If thy brother be waxen poor, and hath sold... some of his possession ...then... shall...any of his kin.... ...redeem that which his brother sold.)

r Ge. 23, 18.

dead, to raise[λ] up the name of the dead upon his inheritance."

6 And the kinsman said, "I cannot redeem *it* for myself, lest I mar[μ] mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*."

7 Now this *was the manner*[ν] in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel. 8 Therefore the kinsman said unto Boaz, "Buy *it* for thee."

So he drew off his shoe.

9 And Boaz said unto the elders, and *unto* all the people, "Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. 10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased[ξ] to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day."

11 And all the people that *were* in the gate, and the elders, said, "*We are* witnesses. The LORD[s] make the woman that is come into thine house like Rachel and like Leah, which two[ο] did build the house of Israel: and do[π] thou worthily in Ephratah,[t] and be famous[ρ] in Beth-lehem: 12 and let thy house be like the house of Pharez, whom Tamar[υ] bare unto Judah, of the seed which the LORD shall give thee of this young woman."

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, "Blessed *be* the LORD, which hath not left thee this day without[σ] a kinsman,[τ] that his name may be famous in Israel. 15 And he shall be unto thee a restorer of *thy* life, and a nourisher[υ] of thine old age:[φ] for thy daughter-in-law, which loveth thee, which is better[v] to thee than seven sons, hath born him."

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, "There is a son born to Naomi; and they called his name Obed:[χ] he *is* the father of Jesse, the father of David.[ψ]

18 Now these *are* the generations of Pharez: Pharez begat Hezron, 19 and Hezron begat Ram, and Ram begat Amminadab, 20 and Amminadab begat Nahshon, and Nahshon[z] begat Salmon,[ω] 21 and Salmon begat Boaz, and Boaz begat Obed, 22 and Obed begat Jesse, and Jesse begat David.

λ *(Not, in the sense of* De. 25, 5, *marrying a brother's wife; but that by marrying the wife of the deceased, the land might become his, and not revert in the jubilee.)*

μ *(The Targum has, that the kinsman said, "For this reason I cannot redeem it, because I have a wife already, and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance.")*

ν (That is, *a legal ceremony derived from that in* De. 25, 9, 10, *and signifying that the person doing it transferred his right to another.)*

ξ *(Purchased,* i.e., *not, as the law compelled a brother to do, by marrying her, but by buying this small farm of the owner, Naomi took up in perpetuity the claim of Ruth and her heirs.* Ac. 20, 28. Ep. 5, 25.)

s Ps. 127, 3, and 128, 3.

ο *(The original is in the masculine. It is a peculiarity of the book that there is a frequent disregard of gender.)*

π Or, *get thee riches;* or, *power. (Be thou prosperous, &c.* Maurer.)

t Ge. 35, 16, 19.

ρ Heb., *proclaim* thy *name.*

υ Ge. 38, 29. 1 Chr. 2, 4. Mat. 1, 3.

σ Heb., *caused to cease unto thee.*

τ Or, *redeemer. (Who generously became so, no law compelling him.)*

υ Heb., *to nourish.* Ge. 45, 11. Ps. 55, 22.

φ Heb., *thy gray hairs.*

v 1 Sa. 1, 8.

χ (That is, *one who should be* serviceable *unto her.)*

ψ *(The descent of our Saviour from Ruth, a Gentile, was an intimation of the comprehensive nature of the Christian dispensation.* Pretyman.)

x Nu. 1, 7.

ω Mat. 1, 4. Or, *Salmah.*

THE

FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THESE books were by the ancient Hebrews regarded as but one, as Origen, Cyril of Jerusalem and Jerome inform us. They bear the name of Samuel, not because he was their author, but because he was the main subject of the books: for, as Abarbanel says, "All things that occur in each book may, in a certain sense, be referred to Samuel—even the acts of Saul and David; for each of them was anointed by him, and, as it were, the work of his hands."

Jahn is of opinion that the Books of Samuel and the Kings were composed by the same person, and published about the forty-fourth year of the Babylonish captivity. The Talmud (Baba Batra, fol. 14, 15) includes Samuel, Kings, and also Judges among the books of the prophets, and adds, "Samuel wrote his book, the Book of Judges, and Ruth." It is probable that he wrote the first book, and Gad and Nathan the second.

The contents of the Books of Samuel belong to a very important period in Jewish history—connecting as they do the era of the Judges with that of the monarchy, and pointing out the time, method, and means of the alteration. This is done so vividly and so admirably, that the books are invaluable "for doctrine, for reproof, for correction, for instruction in righteousness." There is in them such a number of examples, now of the truth of the divine promises, now of the certainty of the threatenings of the Most High, now of judgments manifested towards the impious, and now of mercy shewn to the faithful, that it is scarcely possible, when studiously and prayerfully read and thoughtfully listened to, that they should not deter from impiety, invite to holiness, and confirm in the truth *(Brentii Homil.)*.

The history may be divided into three parts:—

I.—The history of Samuel's youth, call to the prophetic office, and administration as prophet and judge, i.—xii.

II.—The history of Saul's government, and of the early designation of David to the kingly office, 1 Sa. xiii.—xxxi.

III.—The history of David's government, 2 Sa. i.—xxiv. Jahn considers chapters xxi.—xxiv. as being an appendix containing six divisions. 1. The famine, on account of the unpunished murders committed by some of Saul's family on the Gibeonites, ch. xxi. 1—14. 2. An account of some wars of David, ve. 15—22. 3. David's epinicium, same as Ps. xviii., ch. xxii. 4. A later poem of David, not met with in the Psalms, xxiii. 1—7. 5. A list of David's celebrated heroes, ve. 8—39. 6. An account of the numbering of the people and its consequences, ch. xxiv.

I.] A.M. 4288. B.C. 1153. RAMATHAIM-ZOPHIM. [231

[Situated on a part of Mount Ephraim, in the land of Zuph, ch. i. 1, and ix. 5. According to Wolcott, Van de Velde, and others, to be found in the remarkable ruins of er-Râmeh, scarcely an hour's distance N. of Hebron. The dual form "...aim," would seem to indicate two heights.]

(Eli judges Israel twenty years, from A.M. 4290 *to* A.M. 4310. *He was of the posterity of Ithamar, the younger son of Aaron.)*

The birth of Samuel.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah,[α] the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph,[β] an Ephrathite: [2]and he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

[3]And this man went up out of his city yearly[γ] to worship[α] and to sacri-

α (Of the posterity of Izhar, the son of Kohath. 1 Chr. 6, 27, 33—38.)

β (Hence the district in which Ramathaim lay received this name, "Ramathaim of the Zuphites." Comp. ch. 9, 5.)

γ Heb., *from year to year.*

α (At)...the feast of unleavened bread.....in the month Abib..... Ex. 23, 15. De. 16, 16. Lu. 2, 41.

fice unto the LORD of hosts in Shiloh.[b] And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: 5 but unto Hannah he gave a worthy[δ] portion; for he loved Hannah: but the LORD had shut[c] up her womb.

6 And her adversary also provoked[ε] her sore, for to make her fret, because the LORD had shut up her womb. 7 And *as* he did so year by year, when[ζ] she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?"[d]

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk.

Now Eli the priest sat upon a seat by a post of the temple[η] of the LORD.

10 And she *was* in bitterness[θ] of soul, and prayed unto the LORD, and wept sore. 11 And she vowed[ι] a vow, and said, "O LORD of hosts,[ι] if Thou wilt indeed look on the affliction[κ] of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give[κ] unto Thine handmaid a man-child,[λ] then I will give him unto the LORD all[μ] the days of his life, and there shall no razor[g] come upon his head."

12 And it came to pass, as she continued praying[ν] before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart;[ξ] only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, "How long wilt thou be drunken? put away thy wine from thee."

15 And Hannah answered and said, "No, my lord, I *am* a woman of a sorrowful[o] spirit: I have drunk neither wine nor strong drink, but have poured[h] out my soul before the LORD. 16 Count not thine handmaid for a daughter of Belial:[π] for out of the abundance of my complaint[ρ] and grief have I spoken hitherto."

17 Then Eli answered and said, "Go[i] in peace: and the God of Israel grant *thee* thy petition that thou hast asked of Him."

18 And she said, "Let thine handmaid find grace[k] in thy sight."

So the woman went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about[σ] after Hannah had conceived, that she bare a son, and called his name Samuel,[τ] *saying*, "Because I have asked him of the LORD."

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly[l] sacrifice, and his vow. 22 But Hannah went not up; for she said unto her husband, "*I will not go up* until the child be weaned,[ν] and *then* I will bring him, that he may appear before the LORD, and there abide for ever."

23 And Elkanah her husband said unto her, "Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish His word."

So the woman abode, and gave her son suck until she weaned him.

A.M. 4295. B.C. 1146. SHILOH. [232
Hannah presents Samuel to the Lord.

24 AND when she had weaned him, she took him up with her, with three[φ]

b Jos. 18, 1.

δ Or, *a double portion.* (Lit., *a portion for two persons.*)

c Ge. 30, 2.

ε Heb., *angered her.*

ζ Or, *from the time that she, &c.* Heb., *from her going up.* (*In this manner, referring to* ve. 4, 5, *he was accustomed to do, year by year, as often as she (Hannah) went up to the house of the Lord; in this manner, referring to* ve. 6, *she (Peninnah) was accustomed to annoy her (Hannah); hence she wept and did not eat.* Maurer.)

d Ru. 4, 15.

η (*The tabernacle is so called, and also at* ch. 3, 3. 2 Sa. 22, 7. Ps. 27, 4, 6. *In* Je. 10, 20, La. 2, 6, *the temple is called a tabernacle.*)

θ Heb., *bitter of soul,* 2 Sa. 17, 8.

ι Ge. 28, 20. Nu. 30, 3. Ju. 11, 30.

ι (That is, *of the celestial hosts. This expression, common in the later Books, occurs here for the first time.*)

κ Ge. 29, 32.

κ (*These four similar expressions intimate the deep earnestness of the speaker.*)

λ Heb., *seed of men.*

μ (*Hävernick remarks that it was this which constituted the peculiarity of the vow.*)

g Nu. 6, 5. Ju. 13, 5.

ν Heb., *multiplied to pray.*

ξ (*The first recorded instance of unuttered prayer.*)

o Heb., *hard of spirit.*

h Ps. 62, 8, and 142, 2.

π (*Belial is compounded of* בְּ not, without, *and* יַעַל use, profit, *and hence means "worthless:" a "daughter of Belial" is a "worthless woman."*)

ρ Or, *meditation.*

i Ma. 5, 34. Lu. 7, 50, and 8, 48.

k Ge. 33, 15. Ru. 2, 13.

σ Heb., *in revolution of days.*

τ That is, *asked of God.*

l Ve. 3.

ν (*The Mohammedan law prohibits a mother from weaning a child under two years. Sometimes the time is extended to three years and more. It is most probable that Samuel was as old as this, if not older.*)

φ (*The Sept., Syr., and Arab., have, "a three-year old or third-year bullock," i. e., but one. See* ve. 25. *Probably according to the child's age.* Comp. ve. 25.)

bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli. 26 And she said, "Oh my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of Him: 28 therefore also I have lent[χ] him to the LORD; as long as he liveth he[ψ] shall be lent to the LORD."

And he worshipped[m] the LORD there.

II.] 1 And Hannah prayed, and said,[n]

"My heart rejoiceth in the LORD,
Mine horn[ω] is exalted in the LORD:
My mouth is enlarged over mine enemies;
Because I rejoice[o] in Thy salvation.
2 *There is* none holy[p] as the LORD:
For *there is* none beside Thee:
Neither *is there* any Rock[α] like our God.
3 Talk no more so exceeding proudly:
Let *not* arrogancy[β] come[q] out of your mouth:
For the LORD is a God of knowledge,
And by Him actions are weighed.
4 The bows[r] of the mighty men *are* broken,
And they that stumbled are girded with strength.
5 *They that were* full[s] have hired out themselves for bread;
And *they that were* hungry ceased:[γ]
So that the barren hath born seven;
And she that hath many children is waxed feeble.[t]
6 The LORD killeth, and maketh alive:[u]
He bringeth down to the grave, and bringeth up.
7 The LORD maketh poor, and maketh rich:
He bringeth low, and lifteth up.
8 He raiseth[v] up the poor[δ] out of the dust,
And lifteth up the beggar from the dunghill,
To set *them* among princes,
And to make them inherit the throne of glory:
For the pillars[ε] of the earth[w] *are* the LORD's,
And He hath set the world upon them.
9 He will keep the feet[x] of His saints,[η]
And the wicked shall be silent in darkness;
For by strength shall no man prevail.
10 The adversaries of the LORD shall be broken[y] to pieces;
Out of heaven shall He thunder[z] upon them:
The LORD shall judge[a] the ends of the earth;
And He shall give strength unto His King,
And exalt the horn of His Anointed."[θ]

11 And Elkanah went to Ramah to his house. And the child did minister[b] unto the LORD before Eli the priest.

A.M. 4295. B.C. 1146. SHILOH.
The wickedness of Eli's sons. [233

12 NOW the sons of Eli *were* sons of Belial;[c] they knew[d] not the LORD.

13 And the priest's custom with the people *was, that,* when any man offered sacrifice,[ι] the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; 14 and he struck *it* into

χ Or, *returned him, whom I have obtained by petition, to the LORD.*

ψ Or, *He whom I have obtained by petition shall be returned.*

m Ge. 24, 26, 52.

n See Lu. 1, 46—55.....Is any merry? let him sing psalms. Ja. 5, 13. Eph. 5, 19.

ω *(The horn is the symbol of strength, power, and dignity. The Nineveh sculptures represent their kings with head-dresses ornamented with horns.)* Ps. 92, 10, and 112, 9.

o Ps. 9, 14; 13, 5; 20, 5, and 35, 9.

p Ex. 15, 11. De. 3, 24, and 32, 4. Ps. 86, 8, and 89, 6, 8.

α *(God is first called a Rock, (i.e., a refuge, protection,) by Moses.)* De. 32, 4.

β Heb., *hard.*

q Ps. 94, 4. Mal. 3, 13. Jude 15.

r Ps. 37, 15, 17, and 76, 3.

s Lu. 1, 53.

γ *(The vicissitude of human affairs, especially the sudden turns there are, sometimes from a height of prosperity to a very low condition, and on the contrary, are very wonderful, and seriously to be pondered; that no man may be proud, nor any man despair.* Patrick.)

t Je. 15, 9.

u .....I kill, and I make alive; I wound, and I heal...De. 32, 39. Job. 5, 18. Ho. 6, 1.

v Ps. 113, 7, 8. Lu. 1, 52.

δ *(The wise Providence of God makes not all men alike; but some of a lower, some of a higher rank.)*

ε *(The supports of the earth—a figurative expression, denoting the means whereby the earth is sustained.)*

w Ps. 102, 25, and 104, 5. He. 1, 3.

x Ps. 121, 3, and 91, 11.

η *(Hannah commences her song of praise with an evident reference to the treatment she had received from Peninnah; but in* ve. 8—10 *she rises above matters of a personal nature.)*

y Ps. 2, 9.

z Ch. 7, 10. Ps. 18, 13.

a Ps. 98, 9, and 96, 13.

θ *(This song is one of ardent gratitude to God. It pourtrays His sovereign dispensations, asserts the character of His government, that "He resisteth the proud, and giveth grace to the humble;" and concludes with a prophetic aspiration, in pious keeping with the spirit of the theocracy, and with the great promise which it so zealously cherished.* Hengstenberg.)

b Ve. 18. Ch. 3, 1.

c De. 13, 13.

d Ro. 1, 28. Ju. 2, 10. Je. 22, 16.

ι *(The reference is to peace-offerings, the internal fat of which was the only part consumed.)*

the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. [15] Also before they burnt[c] the fat, the priest's servant came, and said to the man that sacrificed, "Give flesh to roast for the priest; for he will not have sodden[x] flesh of thee, but raw."

[16] And *if* any man said unto him, "Let them not fail to burn the fat presently,[λ] and *then* take *as much* as thy soul desireth; then he would answer him, "*Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force."

[17] Wherefore the sin of the young men was very great before[f] the LORD: for men abhorred[g] the offering of the LORD.

[18] But Samuel ministered before the LORD, *being* a child, girded[h] with a linen ephod. [19] Moreover his mother made him a little coat,[ς] and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

[20] And Eli blessed[i] Elkanah and his wife, and said, "The LORD give thee seed of this woman for the loan[μ] which is lent[k] to the LORD."

And they went unto their own home.

[21] And the LORD visited[l] Hannah, so that she conceived, and bare three sons and two daughters.

And the child Samuel grew[m] before the LORD.

[22] Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled[ν] *at* the door of the tabernacle of the congregation. [23] And he said unto them, "Why do ye such things? for I hear[ξ] of your evil dealings by all this people. [24] Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress.[ο] [25] If one man sin against another, the judge shall judge him: but if a man sin against the LORD,[π] who shall intreat for him?"[ξ]

Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay[ο] them.

[26] And the child Samuel grew[p] on, and was in favour[q] both with the LORD, and also with men.

[27] And there came a man[r] of God unto Eli, and said unto him, "Thus saith the LORD, Did I plainly appear[ρ] unto the house of thy father, when they were in Egypt in Pharaoh's house? [28] And did I choose[s] him out of all the tribes of Israel *to be* My priest, to offer upon Mine altar, to burn incense, to wear an ephod before Me? and did I give[t] unto the house of thy father all the offerings made by fire of the children of Israel? [29] Wherefore kick[π] ye at My sacrifice and at Mine offering, which I have commanded[ρ] *in My* habitation; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? [30] Wherefore the LORD God of Israel saith, I said[u] indeed *that* thy house, and the house of thy father, should walk before Me for ever: but now the LORD saith, Be it far[ρ] from Me; for them that honour Me I will honour, and they that despise[ιο] Me shall be lightly esteemed.

[31] Behold the days[x] come, that I will cut[σ] off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. [32] And thou shalt see an enemy[τ] *in My* habitation,[υ] in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever. [33] And the man of thine, *whom* I shall not cut off from Mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower[φ] of their age.

[34] And this *shall be* a sign[y] unto

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e Aaron's sons shall burn it on the altar, upon the burnt sacrifice:...all the fat is the LORD's. Le. 3, 5, 16.

κ (Boiled.)

λ Heb., *as on the day.*

f Ge. 6, 11.

g Mal. 2, 8.

h Ex. 28, 4. 2 Sa. 6, 14.

ς (Mark the distinction between the sacred vestment and the secular one.)

i Ge. 14, 19.

μ Or, *petition which she asked, &c.*

k Ch. 1, 28.

l Ge. 21, 1.

m Ve. 26. Ju. 13, 24. Ch. 3, 19. Lu. 1, 80, and 2, 40.

ν Heb., *assembled by troops.* Ex. 38, 8. *(Probably such women as, influenced by devout feelings, were frequent and regular attendants at the door of the congregation, beyond which they might not go.)*

ξ Or, *I hear evil words of you.*

ο Or, *to cry out.*

π ...The soul that doeth ought presumptuously (with an high hand, *mar.*).....shall be cut off from among his people. Nu. 15, 30.

ξ (Eli argued well, but he ought not to have referred their punishment to God, when it was in his power to punish them himself. Patrick.)

ο Pr. 15, 10.

p Ve. 21.

q Pr. 3, 4. Lu. 2, 52. Ac. 2, 47. Ro. 14, 18.

r 1 Kl. 13, 1.

ρ Ex. 4, 14, 27. *(An emphatic interrogation, as though it were, "Did I plainly manifest Myself or not?")*

s Ex. 28, 1, 4. Nu. 16, 5, and 18, 1, 7.

t Le. 2, 3, and 6, 16. Nu. 5, 9, and 18, 8.

π (Rather, "trample under foot," i.e., in contempt.)

ρ (Why do ye despise My sacrifices and My offerings which I have appointed in My habitation? Maurer.)

u Ex. 29, 9.

v Je. 18, 10.

ιο Mal. 2, 9.

x 1 Kl. 2, 27. Eze. 44, 10. Ch. 4, 11; 14, 3 and 22, 18.

σ (To break or cut off the arm of any one is to destroy his power.)

τ Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*

υ (Thou shalt see a rival in the habitation, all the time that the LORD shall do good to Israel, &c. De Wette.)

φ Heb., *men.*

y 1 Kl. 13, 3.

thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die[z] both of them. 35 And I will raise Me up a faithful priest,[a] *that* shall do according to *that* which *is* in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine anointed for ever. 36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put[χ] me, I pray thee, into one of the priests' offices,[ψ] that I may eat a piece of bread."

III.] A.M. 4300. B.C. 1141. SHILOH. *The call of Samuel.* [234

AND the child[b] Samuel ministered unto the LORD before Eli. And the word of the LORD was precious[c] in those days; *there was* no open[ω] vision.[α]

2 And it came to pass at that time,[β] when Eli *was* laid down in his place, and his eyes began to wax dim,[d] *that* he could not see; 3 and ere the lamp[e] of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;* 4 that the LORD called Samuel: and he answered, "Here *am* I."

5 And he ran unto Eli, and said, "Here *am* I; for thou calledst me."

And he said, "I called not; lie down again."

And he went and lay down.

6 And the LORD called yet again, Samuel.

And Samuel arose and went to Eli, and said, "Here *am* I; for thou didst call me."

And he answered, "I called not, my son; lie down again."

7 Now[γ] Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again t e third time.

And he arose and went to Eli, and said, "Here *am* I; for thou didst call me."

And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, LORD; for Thy servant heareth."

So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, "Samuel, Samuel."

Then Samuel answered, "Speak; for Thy servant heareth."

11 And the LORD said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.[δ] 12 In that day I will perform against Eli all *things* which I have spoken[f] concerning his house: when[ε] I begin, I will also make an end. 13 For I have[η] told him that I will judge his house for ever for the iniquity[g] which he knoweth; because his sons made themselves vile,[θ] and he restrained[ι] them not.[κ] 14 And therefore I have sworn unto the house of Eli, that the iniquity[ν] of Eli's house shall not be purged, with sacrifice nor offering, for ever."[h]

15 And Samuel lay until the morning, and opened the doors[ξ] of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, "Samuel, my son."

And he answered, "Here *am* I."

17 And he said, "What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more[ο] also, if thou hide *any* thing[π] from me of all the things that He said unto thee."

18 And Samuel told him every[ρ] whit, and hid nothing from him.

And he said, "It is the LORD:[i] let Him do what seemeth Him good."

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z Ch. 4, 11.

a See 1 Ki. 2, 27, 35. 1 Chr. 29, 22. Eze. 44, 15.

χ Heb., *join.*

ψ Or, *somewhat about the priesthood.*

b Ch. 2, 11.

c Ps. 74, 9. Am. 8, 11. See ve. 21.

ω *(Visions were not frequent.* De Wette and others.)

α *("The youth Samuel," says Hävernick, "saw a time in which there was a dearth of the word of the Lord, and but little prophesying; the man Samuel saw around him a company of prophets, who, in union with him, were wholly consecrated to the Lord's service, sang His praises, participated in His revelations, and made known His name to the rebellious people." With the age of Samuel began a new religious era.)*

β *(The thirty-first year of Eli's administration; Samuel being twelve years of age.)*

d Ge. 27, 1, and 48, 10. Ch. 2, 22, and 4, 15.

e Ex. 27, 21. Le. 24, 3. 2 Chr. 13, 11.

γ Or, *Thus* did *Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*

δ *(A proverbial expression intimating the reception of tidings calculated to awaken the greatest astonishment and terror.* 2 Ki. 21, 12. Je. 19, 3.)

f Ch. 2, 30—36.

ε Heb., *beginning and ending.*

η Or, *And I will tell him, &c.*

g Eze. 7, 3, and 18, 30.

θ Or, *accursed.*

ι Heb., *frowned not upon them.*

κ *(St. Augustine says, "Although the discipline and government of my house be strict and vigilant, yet, as I am a man and live amongst men, I dare not arrogate to myself that my house shall be better than the ark of Noah, the house of Abraham, Isaac, Jacob, and of Christ." Thus may it be also with many a good man who is not culpable as Eli was.)*

ν (That is, *the punishment shall not be mitigated; the sentence of untimely death and of deposition from the priesthood is irreversible.)*

h Nu. 15, 31. Is. 22, 14.

ξ *(The hangings of the gate of the court.* Ex. 27, 16.)

ο Heb., *so add.*

π Or, *word.*

ρ Heb., *all the things;* or, *words. (Whit, a thing, from the Saxon wiht.)*

i Ps. 39, 9. Job 1, 21, and 2, 10. Is. 39, 8.

[19] And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. [20] And all Israel from Dan even to Beer-sheba knew that Samuel *was* established[σ] *to be* a prophet[τ] of the LORD.

[21] And the LORD appeared again in Shiloh: for the LORD revealed Himself to Samuel in Shiloh by the word of the LORD.

IV.] A.M. 4310. B.C. 1131. NEAR MIZPEH. (In Benjamin.) [235

The Israelites lose the ark.

AND the word of Samuel came[υ] to all Israel.

Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: [φ] and the Philistines pitched in Aphek. [2] And the Philistines put themselves in array against Israel: and when they joined[χ] battle, Israel was smitten before the Philistines: and they slew of the army[ψ] in the field about four thousand men.

[3] And when the people were come into the camp, the elders of Israel said, "Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch[ω] the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."[α]

[4] So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth[κ] *between* the cherubims: [β] and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

[5] And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

[6] And when the Philistines heard the noise of the shout, they said, "What *meaneth* the noise of this great shout in the camp of the Hebrews?"—And they understood that the ark of the LORD was come into the camp. [7] And the Philistines were afraid, for they said, "God is come into the camp."—And they said, "Woe unto us! for there hath not been such a thing heretofore.[γ]

[8] Woe unto us! who shall deliver us out of the hands of these mighty gods? these *are* the gods that smote the Egyptians with all the plagues in the wilderness.[δ] [9] Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit[ε] yourselves like men, and fight."

[10] And the Philistines fought, and Israel was smitten,[μ] and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

[11] And the ark[ν] of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.[ς]

[12] And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth[ο] upon his head. [13] And when he came, lo, Eli sat upon a seat[ρ] by the wayside[ζ] watching: for his heart trembled for the ark of God.

And when the man came into the city, and told *it*, all the city cried out.

[14] And when Eli heard the noise of the crying, he said, "What *meaneth* the noise of this tumult?"

And the man came in hastily, and told Eli.

[15] Now Eli was ninety and eight years old; and his eyes[η] were dim[η] that he could not see.

[16] And the man said unto Eli, "I *am* he that came out of the army, and I fled to-day out of the army."

And he said, "What is[θ] there done, my son?"

[17] And the messenger answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and

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σ Or, *faithful.*

τ *(The Lord's communication to Samuel respecting Eli was a solemn introduction to the prophetic office. He thus commenced it with denouncing God's judgments upon the head of the chief person in the state—one in whom the highest sacred office and civil functions met. Great prominence is given to Samuel's prophetic character, because with him commenced a new class of men in Israel—the prophets—the reformers of religion, and teachers of the state.)*

υ Or, *came to pass.* Heb., *was. (Was verified ten years after, both with respect to Eli and to the Israelites.)*

φ *(This name is used anticipatively.* Comp. ch. 5, 1, and 7, 12. *Conspicuous stones were sometimes used as the marks and boundaries of places.* Comp. ch. 20, 19.)

χ Heb., *the battle was spread.*

ψ Heb., *the array.*

ω Heb., *take unto us. (It never came into the tabernacle again.)*

α *(Perhaps in imitation of Joshua.)*

κ 2 Sa. 6, 2. Ps. 80, 1, and 99, 1.

β *(God sitting between the cherubim, is God revealing Himself as on a throne of grace, in mingled majesty and love, for the recovery of His fallen family on earth, and their final elevation to the highest region of life, blessedness, and glory.)*

γ Heb., *yesterday,* or, *the third day.*

δ *(Jonathan thus paraphrases this, "Who smote the Egyptians with all manner of plagues, and did wonders for His people in the desert.)*

ε .....The LORD delivered them into the hand of the Philistines forty years. Ju. 13, 1.

ε Heb., *be men. (Discharge our duty. To quit, now obsolete, means "to clear oneself, to behave."* Cotton.)

μ Ve. 2. Le. 26, 17. De. 28, 25. Ps. 78, 9, 62.

ν Ch. 2, 32. Ps. 78, 61.

ς Heb., *died.*

ο Jos. 7, 6. 2 Sa. 13, 19, and 15, 32. Ne. 9, 1. Job 2, 12.

ρ Ch. 1, 9.

ζ *(That he might obtain the earliest intelligence. Doubtless he remembered the denunciations against his house.)*

η Ch. 3, 2.

η Heb., *stood. (Descriptive of the state of the eye, either from disease or old age, in which the pupil becomes fixed, neither contracting nor dilating.)*

θ Heb., *is the thing?*

Phinehas are dead, and the ark of God is taken."

18 And it came to pass, when he made mention of the ark[θ] of God, that he fell from off the seat backward[ι] by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And[κ] he had judged Israel forty years.

19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came[μ] upon her.

20 And about the time of her death the women that stood by her said unto her, "Fear not; for thou hast born a son."

But she answered not, neither did she regard[ν] *it*.

21 And she named the child Ichabod,[ξ] saying, "The glory[ο] is departed from Israel:"—because the ark of God was taken, and because of her father-in-law and her husband: 22 and she said,[ο] "The glory is departed from Israel: for the ark of God is taken."

V.] A.M. 4310. B.C. 1131. [236
ASHDOD.

[The Azotus of the Greeks, at this time and afterwards the capital city of the Philistines. It was about three miles from the Mediterranean, five miles S.W. from Ekron, and twenty miles N.E. from Askelon. Now *Esdûd*. "It is," says Van de Velde, "a miserable village, yet has a very picturesque site on a small eminence, and surrounded by olive gardens and orchards.]

The ark in the land of the Philistines.

AND the Philistines took the ark of God, and brought it from Eben-ezer[s] unto Ashdod. 2 When the Philistines took the ark of God, they brought it into the house of Dagon,[t] and set it by Dagon.[π]

3 And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen[u] upon his face to the earth before the ark of the LORD. And they took Dagon, and set[v] him in his place again.[ς] 4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head[w] of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump*[ρ] *of* Dagon was left to him. 5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold[σ] of Dagon in Ashdod unto this day.

6 But the hand[x] of the LORD was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods,[τ] *even* Ashdod and the coasts thereof.[υ]

7 And when the men of Ashdod saw that *it was* so, they said, "The ark of the God of Israel shall not abide with us: for His hand is sore upon us, and upon Dagon our god."

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, "What shall we do with the ark of the God of Israel?"

And they answered, "Let the ark of the God of Israel be carried about unto Gath."

And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand[y] of the LORD was against the city with a very great destruction: and He smote the men of the city, both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron.

And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought about the ark of the God of Israel to us,[φ] to slay us and our people."

11 So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to

θ *(His last thoughts lend dignity to his latter end, and endear the old man to us with all his faults.)*

ι *(From the form of the seat, as shewn in the Nineveh remains, may be seen how an old man would fall backward.)*

κ *He seems to have been a judge to do justice only, and that in south-west Israel.*

λ Or, *to cry out.*

μ Heb., *were turned.*

ν Heb., *set not her heart.*

ξ That is, *Where is the glory?* or, There is *no glory*. Ch. 14, 3. *(Rather "Inglorious." The* אִ *seems to be a shortened form of* אַיִן, *which expresses non-existence, and is similar to our "un," "in," Bochart translates "Inglorious," i. e., without the true God.* So Gesenius, Ewald, Fürst, &c.)

ο Ps. 26, 8, and 78, 61.

ο *(Expired with these words, which she repeats, because this chiefly lay at her heart; as the concerns of religion do with all pious spirits.* Patrick.)

s Ch. 4, 1, and 7, 12.

t Ju. 16, 23.

π *(The worship of this idol was in an especial manner celebrated in Ashdod. In the time of the Maccabees the Jews destroyed Dagon's temple there.* 1 Mac. 10, 83, 84.)

u Is. 19, 1, and 46, 2.

v Is. 46, 7.

ς *(Taking this to be an accident.)*

w Je. 50, 2. Eze. 6, 4, 6. Mi. 1, 7.

ρ Or, *the fishy part. (On a Babylonian engraved stone in the British Museum is a representation of this idol, which proves the remarkable accuracy of the sacred writers.)*

σ (That is, *this was the occasion of the custom of the Philistines of leaping over the threshold at their entrance to worship.* Zep. 1, 9. *Traces of the same custom are found among other nations.)*

x Ve. 7, 11. Ex. 9, 3. Ps. 32, 4. Ac. 13, 11.

τ *(The bloody piles: it appears to be a corruption of hæmorrhoids,* αἱμορῥοΐδες. *Genevan Bible, "emerods." The Vulg. has,* "in secretiori parte natium.")

υ *(The Sept. and the Vulg. here make mention of another calamity, arising from a multitude of mice. This is also recorded by Josephus. This addition is not found either in the Chald., the Syr., or the Arabic. It seems, as Lyra says, a gloss inserted from the margin, to make the passage agree better with* ch. 6, 4, 5.)

y De. 2, 15. Ch. 7, 13, and 12, 15.

φ Heb., *me, slay me and my.*

his own place, that it slay us not,[x] and our people:"

For there was a deadly destruction throughout all the city; the hand of God was very heavy there. [12]And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

VI.] A.M. 4310. B.C. 1131. BETH-SHEMESH. [237

[A Levitical city on the borders of Dan and Benjamin, ten miles from Eleutheropolis. Its ruins are now called *Ain Shems*. Jos. xv. 10, and xxi. 16. 1 Chr. vi. 59.]

The ark of God restored.

AND the ark of the LORD was in the country[ψ] of the Philistines seven months.

[2]And the Philistines called[z] for the priests and the diviners, saying, "What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place."

[3]And they said,[ω] "If ye send away the ark of the God of Israel, send it not empty; but in any wise return Him a trespass-offering:[a] then ye shall be healed, and it shall be known to you why His hand is not removed from you."

[4]Then said they, "What *shall be* the trespass-offering which we shall return to Him?"

They answered, "Five golden emerods,[a] and five golden mice, *according*[b] *to* the number of the lords of the Philistines: for one plague *was* on you[β] all, and on your lords. [5]Wherefore ye shall make images of your emerods, and images of your mice[γ] that mar[c] the land; and ye shall give glory[d] unto the God of Israel: peradventure He will lighten His hand from off you, and from off your gods, and from off your land. [6]Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened[e] their hearts? when He had wrought wonderfully[δ] among them, did they not let the people[e] go,[f] and they departed? [7]Now therefore make a new[ζ] cart, and take two milch kine, on which there hath come no yoke,[g] and tie the kine to the cart, and bring their calves home from them: [8]and take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return Him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go. [9]And see,[η] if it goeth up by the way of His own coast to Beth-shemesh, *then* He[θ] hath done us this great evil: but if not, then we shall know that *it is* not His hand *that* smote us; it *was* a chance *that* happened to us."

[10]And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: [11]and they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. [12]And the kine took the straight way to the way of Beth-shemesh,[ι] *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

[13]And *they* of Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

[14]And the cart came into the field of Joshua, a Bethshemite, and stood there, where *there was* a great stone: and they clave the wood[κ] of the cart, and offered the kine a burnt-offering unto the LORD.

[15]And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices[λ] the same day unto the LORD.

[16]And when the five lords[ι] of the

χ Heb., *me not, and my.*

ψ (Lit., "*fields.*" *It is probable that the ark was removed out of the cities into the open fields, since the next plague was upon the fields.*)

z Ge. 41, 8. Ex. 7, 11. Da. 2, 2, and 5, 7. Mat. 2, 4.

ω (*When any extraordinary plague visited a country, it was usual among the ancients, by way of remedy, to erect an image or symbol of the evil under the supposed influence of celestial configuration.* Kitto.)

a .....To make amends for the harm that *(y-)* have done *(in ignorance)* in the holy things (of the *God of Israel.)* Le. 5, 16.

a (*Five golden ulcers (or boils).* De Wette.)

b Ve. 17, 18. Jos. 13, 3. Ju. 3, 3.

β Heb., *them.*

γ (*Doubtless swarms of field mice destroyed the crops, while disease struck down the inhabitants.*)

c Ch. 5, 6.

d Jos. 7, 19. Is. 42, 12. Mal. 2, 2. Jno. 9, 24.

e Ex. 7, 13; 8, 15, and 14, 17.

δ Or, *reproachfully.*

ε Heb., *them.*

f Ex. 12, 31.

ζ (*The ark, the presence of which had been productive of such terrible consequences, required a vehicle that had never been put to meaner uses.* 2 Sa. 6, 3.)

g Nu. 19, 2.

η (*If you find the instinct in the cattle of love to their young suppressed, and they go directly forward to the land of the Hebrews, and draw their carriage thither without the least help or guidance, it will be demonstration that the hand of Heaven is in the case.* Pyle.)

θ Or, *it.* (*Dr. Kitto says, "The Lord condescended to respond to an appeal which, from a people that knew Him, would have been unbecoming."*)

ι (*It was also a city of the priests. Eusebius and Jerome place it ten Roman miles from Eleutheropolis: and at this distance, and in this vicinity, Dr. Robinson discovered vestiges of an extensive city near the Arab village Ain Shems. "Enough yet remains to make it one of the largest and most marked sites which we had yet seen."*)

κ (*In the supposed urgency of the occasion, no other fuel was so near at hand.*)

λ (*All this was done without due regard to the tenor of the law.*)

ι Jos. 13, 3.

Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods[k] which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; 18 and the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great[μ] *stone of* Abel,[ν] whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Bethshemite.

19 And He smote the men of Beth-shemesh, because they had looked[l] into the ark of the LORD, even He smote of the people fifty thousand[ξ] and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, "Who is able[m] to stand before this holy LORD God? and to whom shall He go up from us?"

21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, "The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you."

VII.] 1 And the men of Kirjath-jearim[n] came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

A.M. 4329. B.C. 1112 [238
KIRJATH JEARIM.
[City of forests, Jos. ix. 17; Ju. xviii. 12; and a place of strength—formerly Baalah, Jos. xv. 9, 10; 1 Chr. xiii. 5, 6—or Baale of Judah, 2 Sa. vi. 2—Kirjath-baal, Jos. xv. 60, and xviii. 14—Kirjath, Jos. xviii. 28. It was situated on the declivity of Mt. Jearim, near the common borders of Judah, Dan, and Benjamin, close upon the Philistines' territory, and is now called *Kuryet-el-Enab*.]

The Judgeship of Samuel.

2 AND it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty[ρ] years: and all the house of Israel lamented[σ] after the LORD.

3 And Samuel spake unto all the house of Israel, saying, "If ye do return[ο] unto the LORD with all your hearts, *then* put[ρ] away the strange gods and Ashtaroth[q] from among you, and prepare[r] your hearts unto the LORD, and serve[s] Him only: and He will deliver you out of the hand of the Philistines."

4 Then the children of Israel did put away Baalim[t] and Ashtaroth, and served the LORD only.

5 And Samuel said, "Gather all Israel to Mizpeh,[u] and I will pray for you unto the LORD."

6 And they gathered together to Mizpeh, and drew water,[τ] and poured *it* out before the LORD, and fasted[υ] on that day, and said there, "We have sinned[w] against the LORD."

And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went[υ] up against Israel.

And when the children of Israel heard *it*, they were afraid of the Philistines. 8 And the children of Israel said unto Samuel, "Cease[φ] not to cry unto the LORD our God for us,[x] that He will save us out of the hand of the Philistines."

9 And Samuel took a sucking lamb,[χ] and offered *it for* a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard[ψ] him. 10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered[y] with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out

k Ve. 4.

μ *(It was formerly called Eben Gedolah, or the great stone; but upon occasion of the calamities following in the next verse, it went ever after by the name of Eben-Abel, or the stone of lamentation.* Pyle.)

ν Or, *great stone.*

l Ex. 19, 21. Nu. 4, 19, 20.

ξ *(Le Clerc renders, "He smote threescore and ten men out of 50000" Israelites who had assembled. Five MSS., cited by Kennicott, Houbigant, and Breithaupt, read 70 men. Josephus,* Ant. vi. 1, 4, *has the same number. The Syr. and Arab. versions have* 5070. *Bochart,* 70 *persons*—viz., 50 *out of* 1000.—*Of* 1400 *who deserved punishment He smote only* 70, *or the twentieth part: with this Patrick agrees. Many think* 50000 *originally a marginal gloss.)*

m 2 Sa. 6, 19. Mal. 3, 2.

n Ch. 6, 21. Ps. 132, 6.

ρ *(It continued forty-six years in all, but it was twenty years before the Israelites could be brought by Samuel to pay any attention to it.)*

σ *("Pursued the LORD with lamentations."* Maurer. *Others, "assembled together to the LORD.")*

ο De. 30, 2—10. 1 Ki. 8, 48. Is. 55, 7. Ho. 6, 1. Joel 2, 12.

p Ge. 35, 2. Jos. 24, 14, 23.

q Ju. 2, 13.

r 2 Chr 30, 19. Job 11, 13, 14.

s De. 6, 13; 10, 20, and 13, 4. Mat. 4, 10. Lu. 4, 8.

t Ju. 2, 11.

u Ju. 20, 1.

τ *(Washing themselves from their idols in token of repentance, and spending the day in solemn humiliation, prayer, and fasting.)*

v Ne. 9, 1, 2. Da. 9, 3—5. Joel 2, 12.

w Ju. 10, 10. 1 Ki. 8, 47. Ps. 106, 6.

υ *(With an army, this general rendezvous giving umbrage to the Philistines.)*

φ Heb., *be not silent from us from crying.*

x Is. 37, 4.

χ *(Lambs eight days old might be sacrificed.* Ex. 22, 30. *That Samuel, who, though a Levite, was not a priest, offered sacrifice and built altars, is to be accounted for thro' his acting thus by the extraordinary command of the Lord.)*

ψ Or, *answered.*

y Jos. 10, 10. Ju 4, 15, and 5, 20. Ch. 2, 10. 2 Sa. 22, 14, 15.

of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.[ω]

12 Then Samuel took a stone,[z] and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer,[a] saying, "Hitherto hath the LORD helped us."

13 So the Philistines were subdued,[a] and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.[β]

15 And Samuel judged[b] Israel all the days of his life. 16 And he went from year to year in circuit[γ] to Beth-el, and Gilgal, and Mizpeh,[δ] and judged Israel in all those places. 17 And his return *was* to Ramah;[c] for there *was* his house; and there he judged Israel; and there[ε] he built an altar[d] unto the LORD.

VIII.

A.M. 4342. B.C. 1099. RAMAH. [239

[Probably the same place as Ramathaim-zophim, ch. i. 1. Samuel dwelt here, ch. vii. 17; viii. 4; xv. 34, and xvi. 13. It may be the Ramathem of 1 Mac. xi. 34.)

The Israelites ask a king.

AND it came to pass, when Samuel was old, that he made[e] his sons[f] judges over Israel.

2 Now the name of his firstborn was Joel;[ζ] and the name of his second Abiah: *they were* judges in Beer-sheba.[η]

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.[g]

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, 5 and said unto him, "Behold, thou art old, and thy sons walk not in thy ways: now make[h] us a king[ι] to judge us like all the nations."

6 But the thing displeased[κ] Samuel, when they said, "Give us a king to judge[λ] us."

And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee,[i] but they have rejected Me,[j] that I[μ] should not reign over them.[ν] 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee. 9 Now therefore hearken unto[ξ] their voice: howbeit[ο] yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

10 And Samuel told all the words of the LORD unto the people that asked of him a king. 11 And he said "This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. 12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 13 And he will take your daughters *to be* confectionaries, and *to be* cooks,[π] and *to be* bakers. 14 And he will take[ρ] your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers,[σ] and to his servants. 16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put

ω *(In Judah, on the borders of Dan.)*

z Ge. 28, 18; 31, 45, and 35, 14. Jos. 4, 9, and 24, 26.

a That is, *The stone of help.* Ch. 4, 1.

a Jn. 13, 1.

β *(The defeat of the Philistines made the Canaanites perfectly submissive.)*

b Ve. 6. Ch. 12. 11. Jn. 2, 16.

γ Heb., *and he circuited.*

δ *(Most probably chosen, as Winer suggests, because they were the old scenes of worship, and therefore fitted to recall the people to a consideration of their covenant engagement with the Lord.)*

c Ch. 8, 4.

ε *(Shiloh was desolate, and Kirjath-jearim was not suited for the public gathering of the people.* Knobel.)

d Jn. 21, 4.

e De. 16, 18. 2 Chr. 19, 5.

f Comp. Jn. 10, 4. and 12, 14, with Jn. 5, 10.

ζ *Vashni.* 1 Chr. 6, 28. (Or, *Vasnei, and the second.)*

η (That is, *on the southern confines, while their father took charge of the middle & northern regions.)*

g Ex. 18, 21. De. 16, 19. Ps. 15, 5. Je. 22, 15—17. 1 Ti. 3, 10, and 6, 10.

h Ve. 19, 20. De. 17, 14. Ho. 13, 10. Ac. 13, 21.

ι *(The possibility of this change was provided for, just as various things in the structure of the human frame, & in the state of external nature, were originally so formed as to come into operation under certain circumstances, either as occasions of suffering, or as consequences of the fall.)* De. 17, 14—20.

κ Heb., *was evil in the eyes of Samuel.*

λ *(Although they knew that he was the ruler whom God had appointed and approved.)*

i See Ex. 16, 8.

j Ch. 10, 19, and 12, 17, 19. Ho. 13, 10, 11.

μ *(They are insensible to the great honour they enjoy above all mankind, in being under the peculiar government of God.)*

ν *(The danger by Nahash, ch. 12, 12, was a warrantable reason for the Israelites asking deliverance; but their object in asking a king was that, by his means, they might for ever avert the chastisements of their heavenly King.* Lu. 19, 14. 27.)

ξ Or, *obey.*

ο Or, *notwithstanding, when thou hast solemnly protested against them, then thou shalt shew, &c.*

π *(Abu Moslem is said to have had 1000 cooks.)*

k 1 Ki 21. 7. See Eze. 46, 18.

ρ Heb., *eunuchs.* Ge 37, 36.

them to his work.[τ] 17 He will take the tenth of your sheep: and ye shall be his servants. 18 And ye shall cry[υ] out in that day because of your king which ye shall have chosen you; and the LORD will not hear[l] you in that day."[φ]

19 Nevertheless the people refused to obey the voice of Samuel; and they said, "Nay: but we will have a king over us; 20 that we also may be like all the nations;[χ] and that our king may judge us, and go out before us, and fight our battles."

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, "Hearken[m] unto their voice, and make them a king."

And Samuel said unto the men of Israel, "Go ye every man unto his city."

IX.] A.M. 4342. B.C. 1099. RAMAH. [240

[The land of Zuph denotes the territory belonging to the Zuphites, to whom Samuel belonged.]

Samuel reveals to Saul the Divine purpose respecting him.

NOW there was a man of Benjamin, whose name *was* Kish,[n] the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,[ψ] a mighty man of power.[ω] 2 And he had a son, whose name *was* Saul, a choice young man, and a goodly:[α] and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher[ο] than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, "Take now one of the servants with thee, and arise, go seek the asses."[β]

4 And he passed through mount Ephraim, and passed through the land of Shalisha,[p] but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.[γ] 5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, "Come, and let us return; lest my father leave *caring* for the asses, and take thought for us."

6 And he said unto him, "Behold now, *there is* in this city a man[q] of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go."

7 Then said Saul to his servant, "But,[δ] behold, *if* we go, what shall we bring the man?[j] for the bread is spent[ε] in our vessels, and *there is* not a present[ζ] to bring to the man of God: what have we?"[η]

8 And the servant answered Saul again, and said, "Behold, I have[θ] here at hand the fourth part of a shekel of silver:[ι] *that* will I give to the man of God, to tell us our way." 9 (Beforetime in Israel, when a man went to enquire[r] of God, thus he spake, "Come and let us go to the seer:" for *he that is* now *called* a Prophet was beforetime called a Seer.[κ])

10 Then said Saul to his servant, "Well said;[λ] come, let us go."

So they went unto the city where the man of God *was*.

11 *And* as they went up the hill[μ] to the city, they found young maidens going out to draw[s] water, and said unto them, "Is the seer here?"

12 And they answered them, and said, "He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is*[t] a sacrifice[ν] of the people to-day in the high place:[u] 13 as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless[ξ] the sacrifice; *and* afterwards

τ *(No other king was possible, because they were fit for no other. "As the people regarded the king, so," says an ancient writer, "would he regard himself.")*

υ *(And lament the difference between the blessing of having God to provide judges & governors as your exigencies require, and an unlimited and arbitrary administration as that to which the heathen nations are subject.)*

l Pr. 1, 25, 26. Is. 1, 15. Mi. 3, 4.

φ *(These conditions of regal power, so familiar to the Eastern mind, but then unknown to the Israelites, prove that they, as a people, had enjoyed great natural & social rights.)*

χ *(Denying one of the purposes for which God raised them up,* viz., *that* they *might be a model for other nations.)*

m Ve. 7. Hos. 13, 11.

n Ch. 14, 51. 1 Chr. 8, 33, and 9, 39.

ψ Or, *the son of a man of Jemini.*

ω Or, *substance.*

α *(A robust and handsome young man.* Maurer.)

ο Ch. 10, 23.

β *(In Judæa asses formed a considerable part of their substance; the greatest persons rode upon asses till the time of Solomon.)*

p 2 Ki. 4, 42.

γ *(They searched all the mountainous country of Ephraim. "They appear then," says Van de Velde, "to have turned southwards, probably through the grassy hills between Shiloh and the vale of Judah.")*

q De. 33, 1. 1 Ki. 13, 1.

δ *(The ignorance of Saul as to the residence, office, and person of Samuel is very surprising.)*

j Ju. 6, 18, and 13, 17. 1 Ki. 14, 3. 2 Ki. 4, 42, and 8, 8.

ε Heb., *is gone out of, &c.*

ζ *(An ancient custom, and still observed, it being accounted, in the East, uncivil to make any visit without an offering in hand.)*

η Heb., is *with us.*

θ Heb., *there is found in my hand.*

ι *(About 7½d.)*

r Ge. 25, 22.

κ 2 Sa. 24, 11. 2 Ki. 17, 13. 1 Chr. 26, 28, and 29, 29. 2 Chr. 16, 7. Is. 30, 10. Am. 7, 12. *(The word* Nabi *(prophet) is used by Moses, and several times in this book; but at this particular time* Roëh *(seer) was the more usual word, and afterwards* Nabi *came into use again.)*

λ Heb., *Thy word* is *good.*

μ Heb., *in the ascent of the city.*

s Ge. 24, 11.

t Ge. 31, 54. Ch. 16, 2.

ν Or, *feast.*

u 1 Ki. 3, 2.

ξ *(The first recorded example of a custom universal among the Jews.)*

they eat that be bidden.[o] Now therefore get you up; for about this time[π] ye shall find him."

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 Now the LORD had told[ρ] Samuel in his ear a day before Saul came, saying, 16 "To-morrow about this time I will send thee a man[υ] out of the land of Benjamin, and thou shalt anoint[ω] him *to be* captain over My people Israel, that he may save My people out of the hand of the Philistines: for I have looked[χ] upon My people, because their cry is come unto Me."

17 And when Samuel saw Saul, the LORD said unto him, "Behold the man whom I spake to thee of! this same shall reign[σ] over My people."

18 Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house *is*."

19 And Samuel answered Saul, and said, "I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart. 20 And as for thine asses[y] that were lost three days ago,[τ] set not thy mind on them; for they are found. And on whom *is* all the desire[ζ] of Israel? *Is it* not on thee and on all thy father's house?"[υ]

21 And Saul answered and said, "*Am* not I a Benjamite,[φ] of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so[χ] to me?"

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place[ψ] among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, "Bring the portion which I gave thee, of which I said unto thee, Set it by thee."

24 And the cook took up the shoulder,[α] and *that* which *was* upon[ω] it, and set *it* before Saul.

And *Samuel* said, "Behold that which is left![α] set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people."

So Saul did eat with Samuel that day.

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Samuel anoints Saul as the future king of Israel.

25 AND when they were come down from the high place into the city, *Samuel* communed with Saul upon the top[β] of the house.[b]

26 And they arose early: and it came to pass about the spring[γ] of the day, that Samuel called Saul to the top of the house, saying, "Up,[δ] that I may send thee away."

And Saul arose, and they went out both of them, he and Samuel, abroad. 27 *And* as they were going down to the end of the city, Samuel said to Saul, "Bid the servant pass on before us, (and he passed on,) but stand thou still a while,[ε] that I may shew thee the word of God."

X. 1 Then Samuel took a vial of oil,[ζ] and poured *it* upon his head, and kissed[η] him, and said, "*Is it* not because the LORD hath anointed thee *to be* captain[ε] over His inheritance? 2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre[d] in the border of Benjamin at Zelzah;[θ] and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care[ι] of the asses, and sorroweth for you, saying, What shall I do for my son? 3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor,[κ] and there shall meet thee three men going

o *(Samuel, expecting Saul, had, at his own expense, provided more offerings, and had invited the principal people of the place to partake of them.* Ve. 22, 23.)

π Heb., *to-day.*

ρ Heb., *revealed the ear of Samuel.* Ch. 20, 2.

υ Ch. 15, 1. Ac. 13, 21.

ω Ch. 10, 1.

χ Ex. 2, 25, and 3, 7, 9.

σ Heb., *restrain in. (Rule them with an absolute uncontrolable power, sternly and rigidly, after the manner of the Eastern monarchs. A punishment for throwing off the kind and gentle government of God.* Patrick.)

y Ve. 3.

τ Heb., *to-day three days.*

ζ Ch. 8, 5, 19, and 12, 13.

υ *(All Israel desire a king, and there is none fitter to be one than thyself; whose family God is resolved to advance.)*

φ *(The smallness of the tribe forbids its aspiring to the supremacy, and my family is inconsiderable in it.* Ch. 15, 17. Ju. 20, 46. Ps. 68, 27.)

χ Heb., *according to this word?*

ψ *(Convinced Saul that he was in earnest, and made the guests witnesses of the great respect he paid him.)*

α The right shoulder shall ye give unto the priest.....Le. 7, 32. Eze. 24, 4.

ω *(A shoulder of lamb, well roasted and covered with butter and milk, is in the East a great delicacy.)*

α Or, *reserved. (On purpose for thee—thy royal portion. We find in Homer honoured guests distinguished by serving to them special portions.)*

β *(For privacy—more unreserved conversation.* Ac. 10, 9.)

b De. 22, 8. 2 Sa. 11, 2.

γ *(Dawn, or beginning.)*

δ *(Passing probably from the flat roof to the street without going through the house.* Comp. Mat. 24, 17.)

ε Heb., *to-day.*

ζ Ch. 9, 16, and 16, 13. 2 Ki. 9, 3, 6. *(A prophetic symbol that he should eventually govern the kingdom.)*

η *(Not out of homage, but from affectionate regard.)*

ε Ac. 13, 21.

d Ge. 35, 19, 20, and 48, 7.

θ *(Perhaps the Zelah of Jos. 18, 28, and 2 Sa. 21, 14. On the face of a hill to the west of Rachel's tomb, stands a large and pleasant-looking village called Beit-jalah.* Scottish Dep.)

ι Heb., *the business.*

κ *(Van de Velde thinks that this plain lay at the foot of the Mt. of Olives, called at this day by the Arabs Jebel-et-Tûr.)*

up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: [4]and they will salute[λ] thee, and give thee two *loaves* of bread; which thou shalt receive of their hands. [5]After that thou shalt come to the hill[μ] of God, where *is* the garrison[ε] of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets[ν] coming down from the high[f] place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:[ξ] [6]and the Spirit[g] of the LORD will come upon thee, and thou[ο] shalt prophesy with them, and shalt be turned into another man. [7]And let it be,[π] when these signs are come unto thee, *that* thou do as occasion serve thee;[ρ] for God[h] is with thee. [8]And thou shalt go down before me to Gilgal;[i] and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till[k] I come to thee, and shew thee what thou shalt do.

[9]And it was *so*, that when he had turned his back[σ] to go from Samuel, God gave[τ] him another heart: and all those signs came to pass that day. [10]And when they[υ] came thither to the hill,[l] behold, a company[m] of prophets met him; and the Spirit[φ] of God came upon him, and he prophesied among them.

[11]And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one[χ] to another, "What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?"[n] [12]And one of the same place[ψ] answered and said, "But who[ω] *is* their father?"

Therefore it became a proverb, "*Is* Saul also among the prophets?"

[13]And when he had made an end of prophesying, he came to the high place.

[14]And Saul's uncle said unto him and to his servant, "Whither went ye?"

And he said, "To seek the asses: and when we saw that *they were* no where, we came to Samuel."

[15]And Saul's uncle said, "Tell me, I pray thee, what Samuel said unto you."

[16]And Saul said unto his uncle, "He told us plainly that the asses were found."

But of the matter of the kingdom, whereof Samuel spake, he told him not.[α]

[17]And Samuel called the people together unto[o] the LORD to Mizpeh; [18]and said unto the children of Israel, "Thus saith[p] the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you: [19]and ye have this day rejected[q] your God, who Himself saved[β] you out of all your adversities and your tribulations; and ye have said unto Him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands."

[20]And when Samuel had caused[γ] all the tribes of Israel to come near, the tribe of Benjamin was taken.

[21]When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. [22]Therefore they enquired[r] of the LORD further, if the man should yet come thither. And the LORD answered, "Behold, he hath hid himself among the stuff."[δ]

[23]And they ran and fetched him thence: and when he stood among the people, he was higher[s] than any of the people from his shoulders and upward.

λ Heb., *ask thee of peace*, as Ju. 18, 15.

μ *(Geba* or *Gaba*, Jos. 18, 24, and 21, 17. Ch. 13, 3, 4, 23, and 14, 1, 4, 5.)

ε Ch. 13, 3.

ν *(Persons belonging to one of the schools of the prophets, probably instituted by Samuel.)*

f Ch. 9, 12.

ξ Ex. 15, 20. 2 Ki. 3, 15. 1 Co. 14, 1. *("They shall sing sacred songs."* Maurer. *Accompanying their hymns with music was one of the duties of the scholars of the prophets.)*

g Nu. 11, 25. Ch. 16, 13.

ο Ve. 10. Ch. 19, 23. *(Saul had not been prepared for his position as the sons of kings are; but though experience fails him as a guide, the Spirit of God could supply the heavenly drink which should temper the intoxicating draught of kingly power.* Evans.)

π Heb., *it shall come to pass that when these signs, &c.*

ρ Heb., *do for thee as thine hand shall find*, Ju. 9, 33.

h Ju. 6, 12.

i Ch. 11, 14, 15, and 13, 4.

k Ch. 13, 8.

σ Heb., *shoulder.*

τ Heb., *turned.*

υ (That is, *Saul and his servant.)*

l Ve. 5.

m Ch. 19, 20.

φ Ve. 6. *(This, in an emphatic manner, told Saul that He who had called him to the office of His vicegerent could enable him worthily to fill it.)*

χ Heb., *a man to his neighbour.*

n Ch. 19, 24. Mat. 13, 54. Jno. 7, 15. Ac. 4, 13.

ψ Heb., *from thence.*

ω *(Sept., "his* (i.e., *Saul's) father?" which Dathe prefers. Alex. adds, "is not Kis?" Maurer thinks, "What father,* i.e., *leader and master, have these prophets, that Saul, though unworthy, is received into their society?" Bishop Patrick understands "father" to mean master or teacher, and that the sense is, Who is it that made prophets? not men, nor education, but God, who taught the sons (disciples) of the prophets by His Spirit, which He could bestow when He pleased.)*

α *(This shews that Saul was quite capable of prudence and self-control.)*

o Ju. 11, 11, and 20, 1. Ch. 11, 15.

p Ju. 6, 8, 9.

q Ch. 8, 7, 19, and 12, 12. Is. 53, 3.

β *(By raising up judges, who never failed to conquer your enemies.)*

γ Jos. 7, 14. *(Samuel took this course not only to prevent all dispute, but to strengthen Saul's authority over the people, as a king Divinely appointed.)*

r Ch. 23, 2, 4, 10, 11.

δ *(The carriages;* i.e., *luggage or boggage.)*

s Ch. 9, 2.

21 And Samuel said to all the people, "See ye him whom the LORD hath chosen,[t] that *there is* none like him among all the people?"[ε]

And all the people shouted, and said, "God save the king."[ζ]

25 Then Samuel told the people the manner[η] of the kingdom, and wrote *it* in a book, and laid[ς] *it* up before the LORD. And Samuel sent all the people away, every man to his house.

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[A city of Benjamin, the "Gabath of Saul" of Josephus. JABESH, a town beyond the Jordan, in the land of Gilead, according to Eusebius and Jerome, six miles from Pella. Dr. Robinson considers the ruins ed-Deir, at the top of Wady Yâbis, as its site.]

Saul is acknowledged king.

26 AND Saul also went home to Gibeah;[υ] and there went with him a band of men, whose hearts God had touched.[θ]

27 But the children of Belial said, "How shall this man save us?" And they despised him, and brought him no presents.[υ] But he held his peace.[ι]

XI.] 1 Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, "Make a covenant[ϖ] with us, and we will serve thee."[κ]

2 And Nahash the Ammonite answered them, "On this *condition* will I make *a covenant* with you, that I may thrust out all your right[λ] eyes, and lay it *for* a reproach[χ] upon all Israel."

3 And the elders of Jabesh said unto him, "Give us seven days' respite,[μ] that we may send messengers unto all the coasts of Israel: and, then, if *there be* no man to save us, we will come out to thee."

4 Then came the messengers to Gibeah[ψ] of Saul, and told the tidings in the ears of the people:[ν] and all the people lifted up their voices, and wept.[ε]

5 And, behold, Saul came after the herd out of the field; and Saul said, "What *aileth* the people that they weep?"

And they told him the tidings of the men of Jabesh.

6 And the Spirit[α] of God came upon Saul when he heard those tidings, and his anger was kindled greatly. 7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, "Whosoever cometh[β] not forth after Saul and after Samuel,[ο] so shall it be done unto his oxen."[π]

And the fear of the LORD fell on the people, and they came out with one consent.[ρ]

8 And when he numbered them in Bezek,[σ] the children of Israel[ε] were three hundred thousand, and the men of Judah thirty thousand. 9 And they said unto the messengers that came, "Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help."[τ]

And the messengers came and shewed *it* to the men of Jabesh; and they were glad. 10 Therefore the men of Jabesh said, "To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you."[υ]

11 And it was *so* on the morrow, that Saul[δ] put the people in three[ε] companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people[φ] said unto Samuel, "Who *is* he that said,[φ] Shall Saul reign over us? bring the men, that we may put them to death."[γ]

13 And Saul said, "There shall not[η] a man be put to death this day: for to-day the LORD hath wrought salvation[ι] in Israel."—14 Then said Samuel

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t 2 Sa. 21, 6.

ε *(Of so princely a person and majestic aspect.)*

ζ Heb., *Let the king live.* 1 Ki. 1, 25. 2 Ki. 11, 12.

η Ch. 8, 11. *(Doubtless with reference to what had been written by Moses,* Deut. xvi. and xvii.)

ς (Comp. Nu. 17, 7. *Samuel in this matter took Moses for his model. The document was thus "laid up before the Lord," that He might be, as it were, a witness for or against the fulfilment of the conditions.)*

υ Ju. 20, 14. Ch. 11, 4.

θ *(Inclined to follow him as his guard.)*

υ 2 Sa. 8, 2. 1 Ki. 4, 21, and 10, 25. 2 Chr. 17, 5. Ps. 72, 10. Mat. 2, 11.

ι Or, *he was as though he had been deaf. (His government not being yet sufficiently established to warrant any other course. Saul, in the beginning of his reign, exhibited both wisdom and moderation.)*

ϖ Ge. 26, 28. Ex. 23, 32. 1 Ki. 20, 34. Job 41, 4. Eze. 17, 13.

κ *(As thy subjects.)*

λ *(Thus incapacitating them for war, for the left eye was covered by the shield.)*

χ Ge. 34, 14. Ch. 17, 26.

μ Heb., *Forbear us. (We will surrender if not relieved in seven days.)*

ψ Ch. 10, 26, and 15, 34. 2 Sa. 21, 6.

ν Ju. 2, 4, and 21, 2.

ε *(They do not appear to have applied to Saul, but he, from a divine impulse, saw that the time had come for shewing that he was qualified to work their deliverance.)*

α Ju. 3, 10; 6, 34; 11, 29; 13, 25; & 14, 6. Ch. 10, 10, and 16, 13.

β Ju. 5, 23, and 21, 5, 8, 10.

ο *(Saul adds the name of Samuel to his first proclamation to give it more weight.)*

π Ju. 19, 29. *(A spirited and vigorous mode of persuasion, but altogether different from the proceedings of the judges.)*

ρ Heb., *as one man.* Ju. 20, 1. *(The terrible threat supplied the lack of public spirit.)*

σ *(Eusebius and Jerome mention two towns of this name close together, seventeen miles from Shechem, on the road to Bethshan.)*

ε 2 Sa. 24, 9.

τ Or, *deliverance.*

υ *(According to the laws of war in all times, deluding him with deceitful words.* See 2 Ki 6, 18, 19.)

δ Ch. 31, 11.

ε Ju. 7, 16.

φ *(They saw in Saul's patriotism, his promptitude of action, his precautions to ensure success, and his courage, all the elements of a good commander.)*

φ Ch. 10, 27.

γ Lu. 19, 27.

η 2 Sa. 19, 22.

ι Ex. 14, 13, 30. Ch. 19, 5.

to the people, "Come, and let us go to Gilgal, and renew the kingdom there."

15 And all the people went to Gilgal; and there they made[x] Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

XII.] A.M. 4343. B.C. 1098. GILGAL. [243

[The Gilgal of the Books of Joshua and of Judges. According to Eusebius, fifty furlongs from the Jordan, and ten from Jericho.]

Samuel reproves the people.

AND Samuel said unto all Israel,[ψ] "Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walketh[k] before you: and I am old and gray-headed;[ω] and, behold, my sons[α] *are* with you: and I have walked before you from my childhood unto this day. 3 Behold, here I *am:* witness[β] against me before the LORD, and before His anointed: [l] whose ox have I taken?[γ] or whose ass have I taken?[m] or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe[δ] to blind[ε] mine eyes therewith? and I will restore it you."

4 And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand."

5 And he said unto them, "The LORD *is* witness against you, and His anointed *is* witness this day, that ye have not found ought[η] in my hand."

And they answered, "*He is* witness."

6 And Samuel said unto the people, "*It is* the LORD that advanced[ζ] Moses and Aaron, and that brought your fathers up out of the land of Egypt. 7 Now therefore stand still,[ο] that I may reason[η] with you before the LORD of all the righteous[θ] acts of the LORD, which He did to[ι] you and to your fathers. 8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. 9 And when they forgat[p] the LORD their God, He sold them into the hand of Sisera,[q] captain of the host of Hazor, and into the hand of the Philistines,[r] and into the hand of the king of Moab,[s] and they fought against them. 10 And they cried unto the LORD, and said, We have sinned,[t] because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve Thee. 11 And the LORD[u] sent Jerubbaal, and Bedan,[κ] and Jephthah, and Samuel,[λ] and delivered you out of the hand of your enemies on every side, and ye dwelled safe. 12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay;[μ] but a king shall reign over us: when the LORD your God *was* your king. 13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you. 14 If ye will fear[ν] the LORD, and serve Him, and obey His voice, and not rebel against the commandment[ν] of the LORD, then shall both ye and also the king that reigneth over you continue[ξ] following the LORD your God: 15 but if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers. 16 Now therefore stand and see this great thing, which the LORD will do before your eyes. 17 *Is it* not wheat harvest to-day? I will call unto the LORD, and He shall send thunder and rain;[ο] that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king."

χ *(The Septuagint and Josephus say that Samuel anointed him, but the Targum very well expresses the meaning, "They made Saul to reign," i.e., would not let him lead any longer a private life, but prayed him to take the government, and promised him submission.)*

ψ *(In the presence of Saul.* See ve. 3, 5.)

k Nu. 27, 17. Ch. 8, 20.

ω *(And therefore very willing to be discharged from the government of you.)*

α *(Reduced also to the state of private persons, being the king's subjects no less than you.)*

β *(The expressions in this passage are for the most part taken from the Pentateuch; an evidence that the books of Moses were well known at the time.)*

l Ve. 5. Ch. 10, 1, and 24, 6. 2 Sa. 1, 14, 16.

γ *(Desires them to testify if he had ruled them after the manner of the Eastern despotisms, the government under which they had chosen to put themselves.)*

m Nu. 16, 15. Ac. 20, 33. 1 Th. 2, 5.

δ Heb., *ransom.*

ε Or, *that I should hide mine eyes at him.* De. 16, 19.

η Jno. 18, 38. Ac. 23, 9, & 24, 16, 20.

ζ Or, *made.*

ο Is. 1, 18, and 5, 3, 4. Mi. 6, 2, 3.

η *(Represent to you the great benefits you have received from God and your ingratitude to Him.)*

θ Heb., *righteousnesses;* or, *benefits.*

ι Heb., *with.*

p Ju. 3, 7.

q Ju. 4, 2.

r Ju. 10, 7, and 13, 1.

s Ju. 3, 12.

t Ju. 10, 10.

u Ju. 8, 23. Ch. 8, 7, and 10, 19.

κ *(The Sept., Syr., and Arab. have "Barak." The Targum explains the word by* בַּרְדָּן *a son of Dan, a Danite, i.e., Samson. But Bedan may be an abbreviation for Abdon,* Ju. 12, 13, 14, עַבְדֹן *for* בְּדָן, *the letter* ע *being dropped, as is not uncommon in Phœnician proper names. See Gesenius,* Monum. Phœnic., pp. 174, 175. *Winer's* Realw., i., 145.)

λ *(The Sept., Syr., and Arab. read "Samson." This reading is also found in the Chald., and in some old MSS. of the Vulgate. It seems somewhat improbable, at first sight, that Samuel should mention himself; but the signal overthrow he gave the Philistines,* ch. 7, 9—13, *was fresh in their memory.)*

μ *(The word "Nay" seems to signify that Samuel told them that God would be with them to deliver them, or that he offered himself to be their leader under God; but they refused his offer, and continued to demand a king.* Patrick.)

ν Jos. 24, 14. Ps. 81, 13, 14.

ν Heb., *mouth.*

ξ Heb., *be after.*

ο *("Never," says Jahn, "from the middle of April to the middle of September is there either rain or thunder."* Pr. 26, 1.)

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, "Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king."

20 And Samuel said unto the people, "Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; 21 and turn[x] ye not aside: for *then should ye go* after vain[y] *things*, which cannot profit nor deliver; for they *are* vain. 22 For the LORD will not forsake His people for His great Name's[z] sake: because it hath pleased the LORD to make you His people. 23 Moreover as for me, God forbid that I should sin against the LORD in ceasing[v] to pray[a] for you: but I will teach you the good and the right way:[b] 24 only fear the LORD, and serve Him in truth with all your heart: for consider[d] how great[ϕ] *things* He hath done for you. 25 But if ye shall still do wickedly, ye shall be consumed,[e] both ye and your king."[f]

XIII.] A.M. 4344. B.C. 1097. MICHMASH. [244

[A town of Benjamin; Ezr. ii. 27; Ne. xi. 31. According to Eusebius, nine miles N. by E. of Jerusalem. It appears to have been a strong and important position. It is called "The Passage" ve. 23, and "The Passages" ch. xiv. 4; Is. x. 29; Je. xxii. 20. It occurs also in 1 Mac. ix. 73. It is now called *Mûkhmâs*. Dr. Robinson found two hills of a spherical form with steep rocky sides, one on the side towards Jeba (Geba), the other towards *Mûkhmâs*. The pass itself leads between high perpendicular precipices, which continue a long way.]

Saul's reign.

SAUL reigned one year;[χ] and when he had reigned[ψ] two years over Israel, 2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote[ω] the garrison of the Philistines that *was* in Geba,[α] and the Philistines heard *of it*.

And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear."

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination[β] with the Philistines. And the people were called together after Saul to Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand[γ] chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.[δ] 7 And *some of* the Hebrews[g] went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.[ε]

8 And he tarried seven days according to the set time that Samuel *had appointed*:[ζ] but Samuel came not to Gilgal; and the people were scattered from him. 9 And Saul said, "Bring hither a burnt-offering to me, and peace-offerings."

And he offered the burnt-offering. 10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute[η] him.

11 And Samuel said, "What hast thou done?"

And Saul said, "Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Phi-

x De. 11, 16.

y Je. 16, 19. Hab. 2, 18. 1 Co. 8, 4

z Jos. 7, 9 Ps. 106, 8. Je. 14, 21. Eze. 20, 9.

v Heb., *from ceasing.*

a Ac. 12, 5. Ro. 1, 9. Col. 1, 9. 2 Ti. 1, 3.

b 1 Ki. 8, 36. 2 Chr. 6, 27. Je. 6, 16.

c Ec. 12, 13.

d Is. 5, 12.

ϕ Heb., *what a great* thing, &c.

e De. 28, 36.

f *(Fulfilled, for)* they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary..... 2 Chr. 36, 16, 17.

χ Heb., *the son of one year in his reigning. (Maurer, De Wette, & others agree that some number is missing here. They translate thus:—"...Year (years) old was Saul when he became king, & he reigned twenty years over Israel." As Ishbosheth his fourth son was born in the first year of his reign 2 Sa. 2, 10, he must have been about forty.)*

ψ *(As the Jews often speak of years current as years complete, it may mean that Saul, in the second year of his reign, began to take upon him the royal state of a king. In accordance with this he first chose a standing guard, ve. 2.)*

ω *(Doubtless by Saul's orders and probably on his part without consultation of the Divine will.)*

α Or, *The hill.*

β Heb., *did stink.* Ge. 34, 30. Ex. 5, 21.

γ *(Bochart, Houbigant, Dathe, Clarke, & others, after the Syr. and Arabic versions, read 3,000. Thenius thinks that the ל, the numeral for 30, being by mistake repeated at the end of ישראל, gave rise to what is evidently an error. This would make the number 1,000, which is nearer the number possessed by Solomon and Shishak. 1 Ki. 10, 26. 2 Chr. 12, 3.)*

g Ju. 6, 2.

δ *(Houbigant, Dathe, Clarke, and others take this as referring to the people beyond the Jordan. At ch. 14, 21, it seems to mean renegade Israelites.)*

ε Heb., *trembled after him.*

ζ *(Rather perhaps, had predicted two years before, ch. 10, 8; or according to the time that Samuel was expected in his yearly circuits, ch. 7, 16. But on critical grounds the hiatus is rightly supplied by* had appointed.)

η Heb., *bless him.*

listines gathered themselves together at Michmash; [12] therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto[η] the LORD: I forced myself therefore, and offered a burnt-offering."[θ]

[13] And Samuel said to Saul, "Thou hast done foolishly:[ι] thou hast not kept the commandment[κ] of the LORD thy God, which He[h] commanded thee:[λ] for now would the LORD have established thy kingdom upon[μ] Israel for ever. [14] But now thy kingdom shall not continue: the LORD hath sought Him a man after His own heart,[ν] and the LORD hath commanded him *to be* captain over His people, because thou hast not kept *that* which the LORD commanded thee."

[15] And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.

And Saul numbered the people *that were* present[ο] with him, about six[i] hundred men.

[16] And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah[π] of Benjamin: but the Philistines encamped in Michmash.

[17] And the spoilers[ρ] came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah,[σ] unto the land of Shual:[τ] [18] and another company turned the way *to* Bethhoron: and another company turned *to* the way of the border that looketh to the valley of Zeboim[φ] toward the wilderness.

[19] Now there was no smith[χ] found throughout all the land of Israel: for the Philistines said, "Lest the Hebrews make *them* swords and spears:" [20] but all the Israelites went down to the Philistines,[ψ] to sharpen every man his share,[ω] and his coulter,[α] and his ax, and his mattock. [21] Yet they had a file[β] for the mattocks, and for the coulters, and for the forks,[γ] and for the axes, and to sharpen[δ] the goads. [22] So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

[23] And the garrison[ε] of the Philistines went out to the passage[ζ] of Michmash.

XIV. [A.M. 4344. B.C. 1097. GIBEAH. [Saul's birth-place and residence.] *Jonathan overcomes the Philistines.* [245

NOW it came to pass upon a day,[η] that Jonathan the son of Saul said unto the young man that bare his armour, "Come and let us go over to the Philistines' garrison, that *is* on the other side."

But he told not his father.[θ]

[2] And Saul tarried in the uttermost part of Gibeah under a[ι] pomegranate tree which *is* in Migron:[κ] and the people that *were* with him *were* about six hundred men; [3] and Ahiah,[λ] the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest[μ] in Shiloh, wearing an[ν] ephod.

And the people knew not that Jonathan was gone.

[4] And between the passages,[ο] by which Jonathan sought to go over unto the Philistines' garrison *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh. [5] The forefront[π] of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

[6] And Jonathan said to the young man that bare his armour, "Come, and let us go over unto the garrison of these uncircumcised: it may be

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η Heb., *intreated the face.*

θ *(In attempts at self-vindication, people sometimes argue, not so much to convince others, as to reason down the suggestions of their own conscience.)*

ι *(Not only in intruding into the office of the priest, nor generally in a rash impetuous disposition; but in a culpable disregard of the claims of God on his reverence, obedience, and love.)*

κ *(As recorded in* De. 17, 14–20.)

h Ch. 15, 11.

λ De. 17, 20.

μ *(Over.* Maurer.)

ν *(One who should obey the commandments of God.)*

ο Heb., *found.*

i Ch. 14, 2.

π Heb., *Geba.* Ve. 3.

ρ (That is, *bands of marauders.* Maurer.)

σ *(A town of Benjamin, five Roman miles east of Bethel.)*

τ *(In the tribe of Benjamin.)*

φ *(In the tribe of Benjamin.)*

χ *(The Etrusci made it a condition of peace with the Romans that they should use no iron except in husbandry.* Pliny's *Nat. Hist.*, 34, 14.)

ψ *(To their garrisons, or camps.)*

ω *(Thenius thinks a kind of spade.)*

α *(The plough-iron.)*

β Heb., *a file with mouths.*

γ *(Three-pronged forks for hay.)*

δ Heb., *to set.*

ε Or, *standing camp.*

ζ *(Now called Wady-et-Suweinit. Upon the heights, a mile or two to the south, stood Geba.)*

η Or, *there was a day.*

θ *(Josephus says that he went in the night.)*

ι (Lit., *the.* That is, *the well-known pomegranate tree.)*

κ *(North of Michmash. The word means "precipice." It perhaps commanded the pass through the valley. Drusius says it was not the name of a place, but it is mentioned* Is. 10, 28.)

λ Ch. 22, 9, 11, 20, called *Ahimelech. (Under charge of the ark which had been fetched from Gilgal,* (ch. 13, 6; ve. 18,) *or Kirjath-jearim.)*

μ *(According to the accents, the Vulgate, Syriac, and Arabic versions, Dathe and De Wette, these words belong to Eli, not, as the Sept. and Chald. assert, to Ahiah.)*

ν *("The" ephod including the breast-plate.)*

ο *("We turned," says Dr. Robinson, May* 10, 1852, *"now to Jebá, & again crossed the deep valley to Mûcknás, passing in it the two steep hills, the scene of Jonathan's adventure.")*

π Heb., *tooth.*

that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few."

7 And his armourbearer said unto him, "Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart."

8 Then said Jonathan, "Behold, we will pass over unto *these* men, and we will discover[ρ] ourselves unto them. 9 If they say thus unto us, Tarry[σ] until we come to you; then we will stand still in our place, and will not go up unto them. 10 But if they say thus, Come[τ] up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign[m] unto us."

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves."[υ]

12 And the men of the garrison answered Jonathan and his armourbearer, and said, "Come up to us, and we will shew you a thing."

And Jonathan said unto his armourbearer, "Come up after me: for the LORD hath delivered them into the hand of Israel."

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. 14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre[φ] of land, *which* a yoke *of oxen might plow*. 15 And there was trembling[ψ] in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.[ω]

16 And the watchmen[α] of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating[ο] down *one another*.

17 Then said Saul unto the people that *were* with him, "Number now, and see who is gone from us."

And when they had numbered, behold, Jonathan and his armourbearer *were* not *there*.

18 And Saul said unto Ahiah, "Bring hither the ark of God."

For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul talked[β] unto the priest, that the noise[β] that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, "Withdraw[γ] thine hand."

20 And Saul and all the people that *were* with him assembled[δ] themselves, and they came to the battle: and, behold, every man's sword was against his fellow,[ζ] *and there was* a very great discomfiture. 21 Moreover the Hebrews[ε] *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about,[ζ] even they also *turned* to be with the Israelites that *were* with Saul and Jonathan. 22 Likewise all the men of Israel which had hid[η] themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.[θ] 23 So the LORD saved[ι] Israel that day: and the battle passed over unto Beth-aven.[κ]

A.M. 4344. B.C. 1097. BETH-AVEN. [246
[A town of Benjamin, adjacent to Ai and Bethel, Jos. vii. 2, and xviii. 12.]
Saul's unadvised adjuration hindereth the victory.

24 AND the men of Israel were distressed that day: for Saul had adjured[κ] the people, saying, "Cursed *be* the man that eateth *any* food[λ] until evening, that I may be avenged on mine enemies."

So none of the people tasted *any* food.

25 And all *they of* the land came to a wood: and there was honey[ι] upon

ρ *(Uncover; make ourselves seen by them at break of day. He ascended by the hill Bozez, partly because the projections of the hill would conceal his movements.)*

σ Heb., *Be still.*

τ *(Taking us for deserters.)*

m Ge. 24, 14. Ju. 7, 11.

υ *(There are still caverns in these cliffs, especially a large one called Jaihah.)*

φ Or, *half a furrow of an acre of land. (Hallet suggests an alteration in the Hebrew here, which makes it agree with the Sept., "...slaughter...twenty men with darts and stones and flints of the field." This conjecture is adopted by Kennicott. But Gesenius suggests, "In about half the furrow of a yoke of land," i. e., a furrow drawn through the length of a yoke of land.)* Ju. 7, 21.

ψ 2 Ki. 7, 7. Job 18, 11. *(Because suddenly roused from sleep, and ignorant of the real number of their assailants; those who had seen them, and how they got there, were dead, & the rest would scarcely believe that they were but two; perhaps also there was an earthquake.)*

ω Heb., *a trembling of God.*

α *(From Saul's head-quarters at Geba the movements of the Philistines could be well seen. The watch there beheld the enemy slaying each other, and exhibiting all the marks of terror and confusion.)*

ο Ve. 20.

p Nu. 27, 21.

β Or, *tumult.*

γ *(Bade him desist; did not care to ask further, as the Philistines seemed to be routed.)*

δ Heb., *were cried together.*

q Ju. 7, 22. 2 Chr. 20, 23.

ε *(There were Hebrews with the Philistines as before, who had gone up along with them into the camp about; these now joined the Israelites, &c.* Maurer. *They had either voluntarily submitted to the Philistines, or had been taken captives by them, and enslaved. The Septuagint has "bondmen.")*

ζ *(The word "about," סָבִיב, denotes that the Philistines were mistrustful of these Hebrews, and had dispersed them about the camp.* Maurer.)

η *(Caves abound in the limestone rock which covers for the most part the whole of Palestine.* Ch. 13, 6.)

θ *(The Vulg. adds, "And there were with Saul about ten thousand men." The Sept. has, in the next verse, the same addition.)*

r Ex. 14, 30. Ps. 44, 6. 7. Ho. 1, 7.

κ Ch. 13, 5. *(Fleeing in the direction of their own country.)*

κ *(Charged or bound earnestly, whether by word or oath.* Jos. 6, 26.)

λ *(A most indiscreet act. "Meat and mass," says the Scottish proverb, "hinder no man.")*

ι Ex. 3, 8. Nu. 13, 27. Mat. 3, 4

the ground.[μ] 26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb,[ν] and put his hand to his mouth; and his eyes were enlightened.[ξ]

28 Then answered one of the people, and said, "Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day."—And the people were faint.[ο]

29 Then said Jonathan, "My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.[π] 30 How much more, if haply the people had eaten freely today of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?"[ρ]

31 And they smote the Philistines that day from Michmash to Aijalon:[σ] and the people were very faint. 32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did[τ] eat *them* with the blood.[τ]

33 Then they told Saul, saying, "Behold, the people sin against the LORD, in that they eat with the blood."[τ]

And he said, "Ye have transgressed:[υ] roll a great stone[φ] unto me this day."

34 And Saul said,[χ] "Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood."

And all the people brought every man his ox with him[ψ] that night, and slew *them* there.

35 And Saul built an altar[ω] unto the LORD: the same was the first[α] altar that he built unto the LORD.

36 And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them."

And they said, "Do whatsoever seemeth good unto thee."

Then said the priest, "Let us draw near hither unto God."[β]

37 And Saul asked counsel of God, "Shall I go down after the Philistines? wilt Thou deliver them into the hand of Israel?"

But He answered[ω] him not that day.

38 And Saul said, "Draw[υ] ye near hither, all the chief[γ] of the people: and know and see wherein this sin hath been this day. 39 For, *as* the LORD liveth,[w] which saveth Israel, though it be in Jonathan my son, he shall surely die."[δ]—But *there was* not a man among all the people *that* answered him. 40 Then said he unto all Israel, "Be ye on one side, and I and Jonathan my son will be on the other side."

And the people said unto Saul, "Do what seemeth good unto thee."

41 Therefore Saul said unto the LORD God of Israel, "Give a perfect *lot*."[ε]

And Saul and Jonathan were taken: but the people escaped.[ζ]

42 And Saul said, "Cast *lots* between me and Jonathan my son."

And Jonathan was taken.

43 Then Saul said to Jonathan, "Tell me what thou hast done."

And Jonathan told him, and said, "I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die."[η]

44 And Saul answered, "God do so and more also: for thou shalt surely die, Jonathan."[θ]

45 And the people said unto Saul, "Shall Jonathan die, who hath wrought this great salvation in Is-

μ *(Dr. Kitto thinks "it is clear that the honey was bee-honey," and that the honeycombs were both in the trees and on the ground.)*

ν *(Maurer says, "fruit of the honey, i.e., the fruit from which a wood-honey flows." De Wette, honeycomb.* Lit., *"redundance," or "overflowing of honey," the dropping of the honeycombs.)*

ξ *(Made bright,* i.e., *he was revived.* Maurer.).

ο Or, *weary.*

π *("The forests in the East," says Mr. Roberts, "literally flow with honey; large combs may be seen hanging in the trees, as you pass along, full of honey.")*

ρ *(If now the people had but eaten to-day of the spoil of their enemies, which they found! for now the slaughter of the Philistines has not been so great.* De Wette and Maurer.)

σ *(Near Gibeon,* Jos. 10, 12, *not far from Beth-shemesh and Timnah,* 2 Chr. 28, 18; *probably on one of the declivities of Mount Heres.* Ju. 1, 35.)

τ *(Began to eat; with the blood not duly drained; half roasted or half boiled, in their extreme hunger.)*

t Le. 3, 17; 7, 26; 17, 10, 11; and 19, 26. De. 12, 16, 23, 24.

υ Or, *dealt treacherously.*

φ *(For an altar,* see ve. 35.)

χ *(To his officers.)*

ψ Heb., *in his hand.*

ω Ch. 7, 17. *(In remembrance of the Divine mercy in this deliverance.)*

α Heb., *that altar he began to build unto the LORD.*

β *(Saul's want of recollection to seek advice from God is characteristic.)*

ω 2 Sa. 12, 5.

γ Heb., *corners.* Ju. 20, 2.

δ *("A mind surrounded with passions," says C. How, "is in as miserable a condition as a country (too weak to defend itself) seated in the midst of many powerful princes, continually contending for possession of it; sometimes it is surprised by one, sometimes by another, but is never long under the government of the same master; nor can it have the benefit to be governed by settled and regular laws, which will always be altered by every new intruder.")*

ε Or, *Shew the innocent.* Pr. 16, 33. *(Gesenius, "give the truth." Bishop Patrick says the word* lot *is not in the original, but only* perfect; i.e., *"declare who is innocent." So the word* give *sometimes signifies "to pronounce."* De. 13, 1, 2.)

ζ Heb., *went forth.*

η *(This shews a very great mind, that he neither knew what he had done, nor excused it by his ignorance, nor refused to die.* Patrick.)

θ *(Of an utterly ungoverned man like Saul, it is impossible to know anything certainly but his name, for, like a Proteus, he is continually transformed into some new monster.)*

rael? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day."[x]

So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.[ι]

47 So Saul took[κ] the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah,[λ] and against the Philistines: and whithersoever he turned himself, he vexed *them*. 48 And he gathered[μ] an host, and smote[ν] the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons[ξ] of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal: 50 and the name of Saul's wife[ο] *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner,[π] the son of Ner, Saul's uncle. 51 And Kish[ρ] *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took[σ] him unto him.

XV.] A.M. 4346. B.C. 1095. GILGAL. *Saul is rejected by God.* [247

SAMUEL also said unto Saul, "The LORD sent me to anoint[α] thee *to be* king over His people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember[β] *that* which Amalek did to Israel, how he laid *wait*[γ] for him in the way, when he came up from Egypt. 3 Now go and smite Amalek, and utterly destroy[δ] all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

4 And Saul gathered the people together, and numbered them in Telaim,[τ] two hundred thousand[υ] footmen, and ten thousand[φ] men of Judah. 5 And Saul came to a city of Amalek, and laid wait[χ] in the valley.

6 And Saul said unto the Kenites,[ψ] "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness[ω] to all the children of Israel, when they came up out of Egypt."

So the Kenites departed from among the Amalekites.

7 And Saul smote[ε] the Amalekites from Havilah[α] *until* thou comest to Shur,[β] that *is* over against Egypt. 8 And he took Agag the king of the Amalekites alive,[d] and utterly[e] destroyed all the people with the edge of the sword. 9 But Saul and the people spared[ζ] Agag, and the best of the sheep, and of the oxen, and of the fatlings,[γ] and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 Then came the word of the LORD unto Samuel, saying, 11 "It repenteth Me that I have set up Saul *to be* king: for he is turned back from following Me, and hath not performed My commandments."

And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, "Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal."

13 And Samuel came to Saul: and

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x 2 Sa. 14, 14. 1 Ki. 1, 52. Lu. 21, 18

ι *(At this time the Reubenites and Gadites)*....were helped against the Hagarites... 1 Chr. 5, 18.

κ *(After this great victory he exercised more publicly and authoritatively the royal power.)*

λ *(An extensive kingdom of Syria, on the N.E. of the land of Canaan, extending from the Euphrates westward, probably as far N. as to Aleppo.* 2 Sa. 10, 6.)

μ Or, *wrought mightily.*

ν *(Described at large in* ch. 15, 3—7.)

ξ Ch. 31, 2. 1 Chr. 8, 33. *(Ishbosheth, being an infant, is not mentioned here.)*

ο *(Saul was not wanting in the affections which, as the fire of the soul, might have served it for beneficial purposes; but which, carelessly neglected and foolishly employed, not given to God, broke into unruly flames, to his utter ruin and destruction.)*

π Heb., *Abiner.*

ρ Ch. 9, 1. 1 Chr. 8, 33.

σ Ch. 8, 11.

α Ch. 9, 16.

β *(Present delay of punishment affords no presumption of final impunity.* Ecc. 8, 11.)

γ (Lit., "*he set (himself) in the way,*" i.e., *against him.)*

δ Le. 27, 28, 29. Jos. 6, 17, 21.

τ *(A city of Judah, on the frontiers of Idom. According to Kimchi & others, the same as Telem,* Jos. 15, 24.)

υ *(The different MSS. of the Sept. differ here. The* Codex Vat. *has,* τετρακοσίας χιλιάδας; Cod. Alex., δέκα χιλιάδας; *and the* Aldine *and* Complut. *editions* διακοσίας χιλιάδας; *while Josephus has,* τεσσαράκοντα μυριάδας.)

φ *(So the* Complut. *The* Aldine, Vat., *and* Alex., 30,000. *Josephus,* 30,000.)

χ Or, *fought. (Laid ambush in the valley.* Maurer, Gesenius, Ewald; *and so the* Sept., *the* Vulg., *and* Josephus.)

ψ *(A portion of the tribe inhabited some of the rocky fastnesses on the S. borders of Canaan.* Nu. 24, 21.)

ω *(For Jethro and Hobab's sakes, the whole tribe were viewed with favour.)* Ex. 18, 10, 19. Nu. 10, 29.

ε Ch. 14, 48.

α *(N.E. portion of Arabia, touching upon Chaldæa.* Ge. 2, 11, and 25, 18.)

β Ge. 16, 7. *(On the S.W. Bochart observes that these two are constantly opposed as the limits of Arabia.)*

d See 1 Ki. 20, 34, 35.

e See ch. 30, 1.

ζ Ve. 3, 15.

γ Or, *of the second sort.*

Saul said unto him, "Blessed *be* thou of the LORD: I have performed the commandment of the LORD."[η]

14 And Samuel said, "What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

15 And Saul said, "They have brought them from the Amalekites: for the people[ι] spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed."

16 Then Samuel said unto Saul, "Stay, and I will tell thee what the LORD hath said to me this night."

And he said unto him, "Say on."[θ]

17 And Samuel said, "When thou *wast* little[κ] in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.[ς] 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?"

20 And Saul said unto Samuel, "Yea, I have obeyed[ζ] the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people[μ] took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal."

22 And Samuel said,[ι] "Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice[ν] of the LORD? Behold, to obey[ο] *is* better than sacrifice, *and* to hearken than the fat of rams. 23 For rebellion *is as* the sin of witchcraft,[κ] and stubbornness *is as* iniquity and idolatry. Because[λ] thou hast rejected the word of the LORD, He hath also rejected[ρ] thee from *being* king."

24 And Saul said unto Samuel, "I have sinned:[ϙ] for I have transgressed the commandment of the LORD, and thy words: because I feared[ρ] the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD."

26 And Samuel said unto Saul, "I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel."

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle,[σ] and it rent.

28 And Samuel said unto him, "The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine,[τ] *that is* better than thou. 29 And also the Strength[μ] of Israel will not lie[υ] nor repent: for He *is* not a man, that He should repent."

30 Then he said, "I have sinned: *yet* honour me now, I pray thee, before[ν] the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God."

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, "Bring ye hither to me Agag the king of the Amalekites."

And Agag came unto him delicately.[ξ]

And Agag said, "Surely the bitterness of death is past."

33 And Samuel said, "As[ν] thy sword hath made women childless, so shall thy mother be childless among women."

And Samuel hewed[ο] Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah[ω] of Saul. 35 And Samuel came[χ] no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul.

η *(Extol not thyself in the counsel of thine own heart.* Ecc. 6, 2.

ι Pr. 28, 13. Ve. 9, 21. Ge. 3, 12.

θ *(The Spirit of the Lord which came upon Saul,* ch. 10, 6, *by no means interfered with his free agency; he was still to act as occasion should require, which accordingly he did,* ch. 10, 16, 27; *but when he quenched that Spirit, and lost the humility and modesty which first recommended him, he became first disobedient, and then envious, jealous, cruel, & tyrannical.* Hales.)

κ Ch. 9, 21.

ς Heb., *they consume.* (Lit., *even unto the destroying of them.)*

ζ Ve. 13.

μ Ve. 15.

ι *("Either," says C. How, "we owe no obedience to God Almighty, or else we owe the most exact one that it is possible for us to pay Him. For if any duty belongs to Him, it must necessarily be the most perfect one that the utmost capacity of our nature can enable us to perform, even as perfect as an indigent creature is capable of expressing to his bountiful Creator.")*

ν Je. 7, 22, 23. Ps. 50, 8, 9. Pr. 21, 3. Is. 1, 11. Mi. 6, 6. He. 10, 6.

ο Ec. 5, 1. Ho. 6, 6. Mat. 5, 24; 9, 13; and 12, 7. Ma. 12, 33.

κ Heb., *divination.* De. 18, 10. *(Rebellion is as the sin of divination, and to act obstinately is as vanity and teraphim.* Maurer.)

λ *(As to rebel is as grave a sin as witchcraft, and to act contumaciously as idolatry, so if idolatry were cut off Saul would justly be dethroned.)*

ρ Ch. 13, 14.

ϙ See 2 Sa. 12, 13.

ρ Is. 51, 12. Ex. 23, 2. Pr. 29, 25.

σ See 1 Ki. 11, 30.

τ Ch. 28, 17.

μ Or, *Eternity;* or, *Victory.* ("*A title of the Deity,*" *says Professor Lee,* "*as a Being of* perfection *and* truth.")

υ Nu. 23, 19. Eze. 24, 14. 2 Ti. 2, 13. Tit. 1, 2.

ν *(People seldom pay much regard to their own behaviour when they have little to hope for from others, in the shape of positive benefit or of approbation. The loss, therefore, of outward comforts or possessions is often the removal of so many restraints on misconduct. Hence Samuel's consent.* Ve. 14.)

ξ *(According to Gesenius,* "*with delight,*" "*cheerfully.*" *Professor Lee,* "*so he walks (in) greatly delighted.*")

ν Ex. 17, 11. Nu. 14, 45. Ju. 1, 7.

ο *(Not by himself, but by his officers. Neither the age nor the office of Samuel were suitable to such an execution with his own hand.)*

ω Ch. 11, 4.

χ See ch. 19, 24.

And the LORD repented[y] that He had made Saul king over Israel.

XVI.] A.M. 4374. B.C. 1067. BETH-LEHEM. [248
[Beth-lehem-judah, Ju. xvii. 7; Ru. i. 1. Beth-lehem Ephratah, Mi. v. 2. Beth-lehem of Judæa, Mat. ii. 1.]
David (born A.M. 4351, B.C. 1090) is anointed as future king of Israel.

AND the LORD said unto Samuel, "How long wilt thou mourn[z] for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil,[a] and go, I will send thee to Jesse the Beth-lehemite: for I have provided[b] Me a king among his sons."

2 And Samuel said, "How can I go? if Saul hear *it*, he will kill me."

And the LORD said, "Take an heifer with thee,[π] and say, I am come to sacrifice[ρ] to the LORD. 3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto Me *him* whom I name unto thee."

4 And Samuel did that which the LORD spake, and came to Bethlehem.

And the elders of the town [ς]trembled[c] at his coming,[σ] and said,[τ] "Comest[d] thou peaceably?"

5 And he said, "Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice."

And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab,[e] and said, "Surely the LORD's anointed *is* before Him."

7 But the LORD said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward[υ] appearance, but the LORD looketh on the heart."[f]

8 Then Jesse called Abinadab,[g] and made him pass before Samuel.

And he said, "Neither hath the LORD chosen this."

9 Then Jesse made Shammah[φ] to pass by.

And he said, "Neither hath the LORD chosen this."

10 Again,[χ] Jesse made seven of his sons to pass before Samuel.

And Samuel said unto Jesse, "The LORD hath not chosen these."

11 And Samuel said unto Jesse, "Are here all *thy* children?"

And he said, "There remaineth yet the youngest,[ψ] and, behold, he keepeth the sheep."

And Samuel said unto Jesse, "Send[h] and fetch him: for we will not sit down[ω] till he come hither."

12 And he sent, and brought him in. Now he *was* ruddy,[i] *and* withal of a beautiful countenance,[α] and goodly to look to.

And the LORD said, "Arise, anoint him: for this *is* he."

13 Then Samuel took the horn of oil, and anointed[k] him in the midst[β] of his brethren: and the Spirit[l] of the LORD came upon David from that day forward.

So Samuel rose up, and went to Ramah.

A.M. 4374. B.C. 1067. GIBEAH. [249
David plays the harp before Saul.

14 BUT the Spirit of the LORD departed[m] from Saul, and an evil spirit from the LORD troubled[γ] him.

15 And Saul's servants said unto him, "Behold now, an evil spirit[δ] from God troubleth thee. 16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play[n] with his hand, and thou shalt be well."

17 And Saul said unto his servants, "Provide me now a man that can play well, and bring *him* to me."

18 Then answered one of the ser-

y Ge. 6, 6.

z Ch. 15, 35.

a Ch. 9, 16. 2 Ki. 9, 1.

b Ps. 78, 70, and 89, 19, 20. Ac. 13, 22.

π Heb., *in thine hand.*

ρ Ch. 9, 12, and 20, 29. *(There must have been some apparent ground for this. Several Jewish writers think that some man had been slain in the neighbourhood, & that according to the law,* De. xxi., *a heifer was to be sacrificed. But see note* s.)

ς *(Rather, affectionately saluted. The word denotes the agitation and eager affection visible in their deportment at his coming. It is rendered "careful," 2 Ki. 4, 13. It is twice distorted,* Ho. 11, 10, 11. *The elders arose with an eagerness of affection to welcome the prophet with the usual salutation, "Peace accompany thy coming." Weiss.)*

c Ch. 21, 1.

σ Heb., *meeting.*

τ (Lit., *"and he said,"* i.e., *the one who spoke in the name of the rest.)*

d 1 Ki. 2, 13. 2 Ki. 9, 22.

e ...The firstborn. Ch. 17, 13, 28. *(Perhaps Eliu,* 1 Chr. 27, 18.)

υ Heb., *eyes.*

f 1 Ki. 8, 39. Ps. 7, 9. Je. 11, 20; 17, 10; and 20, 12. Ac. 1, 24.

g Ch. 17, 13.

φ *(Shimeah,* 2 Sa. 13, 3. *Shimma,* 1 Chr. 2, 13. Ch. 17, 13.)

χ *(Not that seven more of Jesse's sons were passed before Samuel. It means that seven did thus present themselves. Geddes renders, "Thus Jesse," &c. Dathe, "when Jesse," &c.)*

ψ *(Probably about 22 years of age. Abarbanel and Le Clerc say* 20: *Lightfoot,* 25: *Hales,* 15.)

h 2 Sa. 7, 8. Ps. 78, 70.

ω Heb., *round.* (Lit., *we will not surround,* viz., *the table.)*

i Ch. 17, 42. Ca. 5, 10.

α Heb., *fair of eyes.* (That is, *having fine eyes. So Gesenius, Maurer, Thenius, &c.)*

k Ch. 10, 1. Ps. 89, 20.

β *(Bishop Patrick says, "It had better be translated* from the midst, i.e., *he singled him out from the rest, and privately anointed him, as is evident from Samuel's design of secrecy, and Eliab's language,* ch. 17, 28.")

l Nu. 27, 18. Ju. 11, 29; 13, 25; and 14, 6. Ch. 10, 6, 10.

m Ju. 16, 20. Ch. 11, 6; 16, 12; & 28, 15. Ps. 51, 11.

γ Or, *terrified.*

δ *(Whatever obscurity rests upon this subject, the Scriptures intimate that Satan is continually endeavouring to excite or foster improper thoughts and feelings.)*

n Ve. 23. 2 Ki. 3, 15.

vants, and said, "Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant[o] man, and a man of war, and prudent in matters,[ε] and a comely person, and the LORD[p] *is* with him."

[19] Wherefore Saul sent messengers[ζ] unto Jesse, and said, "Send me David thy son, which *is* with the sheep."[q]

[20] And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent[r] *them* by David his son unto Saul.

[21] And David came to Saul, and stood[s] before him: and he loved him greatly: and he became his armour-bearer.[η]

[22] And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favour in my sight.

[23] And it came to pass, when the *evil* spirit[t] from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well,[θ] and the evil spirit departed from him.

XVII.] A.M. 4375. B.C. 1066. SHOCHOH. [250

[In the plain of Judah. There was a town of the same name in the mountains near Anab, Jos. xv. 35 (1 Ki. iv. 10, *Sochoh*). Eusebius and Jerome mention both. They are now called *Shuweikeh*.]

Goliath, defying Israel, is slain by David.

NOW the Philistines gathered[u] together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azehah,[ι] in Ephes-dammim.[κ]

[2] And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set[λ] the battle in array against the Philistines.

[3] And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

[4] And there went out a champion[μ] out of the camp of the Philistines, named Goliath,[v] of Gath,[w] whose height *was* six cubits[ν] and a span. [5] And *he had* an helmet of brass upon his head, and he *was* armed[ξ] with a coat of mail;[ο] and the weight of the coat *was* five thousand shekels[π] of brass. [6] And *he had* greaves[ρ] of brass upon his legs, and a target[σ] of brass between his shoulders. [7] And the staff[x] of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

[8] And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. [9] If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."— [10] And the Philistine said, "I defy[y] the armies of Israel this day; give me a man, that we may fight together."

[11] When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

[12] Now David *was* the son[z] of that Ephrathite[a] of Beth-lehem-judah, whose name *was* Jesse; and he had eight[τ] sons: and the man went among men *for* an old man in the days of Saul. [13] And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. [14] And David *was* the youngest: and the three eldest followed Saul. [15] But David went and

o Ch. 17, 32.

ε Or, *speech.*

p Ch. 3, 19, and 18, 12, 14.

ζ *(The distance was about ten miles.)*

q Ve. 11. Ch. 17, 15, 34.

r Ch. 10, 27, and 17, 18. Ge. 43, 11. Pr. 18, 16.

s Ge. 41, 46. 1 Ki. 10, 8. Pr. 22, 29.

η *(Bearer of musical instruments—horn-bearer, chief musician. Hence Abner might be ignorant of him,* ch. 17, 55, *and Saul did not recollect those who waited on him during the paroxysms of his distemper.)*

t Ve. 14, 16.

θ *(A remarkable parallel to this account is furnished in the history of Philip V. of Spain. The king being seized with a total dejection of spirits, was restored to health by the singing of the musician Farinelli.)*

u Ch. 13, 5.

ι *(In the N.W. of the tribe of Judah,* Jos. 15, 35, *which Eusebius and Jerome place between Eleutheropolis and Jerusalem, where, in their days, was still a village called* Ezeca. Jos. 10, 10, 11. 2 Ki. 18, 13. 2 Chr. 11, 9. Ne. 11, 30. Je. 34, 7.)

κ Or, *The coast of Dammim. (Called, b abbreviation,* Pas-dammim, 1 Chr. 11, 13.)

λ Heb., *ranged the battle.*

μ *(The Sept. has, "a strong man;" the Vulg., "a bastard." Syr. and Arab., "a gigantic man." Josephus, "a very great man."* Lit., *"a man of two intervals,"* i.e., *one placed between two armies as a go-between, who decides between the two in single combat. So Gesenius & Maurer, and similarly Kimchi.)*

v 2 Sa. 21, 19.

w Jos. 11, 22.

ν *(The cubit was twenty-one inches, span the longer, half a cubit, span the less, one-third of a cubit. Consequently Goliath was about eleven feet, much the same as Og,* De. 3, 11. *Thenius mentions others of about the same height,* viz., *the skeleton of Orestes,* Herodotus, i., 68; *of Pusio and of Secundilla,* Pliny, *N. H.* vii., 16; *& that found in the Himalayas,* Asiatic Journal, 1838-39.)

ξ Heb., *clothed.*

ο (Lit., *"a harness of scales," fastened to a shirt of felt, as the ancient Assyrians.* Layard, ii., p. 335.)

π (*Or* 156 *lbs.* 4 *oz. avoirdupoise, reckoning the shekel at* 219 *grains, and the Roman oz. at* 438 *grains.)*

ρ *(Defensive armour for the legs.)*

σ Or, *gorget.*

x 2 Sa. 21, 19.

y 2 Sa. 21, 21.

z Ve. 58. Ru. 4, 22. Ch. 16, 1, 18.

a Ge. 35, 19.

τ Ch. 16, 10, 11. *(In* 1 Chr. 2, 13, 14, 15, *there are but seven mentioned, one being dead without children, as R. Solomon thinks.)*

returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, "Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren; 18 and carry these ten cheeses[ν] unto the captain[φ] of *their* thousand, and look how thy brethren fare,[b] and take their pledge."[χ]

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench,[ψ] as the host was going forth to the fight,[ω] and shouted for the battle. 21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage[a] in the hand of the keeper of the carriage, and ran into the army, and came and saluted[β] his brethren. 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies[γ] of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him,[δ] and were sore afraid. 25 And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter,[ε] and make his father's house free[ζ] in Israel."

26 And David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?"[η]

27 And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, "Why camest thou down hither? and with whom hast thou left those few sheep[θ] in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

29 And David said, "What have I now done?—*Is there* not a cause?"[ι]

30 And he turned from him toward another, and spake after the same manner:[κ] and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent[λ] for him.

32 And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

33 And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth."[μ]

34 And David said[ν] unto Saul, "Thy servant kept his father's sheep, and there came a lion,[ξ] and a bear, and took a lamb[ο] out of the flock: 35 and I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."—

ν Heb., *cheeses of milk. (Baskets of coagulated milk. Lit., ten cuttings (or slices) of curdled milk, or soft cheese.)*

φ Heb., *captain of a thousand.*

χ *(Gesenius, De Wette, Maurer, &c., translate, "Bring from them a pledge-token;" Jesse being anxious about his three sons.)*

b Ge. 37, 14.

ψ Or, *place of the carriage*, ch. 26, 5. *(Gesenius translates, "a wagon rampart," a bulwark formed of the vehicles of an army. But the Hebrew word seems to mean, as Thenius states, an earthwork protecting the camp.)*

ω Or, *battle array*; or, *place of fight.*

a Heb., *the vessels from upon him.* (That is, *those in which were deposited the roasted grain, bread and cheeses.)*

β Heb., *asked his brethren of peace.* (*As* Ju. 18, 15.)

γ *(Properly, ranks of an army,* i.e., *the whole host itself.)*

δ Heb., *from his face.*

ε *(Thus, as the defiance was continued and the dismay increased, Saul, in accordance with precedent,* Jos. 15, 16, *sought to stimulate the courage of some one who might be induced to encounter the perilous danger.)*

ζ *(Ennoble them. The Targum has, "free princes in Israel," not liable to pay taxes.)*

η *(The language of strong and indignant feeling, that an unbelieving Philistine should thus be allowed, unchallenged, to reproach the God of Israel; desiring them to repeat the king's offer, and signifying that he would undertake to encounter Goliath.)*

θ *(How differently men speak according as they are moved by love or hate.* Comp. ch. 16, 18.)

ι *(Gesenius and De Wette translate, "was there not a command?" i.e., Have I not now come according to our father's injunction?" But the sense probably is, "I do not enquire from an idle curiosity, but from a resolve, if permitted, to fight the Philistine on the terms named.* See ve. 31.)

κ Heb., *word.*

λ Heb., *took him.*

μ *(On what grounds dost thou hope for anything but death in so unequal a combat?)*

ν *(This is not an ordinary challenge, but a defiance to the God of Israel, and He can work deliverance for those who put their trust in Him.)*

ξ (Lit., *the lion & the bear;* i.e., *the well-known and ferocious animals, a lion and a bear.)*

ο Or, *kid.*

37 David said moreover, "The LORD that delivered[c] me out of the paw[π] of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine."

And Saul said[ρ] unto David, "Go, and the LORD be with[d] thee."

38 And Saul armed[σ] David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. 39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*.

And David said unto Saul, "I cannot go with these; for I have not proved[τ] *them*."

And David put them off him. 40 And he took his staff[υ] in his hand, and chose him five smooth stones out of the brook,[ϕ] and put them in a shepherd's bag[χ] which he had, even in a scrip;[ψ] and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. 42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, "*Am* I a dog, that thou comest to me with staves?"—And the Philistine cursed David by his gods.[ω] 44 And the Philistine said to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."[ε]

45 Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name[ζ] of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the LORD deliver[α] thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know[g] that the LORD saveth[h] not with sword and spear: for the battle *is* the LORD's,[i] and He will give you into our hands."[β]

48 And it came to pass, when the Philistine arose,[γ] and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.[δ] 50 So David prevailed[k] over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. 51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.[l]

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim,[ε] even unto Gath, and unto Ekron. 53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem;[ζ] but he put his armour in his tent.[η]

PSALM IX. [251
(According to the Chaldee and Lightfoot.)

A.M. 4375. B.C. 1066. [252
VALLEY OF ELAH.
(So called from the terebinth trees. A small narrow valley about three miles from Beth-lehem, on the road to Joppa. It lay S.W. of Jerusalem, leading out from the hills to the great plain.)

Saul takes David to be with him.

55 AND when Saul saw David go

c 2 Co. 1, 10. 2 Ti. 4, 17, 18.

π (Lit., "*hand.*" *The word is strictly used of the human hand. Here, as the hand was regarded as the seat of strength in man, the word is used in the sense of power, "out of the power of the lion," &c.)*

ρ Ch. 20, 13. 1 Chr. 22, 11, 16.

σ Heb., *clothed David with his clothes.*

τ *(Unaccustomed to its use, his movements might be impeded, and his aim less true.)*

υ *(Suspicion might be awakened if he came without any semblance of a weapon; the sling he doubtless concealed.)*

ϕ Or, *valley.*

χ Heb., *vessel.*

ψ *(A small bag or wallet; the Icelandic skræppa. Cotton.)*

ω *(In fierce anger and mortified pride. The staff stung the Philistine. "Shepherds in the East," says Mrs. Postans, "always carry a staff, which they hold in the centre, the object of its use not being as support, but to beat brushwood, into which flocks stray, and where snakes and other reptiles abound.")*

ε ...Ben-hadad... said..."The dust of Samaria shall (*hardly*) suffice for handfuls for all the people that follow me." And the king of Israel answered ..." Let not him that putteth on *his harness* boast himself as he that putteth *it* off." 1 Ki. 20, 10, 11.

ζ Ps. 124, 8.

α Heb., *shut thee up.*

g Jos. 4. 24. 1 Ki. 8. 43, and 18, 36. 2 Ki. 19, 19. Is. 52, 10.

h Ps. 44, 6, 7. Ho. 1, 7. Zec. 4, 6.

i 2 Chr. 20, 15.

β *(Bishop Patrick says, "Strigelius here notes out of Sophocles the profane spirit that was in Ajax, who was therefore punished with madness because his father Telamon, piously admonishing him as he went to war, to fight bravely, but to expect victory from God, he impiously answered that "cowards might overcome by the help of God, but he doubted not to overcome without Him.")*

γ *(Helmets in that early time had not vizors to protect the forehead and face.)*

δ *(Stunned only, probably. That David was possessed of real strength and courage is shewn at* ve. 51.)

k Ch. 21, 9. See Ju. 3, 31, and 15, 15. 2 Sa. 23, 21.

l He. 11, 34.

ε *(In the Great Valley, given to Judah, but in* 1 Chr. 4, 31 *assigned to Simeon.* Comp. Jos. 15, 36 with 19, 1.)

ζ *(That is, it was permanently exhibited and preserved there; the sword was laid up at Nob, and the rest of the armour David retained by him.)*

η *(Thenius thinks this means his residence at Bethlehem. He refers to the use of the word in these books for permanent dwelling.* Comp. ch. 4, 10, and 13. 2. 2 Sa. 18, 17; 19, 8; & 20, 22.)

forth against the Philistine, he said unto Abner, the captain of the host, "Abner, whose son *is* this youth?"[θ]

And Abner said, "*As* thy soul liveth, O king, I cannot tell."

[56]And the king said, "Enquire thou whose son the stripling[ι] *is*."

[57]And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.[κ]

[58]And Saul said to him, "Whose son *art* thou, *thou* young man?"

And David answered, "*I am* the son of thy servant Jesse the Bethlehemite."

XVIII. [1]And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit[m] with the soul of David, and Jonathan loved[n] him as his own soul. [2]And Saul took him that day, and would let him go no more home to his father's house.

[3]Then Jonathan and David made a covenant, because he loved him as his own soul. [4]And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

[5]And David went out whithersoever Saul sent him, *and* behaved[λ] himself wisely:[μ] and Saul set him over the men of war,[ν] and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

[6]And it came to pass as they[ξ] came, when David was returned from the slaughter of the Philistine,[ο] that the women[ο] came out of all cities[π] of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments[ρ] of musick. [7]And the women answered[ν] *one another* as they played, and said,[q] "Saul hath slain his thousands, and David his ten thousands."

[8]And Saul was very wroth, and the saying displeased[σ] him; and he said,[r] "They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?"[s]

[9]And Saul eyed David from that day and forward.

[10]And it came to pass on the morrow, that the evil spirit[t] from God came upon Saul, and he prophesied[τ] in the midst of the house: and David played with his hand, as at other times:[υ] and *there was* a javelin in Saul's hand. [11]And Saul cast[u] the javelin; for he said, "I will smite David even to the wall *with it*."

And David avoided out of his presence twice.

[12]And Saul was afraid of David, because the LORD was with him, and was departed from Saul. [13]Therefore Saul removed[ε] him from him, and made him his captain over a thousand; and he went out and came in before the people.

[14]And David behaved himself wisely[φ] in all his ways; and the LORD *was* with[w] him. [15]Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. [16]But all Israel and Judah loved David, because he went out and came in before them.

[17]And Saul said to David, "Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant[χ] for me, and fight the LORD's battles."—For Saul said, "Let not mine hand be upon him, but let the hand of the Philistines be upon him."

[18]And David said[ψ] unto Saul, "Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?"

[19]But it came to pass at the time when Merab Saul's daughter should have been given to David, that she

θ *(The change in David's person and dress sufficiently accounts for the circumstance of Saul and of Abner not at first recognizing him.)*

ι (Lit., *young man of marriageable age. In this narrative it is used interchangeably with* נַעַר, ve. 21. *David came to court immediately after he was anointed, & might continue only a short time. From the mention of the agricultural implements, it may be inferred that the Philistine invasion lasted more than a year. David must therefore have been now about 24 or 25.)*

κ *(On the point of a spear.)*

m Ge. 44, 30.

n Ch. 19, 2, and 20, 17. 2 Sa. 1, 26. De. 13, 6.

λ Or, *prospered:* ve. 14, 15, 30.

μ *(A general statement, the particulars of which are given in the subsequent history.)*

ν *(Gave him some command near his person.)*

ξ *(That is, Saul and the men of Israel in triumph.* Ch. 17, 53.)

ο Or, *Philistines.*

o Ex. 15, 20. Ju. 11, 34.

π *(All those by or through which the victorious army marched.)*

ρ Heb., *three-stringed instruments. (Perhaps a harp with three strings, or a sistrum.)*

p Ex. 15, 21.

q Ch. 21, 11, and 29, 5.

σ Heb., *was evil in his eyes. (It is because we have but a small portion of enjoyment ourselves that we feel so little pleasure in the good fortune of others. Is it possible for the happy to be envious?)*

r Ec. 4, 4.

s The LORD hath rent the kingdom from thee ..and hath given it to a neighbour of thine, that is better than thou. Ch. 15, 28.

t Ch. 16, 14.

τ *(Raved about. Gesenius, "he became mad." Saul's moody thoughts, reawakened by jealousy, resumed their sway. The thought called up the feeling, and the feeling beckoned to the action. This is the necessary and invariable result of evil habits.)*

υ *(David resumed that which had formerly proved so effectual; but the malady was deeper than music could remove. David consented to play, but Saul's jealousy continued; & the sinful thoughts and feelings that Saul had permitted to arise in his mind, now never made their appearance separately.)*

u Ch. 19, 10, and 20, 33. Ps. 27, 4.

ν See ve. 5.

φ Or, *prospered,* ve. 5.

w Ge. 39, 2, 3, 23. Jos. 6, 27.

χ Heb., *a son of valour.*

ψ *(This is to be understood as signifying David's acceptance in good faith of Saul's conditions.)*

was given unto Adriel[x] the Meholathite to wife.[ω]

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased[a] him. 21 And Saul said, "I will give him her, that she may be a snare to him, and that the hand of the Philistines[y] may be against him."[β]

Wherefore Saul said to David, "Thou shalt this day be my son-in-law in *the one of* the twain."

22 And Saul commanded his servants, *saying*, "Commune[γ] with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law."

23 And Saul's servants spake those words in the ears of David. And David said, "Seemeth it to you *a* light *thing*[δ] to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?"

24 And the servants of Saul told him, saying, "On this manner[ε] spake David."

25 And Saul said, "Thus shall ye say to David, The king desireth not any dowry,[z] but an hundred foreskins[η] of the Philistines, to be avenged of the king's enemies."—But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.[θ] 27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins,[a] and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.[ι]

28 And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth:[λ] and it came to pass, after they went forth, *that* David behaved himself more wisely[μ] than all the servants of Saul; so that his name was much set by.[ν]

PSALM XI.
(Edwards, Green, Calmet.) [253

XIX.] A.M. 4376. B.C. 1065. *Saul's envy causes David to flee.* [254

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted[ξ] much in David: and Jonathan told David, saying, "Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself: 3 and I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee."

4 And Jonathan spake[b] good of David unto Saul his father, and said unto him, "Let not the king sin[c] against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good. 5 For he did put his life[d] in his hand, and slew the Philistine, and the LORD wrought a great salvation[e] for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt[f] thou sin against innocent blood, to slay David without a cause?"

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, "*As* the LORD liveth, he shall not be slain."

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as[g] in times past.[π]

x 2 Sa. 21, 8.

ω *(Saul disappointed in his secret wishes gave his daughter to another; because if he gave him Merab, David might use the liberty which the law* (De. 24, 5) *allowed of not going to war for a year.)*

a Heb., *was right in his eyes.*

y Ve. 17.

β *(Saul appears to have been one of that numerous class of persons who are styled warm friends but bitter enemies. A warm temperament, with a narrow range of mind, which, never exceeding the bounds of selfishness, admits not of scope sufficient for self-government, is the foundation of such a character. As soon as all is smooth they will appear generous. But as soon as it is rough around, their native selfishness breaks forth. Their friendships are precarious, their enmities stedfast.* Evans.)

γ *(Hold conversation.)*

δ *(An easy matter—said with a view to find out the condition of the offer.)*

ε Heb., *According to these words.*

z Ge. 34, 12. Ex. 22, 17.

η *(The Philistines were the only uncircumcised neighbouring nation.)*

θ Heb., *fulfilled.*

a 2 Sa. 3, 14.

ι *(Probably the same year in which he slew Goliath, and in the thirty-third year of the reign of Saul.)*

λ *(That is to battle, as* Nu. 27, 17. De. 28, 6, and 31, 2. Ju. 2, 15, and 11, 3. 2 Sa. 11, 1. 2 Chr. 1, 10. *So Jerome renders,* Ge. 10, 11.)

μ *(Dr. Kitto thinks that Saul expected that the inexperience of youth might lead David into such errors in these responsible public stations as would either give him occasion to act against him, or would seriously damage his character with the people. If so, he was disappointed. "The opportunity which was given him (David) only served to evince his talents for business and his attention to it, & consequently to increase and establish that popularity among the people, which his character and exploits had already won.")*

ν Heb., *precious.* Ch. 26, 21. 2 Ki. 1, 13. Ps. 116, 15.

ξ *(The character of Jonathan stands in beautiful contrast with the narrow-minded suspicious temper of his father. He had much more reason for jealousy; for David was of his own age, and, with brilliancy of words and deeds, was perpetually challenging him to a combat of rivalry, to which he felt himself inadequate.* Evans.)

b Pr. 31, 8.

c Pr. 17, 13. Ge. 42, 22. Ps. 35, 12, and 109, 5.

d Ju. 9, 17, and 12, 3. Ch. 28, 21.

e 1 Sa. 11, 13. 1 Chr. 11, 14.

f Ch. 20, 32.

g Ch. 16, 21, and 18, 2, 13.

π Heb., *yesterday third day.*

[8] And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.[ρ]

[9] And the evil[σ] spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand. [10] And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. [11] Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, "If thou save not thy life to-night, to-morrow thou shalt be slain."

[12] So Michal let David down through a window:[h] and he went, and fled, and escaped. [13] And Michal took an image,[τ] and laid *it* in the bed, and put a pillow[υ] of goats' *hair* for his bolster,[φ] and covered *it* with a cloth.[χ] [14] And when Saul sent messengers to take David, she said, "He *is* sick."

[15] And Saul sent the messengers *again* to see[ψ] David, saying, "Bring him up to me in the bed, that I may slay him."

[16] And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

[17] And Saul said unto Michal, "Why hast thou deceived me so, and sent away mine enemy, that he is escaped?"

And Michal answered Saul, "He said unto me, Let me go; why should I kill thee?"[ω]

PSALM LIX. [255
(Bishop Horne and Dr. Gray.)

David flees to Samuel.

[18] SO David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.[a]

[19] And it was told Saul, saying, "Behold, David *is* at Naioth in Ramah."

[20] And Saul sent messengers to take David: and when they saw the company of the prophets prophesying,[i] and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.[k]

[21] And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

[22] Then went he also to Ramah, and came to a great well[γ] that *is* in Sechu:[δ] and he asked and said, "Where *are* Samuel and David?"

And *one* said, "Behold, *they be* at Naioth in Ramah."

[23] And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. [24] And he stripped off his clothes[ς] also, and prophesied before Samuel in like manner, and lay[ε] down naked[ζ] all that day and all that night. Wherefore they say, "*Is* Saul[ι] also among the prophets?"

XX. A.M. 4376. B.C. 1065. [256
David takes counsel with Jonathan.

AND David fled[η] from Naioth in Ramah, and came and said before Jonathan, "What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?"

[2] And he said unto him, "God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew[θ] it me: and why should my father hide this thing from me? it *is* not *so*."

[3] And David sware moreover, and said, "Thy father certainly knoweth

ρ Heb., *his face.*

σ Ch. 16, 14, and 18, 10, 11. *(Sins coming in natural concatenation, there being no gap of repentance to interrupt the chain, are the judgments of God which a man works upon himself out of the arrangements of God's providence; and come the more readily and bind the faster with links of greater transgression, as they in closer order succeed each other.* Evans.)

h So Jos. 2, 15. Ac. 9, 24, 25.

τ Heb., *teraphim.* Ge. 31, 19. Ju. 17, 5. *(Household gods, probably busts, and consulted as oracles; originally, perhaps, effigies of ancestors. As the people became settled inhabitants of Palestine, these images seem to have been larger in size.* Comp. Ge. 31, 19.)

υ *(Gesenius renders this "a mattress of goat's hair." Professor Lee, "a sort of cushion covered with goat's skin.")*

φ *(Gesenius, "under his head.")*

χ *(Gesenius, "a coverlet.")*

ψ *(Which they had not done before, being satisfied with Michal's report. The emphasis is on the word "to see," Hence the word "again," supplied by the translators, is not needed.)*

ω *(A second untruth—the resort of all weak characters.)*

a *(Pelicanus, Bishop Patrick, Michaelis, Luther, Thenius, &c., regard this word as signifying "habitation," the abode of the sons of the prophets; as if "the college" or the cloisters.* Ve. 22.)

i Ch. 10, 5.

k Nu. 11, 25. Joel 2, 28.

γ *(The remains of tanks or cisterns abound throughout Palestine. They were hewn out of the soft limestone rock, for the purpose of holding rain-water. Some of them were very large.)*

δ *(Gesenius regards this as the name of a region near Ramah. Jerome, as in ch. 17, 1, reads, 'Socho.' The Sept. seems to have read, 'Sephi,' so the Vat.; but the Alex., "Soccho.")*

ς *(His royal robes, according to Rabbi Solomon and the Rabbins, with which Lud and Bishop Patrick agree.)*

ε Heb., *fell.* Nu. 24, 4.

ζ *(Dathe, "destitute of his upper garment." Or, military habit.)*

ι Ch. 10, 11.

η *("While," says Le Clerc, "Saul was prophesying at Ramah.")*

θ Heb., *uncover mine ear.* Ve. 12. Ch. 9, 15. (That is, *as Gesenius remarks, by removing the overlaying locks in order to confide some secret. Le Clerc thinks the language has reference to the removal of part of the head-dress, which prevented ready hearing.)*

that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death."

4 Then said[ι] Jonathan unto David, "Whatsoever[κ] thy soul desireth,[λ] I will even do *it* for thee."[μ]

5 And David said unto Jonathan, "Behold, to-morrow *is* the new[m] moon, and I should not fail to sit with the king at meat:[ν] but let me go, that I may hide[ξ] myself in the field unto the third *day* at even. 6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly sacrifice[ξ] there for all the family. 7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him. 8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?"

9 And Jonathan said, "Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"[ο]

10 Then said David to Jonathan, "Who shall tell me? or what *if* thy father answer thee roughly?"

11 And Jonathan said unto David, "Come, and let us go out into the field."[π]

And they went out both of them into the field.

12 And Jonathan said unto David, "O[ρ] LORD God of Israel, when I have sounded[σ] my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee and shew[τ] it thee; 13 the LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD[ο] be with thee, as He hath been with my father. 14 And thou shalt not only while yet I live shew me the kindness of the LORD that I die not: 15 but *also* thou shalt not cut off thy kindness from my house[ρ] for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth."[υ]

16 So Jonathan made[φ] *a covenant* with the house of David, *saying*, "Let the LORD even require[q] *it* at the hand of David's enemies."

17 And Jonathan caused David to swear again, because[χ] he loved him: for he loved him as he loved his own soul.[ψ]

18 Then Jonathan said to David, "To-morrow *is* the new moon:[r] and thou shalt be missed, because thy seat will be empty.[ω] 19 And *when* thou hast stayed three days, *then* thou shalt go down quickly,[α] and come to the place where thou didst hide thyself when[β] the business was *in hand*, and shalt remain by the stone Ezel.[γ] 20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark. 21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt;[δ] *as* the LORD liveth. 22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away. 23 And *as touching* the matter[s] which thou and I have spoken of, behold, the LORD *be* between thee and me for ever."

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. 25 And the king sat upon his seat, as at other times, *even* upon a

ι *(Although there are longer speeches in the historical Scriptures, there is no conversation—with the natural changes of interlocution—reported at equal length.* Kitto.)

κ Or, *Say what* is *thy mind, and I will do,* &c.

λ Heb., *speaketh;* or, *thinketh.*

μ *(It was a difficult task which Jonathan had taken upon him, and which he could not have performed had not his heart been with God. He had to reconcile the clashing of the duties of filial affection & of friendship.* Evans.)

m Nu. 10, 10, and 28, 11.

ν *(As son-in-law to the king, perhaps David used to eat at the royal table on public and solemn occasions.)*

ξ Ch. 19, 2.

ξ Or, *feast.* Ch. 9, 12.

ο *(Rival accomplishments can never raise jealousy in generous spirits. Nor can even superior success cause envy. In such, the result of a contest is to cement friendship, not dissolve it.* Evans.)

π *(Clericus says, "They were therefore in the city Gebi during the absence of Saul.")*

ρ *(The Sept. has, "The LORD God of Israel doth know." The Syr. and Arab., "...is witness." Maurer supplies, "me perdat.")*

σ Heb., *searched.*

τ Heb., *uncover thine ear.* Ve. 2.

ο Jos. 1, 5. Ch. 17, 37. 1 Chr. 22, 11, 16.

ρ ...I will surely shew thee (Mephibosheth) kindness for Jonathan thy father's sake. 2 Sa. 9, 7, and 21, 7.

υ *(Maurer gives the sense of the passage thus:—"And I wish, if I live, that thou shew me kindness, and if I die, never withdraw thy kindness from mine.)*

φ Heb., *cut.*

q Ch. 25, 22, and 31, 2. 2 Sa. 4, 7, and 21, 8.

χ Or, *by his love toward him.*

ψ *(So pure, so free from every low passion, was the friendship of Jonathan, that even the reasonable likelihood of David's being called to the throne did not affect it. He felt that if David had these gifts of outward splendour which would lead him to empire, he himself had been blessed with gifts; and, above all, with those substantial gifts which confer a quiet mind and pure spirit.* Evans.)

r Ve. 5.

ω Heb., *missed.*

α Or, *diligently.* Heb., *greatly.*

β Heb., *in the day of the business. (Where thou wast hidden on the day of the adventure.* See ch. 19, 2. Maurer.)

γ Or, *that sheweth the way.*

δ Heb., *not* any *thing.*

s Ve. 14, 15, 42.

seat by the wall: and Jonathan arose,[ε] and Abner sat by Saul's side, and David's place was empty. [26] Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean;[ι] surely he *is* not clean.

[27] And it came to pass on the morrow, *which was* the second[ζ] *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?"

[28] And Jonathan answered Saul, "David earnestly asked *leave* of me *to go* to Beth-lehem: [29] and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren.—Therefore he cometh not unto the king's table."

[30] Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the perverse[η] rebellious *woman*,[θ] do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? [31] For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom.[ι] Wherefore now send and fetch him unto me, for he shall surely die."[κ]

[32] And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?"[υ]

[33] And Saul cast a javelin at him to smite him:[λ] whereby Jonathan knew that it was determined of his father to slay David. [34] So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.[μ]

[35] And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. [36] And he said unto his lad, "Run, find out now the arrows which I shoot."

And as the lad ran, he shot an arrow beyond[ν] him.

[37] And when the lad was come to the place[ξ] of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "*Is* not the arrow beyond thee?"

[38] And Jonathan cried after the lad, "Make speed, haste, stay not."

And Jonathan's lad gathered up the arrows, and came to his master. [39] But the lad knew not any thing: only Jonathan and David knew the matter. [40] And Jonathan gave his artillery[ο] unto his lad,[π] and said unto him, "Go, carry *them* to the city."

[41] *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.[ρ]

[42] And Jonathan said to David, "Go in peace, forasmuch[σ] as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever."

And he arose and departed: and Jonathan went into the city.[τ]

XXI.] A.M. 4376. B.C. 1065. Non. [257

[A city of Benjamin belonging to the priests, near Jerusalem (Rel. *Pal.*, ii. 149, 150). It is supposed to have been situated somewhere upon the ridge of the Mount of Olives. Dr. Robinson states that he diligently sought along the ridge of the Mount of Olives, on the N.E. of Jerusalem, for some traces of an ancient site, but without success. Ch. xxi. 2, and xxii. 9, 11, 19. Ne. xi. 32. Is. x. 32.]

David obtains hallowed bread.

THEN came David to Noh to Ahimelech[υ] the priest: and Ahimelech was afraid[φ] at the meeting of David, and said unto him, "Why *art* thou alone, and no man with thee?"

ε *(Most commentators, including Gesenius, following the Syr., connect the word "sat" with Jonathan: "Jonathan arose and sat, and Abner at the side of Saul.")*

ι Le. 7, 20.

ζ *(As the appearance of the new moon was uncertain, it being sometimes in the evening, at mid-day, and at midnight, two days of feasting were observed on the occasion.)*

η Or, *Thou perverse rebel.* Heb., *Son of perverse rebellion.*

θ *("To any Oriental," says Kitto, "nothing is so grievously insulting as a reproach cast upon his mother. When carried away by passion they will sometimes abuse their own brother, regardless of the disgrace they cast on the mother they love. So Antar is described as addressing his brother by the same mother thus:* "Thou base born, thou son of a foul mother.")

ι *(Saul's disposition was the very opposite of that inculcated in,* "Let nothing be done through strife or vain glory." Phi. 2, 2. *Saul conjectured that David was his anointed successor, yet he lived in a state of continual resistance to the will of God.)*

κ Heb., *is the son of death.*

υ Ch. 19, 5. Mat. 27, 23. Lu. 23, 22.

λ *(Jonathan's remonstrance now produces a different effect, as uncontrolled passion gains greater sway over Saul's capricious susceptibilities.)*

μ *(Bishop Patrick says, first, because he was extremely afflicted for David, and secondly, his father had put himself to shame by his foul language, and by throwing a javelin at him.)*

ν Heb., *to pass over him.*

ξ *(That is, somewhere near where the arrow was.)*

ο Heb., *instruments. (Implements, i.e., the bow, quiver, and arrows. The word is derived thro' the French from the Latin* ars telorum, *and, before the use of cannon, was applied to the bow, &c.)*

π Heb., *that* was *his.*

ρ *(Wept more vehemently.* Maurer.)

σ Or, the LORD be witness of that *which*, &c. See ve. 23.

τ *(Jonathan felt not the pang of inferiority, self-suspected, but not self-acknowledged. Yet neither was he provoked to envy. He knew that every good and perfect gift cometh from God. Should he find fault with the Divine disposal, where such was bestowed on another, and not on himself?* Evans.)

υ Called *Ahiah*, ch. 14, 3. Called also *Ahiathar*, Ma. 2, 26.

φ *(Rather, as ch. 16, 4 eagerly and affectionately saluted him.*

[2] And David said unto Ahimelech the priest, "The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed[φ] *my* servants to such and such a place.[χ] [3] Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present."[ψ]

[4] And the priest[ω] answered David, and said, "*There is* no common bread under mine hand, but there is hallowed[υ] bread; if the young men have kept themselves at least from women."

[5] And David[α] answered the priest, and said unto him, "Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea,[β] though it were sanctified this day in the vessel."

[6] So the priest gave him hallowed[w] *bread:* for there was no bread[γ] there but the shewbread, that was taken[x] from before the LORD, to put hot bread in the day when it was taken away.

[7] Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg,[y] an Edomite, the chiefest[δ] of the herdmen that *belonged* to Saul.

[8] And David said unto Ahimelech, "And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste."

[9] And the priest said, "The sword of Goliath the Philistine, whom thou slewest in the valley of Elah,[z] behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here."[a]

And David said, "*There is* none like that; give it me."

[10] And David arose, and fled that day for fear of Saul, and went to Achish[ζ] the king of Gath.[η]

[11] And the servants[b] of Achish said unto him, "*Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?"

[12] And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. [13] And he changed[c] his behaviour[θ] before them, and feigned himself mad[ι] in their hands, and scrabbled[κ] on the doors of the gate, and let his spittle[λ] fall down upon his beard.

[14] Then said Achish unto his servants, "Lo, ye see the man is mad:[μ] wherefore *then* have ye brought him to me? [15] Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?"

PSALM LVI. (Title and Lightfoot.) [258

PSALM XXXIV. (Title and Lightfoot.) [259

PSALM CXLII. (Title, Lightfoot and Travell.) [260

XXII. A.M. 4376. B.C. 1065. ADULLAM. [261

[In the mountainous wilderness on the W. of Judah, somewhere towards the Dead Sea. Local tradition fixes on a cave six miles S.W. of Bethlehem, on the side of a deep ravine *(Wady Khureitun)* which passes below the Frank mountain on the S. It is an immense natural cavern, the mouth of which can be approached only on foot along the side of the cliff. Kitto's *Bib. Cyc.*]

Saul slayeth the priests.

DAVID therefore departed thence, and escaped to the cave Adullam:[d] and when his brethren and all his father's house heard *it*, they went down thither to him. [2] And every one *that was* in distress, and every one *that was* in debt,[ν] and every one *that was* discontented,[ξ] gathered, themselves unto him; and he be-

φ *(Said to explain the fact that he, a person of rank, the king's son-in-law, and a prominent person in the nation, was travelling with so few attendants, & both he and they hungry and way-worn.)*

χ *(All persons do not see David's conduct here in an unfavourable light, considering that his intention was innocent, and that he industriously concealed his condition from the high priest, in order to keep him clear from all suspicion and charge of having combined with him against Saul.* Dr. Delaney.)

ψ Heb., *found.*

ω *(From* Ma. 2, 25 *we may infer that David and his young men were in absolute destitution.)*

υ Ex. 25, 30. Le. 24, 5, 6. Mat. 12, 4.

α *(Unless David made a confidant of the priest, and was also certain of the fidelity of his attendants, he could not do otherwise than conceal the real circumstances.)*

β Or, *especially when this day there is* other *sanctified in the vessel.)*

w Mat. 12, 3. Ma. 2, 25. Lu. 6, 3.

γ *(The day being the Sabbath, no bread could be baked for ordinary uses.)*

x Le. 24, 8.

y Ch. 22, 9. Ps. 52, title.

δ *(Chief overseer of Saul's flocks.)*

z Ch. 17, 2, 50.

a See. ch. 31, 0.

ζ Or, *Abimelech.* Ps. 34, title. *(Kennicott supposes that Abimelech was his title, Achish his name.)*

η *(No trace of this city remains. In the days of Jerome it was a large village.* Jos. 11, 22, and 13, 3. Jn. 3, 3. 1 Sa. 6, 4, 16; 7, 14; and 27, 2. 2 Sa. 1, 20; 5, 17, 18; and 8, 1. 1 Chr. 7, 21; 8, 13; 18, 1; and 20, 6. 2 Chr. 11, 8.)

b Ps. 56, title.

c Ps. 34, title.

θ *(Winer illustrates David's conduct by reference to the similar proceeding of some other great men, who feigned themselves mad in difficult circumstances, as Ulysses, Brutus, and others.* Kitto's *Bib. Cyc.)*

ι *(He probably feigned the falling sickness, which exhibited the symptoms he affected, & which, according to Celsus, was supposed to be relieved by foaming at the mouth.* Chr. Rem., 1820, *apud* Pic. Bib.)

κ Or, *made marks.*

λ *(For one person to spit on the beard of another, or to say that he will do so, is the greatest possible act or expression of contempt: and the fall of a man's own saliva upon it is considered a sort of self-insult, of which no sane man could, unless from natural infirmity, be guilty.* Pic. Bib.)

μ Or, *playeth the madman.*

d 2 Sa. 23, 13.

ν Heb., *had a creditor.*

ξ Heb., *bitter of soul.*

came a captain over them:[e] and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, "Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me."

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.[π]

5 And the prophet Gad[f] said unto David, "Abide not in the hold; depart, and get thee into the land of Judah."

Then David departed, and came into the forest of Hareth.[ρ]

6 When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree[σ] in Ramah, having his spear[τ] in his hand, and all his servants *were* standing about him;) 7 then Saul[υ] said unto his servants that stood about him, "Hear now, ye Benjamites; will the son of Jesse give[g] every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds; 8 that all of you have conspired against me, and *there is* none that sheweth[ϕ] me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son[h] hath stirred up my servant against me, to lie in wait, as at this day?"

9 Then answered Doeg[i] the Edomite, which was set over the servants of Saul, and said,[χ] "I saw the son of Jesse coming to Nob, to Ahimelech[k] the son of Ahitub. 10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine."

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king. 12 And Saul said, "Hear now, thou son of Ahitub."

And he answered, "Here I *am*,[ψ] my lord."

13 And Saul said unto him, "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?"

14 Then Ahimelech answered the king, and said, "And who *is so* faithful among all thy servants as David, which is the king's son-in-law, and goeth[ω] at thy bidding, and is honourable in thine house? 15 Did I then begin[α] to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more."[β]

16 And the king said, "Thou shalt surely die, Ahimelech, thou, and all thy father's house."—17 And the king said unto the footmen[γ] that stood about him, "Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me."

But the servants of the king would not[l] put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, "Turn thou, and fall upon the priests."

And Doeg the Edomite turned, and he fell upon the priests,[m] and slew[δ] on that day fourscore and five persons that did wear a linen ephod.[ε] 19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.[ζ]

20 And one[η] of the sons of Ahimelech the son of Ahitub, named Abiathar,[η] escaped,[o] and fled after David.

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e Ju. 11, 3.

π *(This confirms the probability that the cave was near the Dead Sea, and not in the plain country of Judah, near Makkedah. David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and probably often availed himself of its shelter when out with his father's flocks.* Kitto's *Bib. Cyc.)*

f 2 Sa. 24, 11. 1 Chr. 21, 9. 2 Chr. 29, 25.

ρ *(Situation unknown. The word translated "forest" is rather "woodland.")*

σ Or, *grove in a high place.*

τ *(His sceptre.)*

υ *(Saul's is no uncommon character in the church of God; it is seen in the continual fretful jealousy which rivets its attention exclusively upon itself, and renders it incapable of exercising its powers of observation and contemplation, even to the limits of its narrow intellect, and wanting in largeness of heart—a necessary quality in Christian kingship.* Evans.)

g Ch. 8, 14.

ϕ Heb., *uncovereth mine ear.* Ch. 20, 2.

h Ch. 18, 3, and 20, 30.

i Ch. 21, 7. Ps. 52, title, and ve. 1, 2, 3.

χ *(Doeg's wickedness consisted in both concealing the true and suggesting the false; he says nothing of the priest's scruples and of David's reply.)*

k Ch. 21, 1, and 14, 3.

ψ Heb., *Behold me.*

ω *(Who departed at thy command; perhaps alluding to* ch. 21, 1, 2.)

α *(The verb* הָחֵל *is frequently used almost as an expletive.* See Nu. 25, 1. Ju. 20, 31. *Thus the word may imply an absolute denial of the charge. Or the emphasis may be on "begin;" i.e., I did only as I have often before done.)*

β Heb., *little or great.*

γ Or, *guard.* Heb., *runners.*

l See Ex. 1, 17.

m Ch. 2, 31.

δ *(The man who had, contrary to God's will, spared the king of the Amalekites and his cattle, now as wickedly put to the sword the priests, with their wives, their children, and their cattle. While he filled up the measure of his iniquity, he at the same time accomplished the prophecy denounced against Eli.)*

ε *(A short cloak covering the shoulders and breast, worn by the inferior priests, and by others, when engaged in religious service.* Ch. 2, 18. 2 Sa. 6, 14.)

ζ *("An atrocity," says Dr. Lee, "perhaps never exceeded, and yet the wickedness of the act was not greater than its infatuation; for it must have inspired his subjects not only with abhorrence of their king as an inhuman tyrant, but with horror of him as an impious and sacrilegious monster.")*

η Ch. 23, 6.

η *(The tenth high priest of the Jews, and fourth in descent from Eli.)*

o Ch. 2, 33.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, "I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house. 23 Abide[p] thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard."

PSALM LII. (Title, Lightfoot, Calmet, Travell.) [262
PSALM CIX. (Archdeacon Randolph.) [263
PSALM XVII. (Horne.) [264
PSALM CXL. (Hammond.) [265
PSALM XXXV. (Edwards.) [266
PSALM LXIV. (Edwards.) [267

(In these Psalms, and in others, composed during the period of the persecution of David, we see his heart opened before God—a precious spectacle to all who would prepare their own hearts for the endurance of those trials to which they must once be subjected.—*Evans.)*

XXIII.] A.M. 4377. B.C. 1064. KEILAH. [268

[A city of Judah, about twenty miles S.W. of Jerusalem. Jos. xv. 44. It was a considerable city in the days of Nehemiah (iii. 17, 18), and existed in the days of Eusebius and Jerome.]

David three times escapes from Saul.

THEN they told David, saying, "Behold, the Philistines fight against Keilah, and they rob the threshingfloors."[θ]

2 Therefore David enquired[q] of the LORD, saying, "Shall I go and smite these Philistines?"

And the LORD said unto David, "Go, and smite the Philistines, and save Keilah."[ι]

3 And David's men said unto him, "Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?"

4 Then David enquired of the LORD yet again. And the LORD answered him and said, "Arise, go down to Keilah; for I will deliver the Philistines into thine hand."

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved[κ] the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled[r] to David to Keilah, *that* he came down *with* an ephod in his hand.

7 And it was told[λ] Saul that David was come to Keilah. And Saul said, "God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars."

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest,[s] "Bring hither the ephod."—10 Then said David, "O LORD God of Israel, Thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. 11 Will the men of Keilah deliver me up into his hand? will Saul come down, as Thy servant hath heard? O LORD God of Israel, I beseech Thee, tell Thy servant."

And the LORD said, "He will come down."

12 Then said David, "Will the men of Keilah deliver[μ] me and my men into the hand of Saul?"

And the LORD said, "They will deliver *thee* up."[ν]

13 Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go.[ξ]

And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain[ι] in the wilderness of Ziph.[ο]

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p ...Thou (Abiathar) barest the ark of the LORD God before David my father, and...hast been afflicted in all wherein my father was afflicted. 1 Ki. 2, 26.

θ *(Which were without the walls; for the convenience of the wind to separate the chaff from the corn.)* Comp. Ju. 6, 11. Ru. 3, 2, 15.

q Ve. 4, 6, 9. Ch. 30, 8. 2 Sa. 5, 19.

ι *(The character of David shines out with exceeding lustre during this persecution. His bold courageous spirit is proved to be also the spirit of much enduring patience, of exemplary forbearance, & unshaken loyalty.* Evans.)

κ *("True virtue," says C. How, "as it has no other aims than the service and honour of the great God, so the least and only recompence it aspires to is His approbation and favour.")*

r Ch. 22, 20.

λ *(Wicked as any man may be in heart, he cannot find within himself all the instruments of his wickedness, and can go little way, comparatively speaking, alone; he therefore seeks out accomplices. These re-act on him, incessantly spurring him on to sins in which they have laid their own evil purposes, and the more eagerly, inasmuch as they design that all evil consequences shall alight upon him, while all the good fruit shall be their own.* Evans.)

s Nu. 27, 21. Ch. 30, 7.

μ Heb., *shut up.*

ν *(Prescience and providence are very nearly the same thing, but our sight is too dim to see their connexion. God's foreknowledge does not limit our liberty, nor does the latter exclude Providence, or the active presence of God in the government of the world, disposing all things on the wisest plan, and making the different dispensations of good and evil subserve His glory, and the good of man.)*

ξ *("I had much rather," says C. How, "lose my right or my life by another man's injustice, than obtain the one, or preserve the other, by any base pursuit or unworthy application of my own; nor shall I ever value or seek for any favour but that of my God, to whom he that has grace enough to commit himself may, with security enough, commit his fortune.")*

ι Ps. 11, 1.

ο *(Ziph was a city of the tribe of Judah, situated in the mountains, between Maon & Carmel. It was existing in Jerome's time. Dr. Robinson found the name in Tel-Zif, about four and a half miles S. by E. of Hebron; and in the same quarter, some broken walls.* Jos. 15, 55. 2 Chr. 11, 8.)

And Saul sought[u] him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness[π] of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.[ρ] 17 And he said unto him, "Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."[v]

18 And they two made a covenant[w] before the LORD: and David abode in the wood, and Jonathan went to his house.

19 Then came up the Ziphites[x] to Saul to Gibeah, saying, "Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah,[σ] which *is* on the south[τ] of Jeshimon? 20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part[υ] *shall be* to deliver him into the king's hand."

21 And Saul said, "Blessed *be* ye of the LORD; for ye have compassion[φ] on me. 22 Go, I pray you, prepare yet, and know and see his place where his haunt[χ] is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly. 23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah."[ψ]

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon,[ω] in the plain on the south of Jeshimon. 25 Saul also and his men went to seek *him*.

And they told David: wherefore he came down into[α] a rock, and abode in the wilderness of Maon.

And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. 27 But there came a messenger unto Saul, saying, "Haste thee, and come; for the Philistines have invaded[β] the land."

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selah-hammahlekoth.[γ]

29 And David went up from thence, and dwelt in strong holds at En-gedi:

PSALM XXXI. (According to Calmet and Dr. Green, at some time during this period.) [269

PSALM LIV. (On the authority of the title and of Lightfoot.) [270

XXIV.] A.M. 4377. B.C. 1064. WILDERNESS OF EN-GEDI. [271

[A wild region W. of the Dead Sea. The word means "kids' fountain," which Seetzen recognized in the Ain-jidy of the Arabs, and Dr. Robinson confirms. "Here is a beautiful fountain, bursting forth at once into a fine stream. The whole of the descent appears to have been terraced for tillage and gardens, and near the foot are the ruins of a town."]

David refuses to kill Saul.

AND it came to pass, when Saul was returned from following[δ] the Philistines, that it was told him, saying, "Behold, David *is* in the wilderness of En-gedi."

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.[ε] 3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet:[ς] and David and his

u Ps. 54, 3, 4. Ve. 19. Ch. 26, 1.

π *(A hilly region was often called a wilderness, as at present by the Arabs; and took its name from some chief town within its limits.)*

ρ *(Dr. Kitto observes, "Jonathan remembered that hereditary government was as yet without precedent in Israel, and also cheerfully submitted to the undoubted right of the Lord, as the true king of Israel, to appoint whom He would as His regent, even to his own exclusion.")*

v Ch. 24, 20.

w Ch. 18, 3, and 20, 16, 42. 2 Sa. 21, 7.

x See ch. 26, 1. Ps. 54, 1.

σ *(To the S. of the wilderness of Ziph, about ten miles E. of Hebron, and near the Dead Sea. Dr. Kitto thinks this was the general name of the whole ridge of mountains on which the town of Ziph stood.)*

τ Heb., *on the right hand.*

υ Or, *The wilderness?*

y Ps. 54, 3.

φ *(Had Saul attended to his duties, his suspicious temperament would not have been nourished; but giving himself up to solitude and unrestricted thought, he magnified his real and imaginary injuries; the activity of his mind under the influence of self-love discovering abundant means of justifying himself.)*

χ Heb., *foot shall be.*

ψ *(The heart cannot but be miserable from which the Divine Indweller has gone. In His place, in the chambers which He so joyously lighted up, are found loathsome inhabitants; the wild beasts of evil passion lie there; the doleful creatures of remorse fill the rooms; the satyrs of mocking and rampant sin dance there.* Evans.)

ω *(A town of Judah, mentioned by Jerome, which Dr. Robinson identifies with the present "Main," about seven miles E. by S. of Hebron. Here the travellers found peasants keeping their flocks, and dwelling in caves amid the ruins, which consist of the remains of a tower and several cisterns.)*

α Or, *from the rock.*

β Heb., *spread themselves upon, &c.*

γ That is, *The rock of divisions.*

δ Heb., *after.*

ε *("On all sides," says Dr. Robinson, "the country is full of caverns, which are used by outlaws at the present day." As he came in sight of the ravine of the Ghôr, a mountain-goat started up and bounded along the face of the rocks on the opposite side.)* Ps. 38, 12.

ς Ju. 3, 24. *(Not seeing the men who were hidden in the dark interior.)*

men remained in the sides of the cave.

4 And the men[ζ] of David said unto him, "Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee."

Then David arose, and cut off the skirt of Saul's[η] robe privily.

5 And it came to pass afterward, that David's heart[z] smote him, because he had cut off Saul's skirt. 6 And he said unto his men, "The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD."

7 So David stayed[θ] his servants with these words,[α] and suffered them not to rise against Saul.[ι] But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king."

And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, "Wherefore hearest thou men's words,[b] saying, Behold, David seeketh thy hurt?[κ] 10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed. 11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest[c] my soul to take it. 12 The LORD judge[d] between me and thee, and the LORD avenge[λ] me of thee: but mine hand shall not be upon thee. 13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. 14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.[μ] 15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver[ν] me[ξ] out of thine hand."

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "*Is* this thy voice, my son David?"

And Saul lifted up his voice, and wept.

17 And he said to David, "Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. 18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered[ο] me into thine hand, thou killedst me not. 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.[π] 20 And now, behold, I know[e] well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. 21 Swear now therefore unto me by the LORD, that thou wilt not cut[f] off my seed after me, and that thou wilt not destroy my name out of my father's house."

22 And David sware unto Saul.

And Saul went home; but David and his men gat them up unto the hold.[g]

PSALM LVII. [272
(According to the title and Lightfoot.)

PSALM LVIII. [273
(A continuation of the above. Calmet.)

PSALM LXIII. [274
("En-gedi was the most desert of all other places."—*Lightfoot.*)

XXV.] A.M. 4377. B.C. 1064. [275
CARMEL.

[A city in the S. and mountainous part of Judah, not far from the Dead Sea, and eight Roman miles E. of Hebron. Jos. xv. 55. Here Saul

ζ (*A wise man must not only take care to govern his own passions, but that he may not be governed by those of other men.* C. How.)

η Heb., *the robe which* was *Saul's.*

z Ch. 26, 11.

θ Heb., *cut off.*

α Ro. 12, 17. Ps. 7, 4. Mat. 5, 44.

ι (*Duty and happiness are so closely linked together, that the performance of the one does naturally draw the other after it; for as it is our duty gratefully to adore the great God for all His blessings, and contentedly to submit to all His dispensations, so it is a pleasure to be grateful and contented. He that is discontented can never be grateful, nor he that is contented, miserable. Blessed be the most bountiful God, Who has annexed an unspeakable pleasure to faith and virtue! Who has, in His infinite goodness, made those things that are of the highest advantage to mankind so exceedingly delightful.* C. How.)

b Pr. 16, 28, and 17, 9. Ps. 141, 6.

κ ("*Meekness,*" says the Emperor Antoninus, "*is a thing unconquerable, if it be true and natural, and not affected or hypocritical. For how shall the most fierce and malicious that thou canst conceive be able to hold out against thee, if thou shalt still continue meek and loving unto him: and that, even at that time when he is about to do thee wrong, thou shalt be well disposed, and in good temper?*")

c Ch. 26, 20.

d Ge. 16, 5. Ju. 11, 27. Ch. 26, 10. Job. 5, 8.

λ (*Not punish Saul, but vindicate and deliver David from Saul's unjust and violent persecution.*)

μ (Lit., "*one flea,*" *and so* ch. 26, 10, *the* pulex irritans. *Hunting a flea is a comparison in other ancient writings, for much labour expended to secure a worthless result.* Denham.)

ν Heb., *judge.*

ξ ("*Whatsoever,*" says Antoninus, "*any man either doeth or saith, thou must be good.*")

ο Heb., *shut up,* ch. 23, 12, and 26, 8.

π (*It was but one of those sudden bursts of long-suppressed good feeling which extraordinary situations strike out from such hearts as his, as fire from the flint, which in the next moment is gone. The persecution shortly became as relentless as ever.* Evans.)

e Ch. 23, 17.

f 2 Sa. 21, 6, 8.

g Ch. 23, 29.

set up a trophy. Ch. xv. 12. There yet exist very considerable remains of buildings, and the name abides in *Kurmul*.]

The churlishness of Nabal.

AND Samuel died; and all the Israelites were gathered together, and lamented[h] him, and buried him[σ] in his house at Ramah.

And David arose,[τ] and went down[υ] to the wilderness of Paran.

2 And *there was* a man in Maon, whose possessions[φ] *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing[χ] his sheep in Carmel. 3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish[ψ] and evil[ω] in his doings; and he *was* of the house of Caleb.[α]

4 And David heard in the wilderness that Nabal did shear[ι] his sheep. 5 And David sent out ten young men, and David said unto the young men, "Get you up to Carmel, and go to Nabal, and greet[β] him in my name: 6 and thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast. 7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt[δ] them not, neither was there ought missing unto them, all the while they were in Carmel. 8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.[ε]

10 And Nabal answered David's servants, and said, "Who *is* David? and who *is* the son of Jesse? there be many servants now-a-days that break away every man from his master. 11 Shall I then take my bread, and my water, and my flesh[η] that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?"[θ]

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, "Gird ye on every man his sword."

And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to salute our master; and he railed[ι] on them. 15 But the men *were* very good unto us, and we were not hurt,[κ] neither missed we any thing, as long as we were conversant with them, when we were in the fields: 16 they were a wall unto us both by night and day, all the while[λ] we were with them keeping the sheep. 17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of Belial,[η] that *a man* cannot speak to him."

18 Then Abigail made haste, and took[ο] two hundred loaves, and two bottles[μ] of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters[ν] of raisins, and two hundred cakes of figs, and laid *them* on asses.[ξ]

19 And she said unto her servants, "Go on before me; behold, I come after you."

But she told not her husband Nabal.[ο]

20 And it was *so*, *as* she rode on the ass, that she came down by the

h Nu. 20, 29.

σ (*In* Eccl'us 46, 13—20, *he is justly celebrated as a favoured servant of God, a righteous judge, and a faithful prophet.*)

τ (*Infirmity had rendered Samuel incapable of directing David, but as long as he lived, his influence seems to have been a defence to him.*)

υ (*There is real descent to the wilderness, which is not desert, but variegated, affording good pasture.*)

φ Or, *business.*

χ (*They pulled off the wool at Rome and in the neighbouring countries, as Bochart observes, but not in Greece nor in Judæa, where they sheared it, as we do.* Patrick.)

ψ (*Harsh and malignant.* De Wette.)

ω (*Christianity does not propose to* extinguish *the principle of self-interest, but to alter its direction, and by urging us to forego a less or temporal interest, which reposes with the dust of man in the grave, to aspire after an interest ample as eternity.* Fellowes.)

α (*The Kethib, for* CÁLIBI, *has* C'LÍB·ω, "*after his heart,*" i.e., *an arbitrary and self-willed man.* Maurer. *The Sept.,* "*a cynical, or doggish man.*" *So the Syr. and Arab.*)

ι Ge. 38, 13. 2 Sa. 13, 23.

β Heb., *ask him in my name of peace.* Ch. 17, 22.

δ Heb., *shamed.*

ε Heb., *rested.*

η Heb., *slaughter.*

θ (*A wise and virtuous man can never be proud, nor can he be exalted in his thoughts at any advantages he has above others; and his sense of the goodness of the bountiful God in bestowing upon him more abundantly than on others, will inspire his soul with humility, thankfulness, and adoration.* C. How.)

ι Heb., *flew upon them.*

κ Heb., *shamed.* Ve. 7.

λ (*Six or eight months.*)

η De. 13, 13. Ju. 19, 22.

α A gift in secret pacifieth anger: and a reward in the bosom strong wrath. Pr. 21, 14, and 18, 16. Ge. 32, 13.

μ (*Two goat-skins. The head being cut off, the carcase is extracted without opening the belly: the neck serves as the mouth, the thighs as handles.*)

ν Or, *lumps.*

ξ (*Dr. A. Clarke observes,* "*All this provision was a matter of little worth, and had it been granted at first, it would have perfectly satisfied David, and secured the good offices of himself and of his men.*")

ο (*Who it is likely would have persisted in his folly, or been so long before he would have been persuaded to be wiser, that it would have been too late to prevent the danger.* Patrick.)

covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, "Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited[q] me evil for good. 22 So[r] and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth[π] against the wall."

23 And when Abigail saw David, she hasted, and lighted[s] off the ass, and fell before David on her face, and bowed herself to the ground, 24 and fell at his feet, and said, "Upon me[ρ], my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, speak in thine audience,[σ] and hear the words of thine handmaid. 25 Let not my lord, I pray thee, regard[τ] this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal[υ] *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. 26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from avenging[φ] thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. 27 And now this blessing[χ] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow[ψ] my lord. 28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house;[ι] because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days. 29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle[ω] of life with the LORD thy God; and the souls of thine enemies, them shall he sling[ω] out, *as out* of the middle of a sling.[α] 30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that He hath spoken concerning thee, and shall have appointed thee ruler over Israel; 31 that this shall be no grief[β] unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid."

32 And David said to Abigail, "Blessed[v] *be* the LORD God of Israel, which sent thee this day to meet me: 33 and blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand. 34 For in very deed, *as* the LORD God of Israel liveth, which hath kept[w] me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall."

35 So David received of her hand *that* which she had brought him, and said unto her, "Go up in peace to thine house;[γ] see, I have hearkened to thy voice, and have accepted[x] thy person."

36 And Abigail came to Nabal; and, behold, he held a feast[y] in his house, like the feast of a king;[δ] and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light. 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. 38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 And when David heard that Na-

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q Ps. 109, 5. Pr. 17, 13.

r Ru. 1, 17. Ch. 3, 17, and 20, 13, 16.

π *(Any male;* i.e., *I will not leave a man alive.* 1 Ki. 14, 10. and 21, 21. 2 Ki. 9, 8.)

s Ge. 24, 64. Jos. 15, 18. Ju. 1, 14.

ρ *(Not upon my husband, who is not so wise as he ought to be.)*

σ Heb., *ears. (This word is not applied, as now, to a formal interview, but signifies "the act of hearing" or "listening."* Bishop Hinds.)

τ Heb., *lay* it *to his heart.*

υ That is, *Fool.*

φ Heb., *saving thyself.* Ro. 12, 19.

χ Or, *present.* Ge. 33, 11. Ch. 30, 26. 2 Ki. 5, 15.

ψ Heb., *walk at the feet of,* &c. Ve. 42. Ju. 4, 10.

ι 2 Sa. 7, 11, 27. 1 Ki. 9, 5. 1 Chr. 17, 10, 25.

ω *(With the Hindoos, anything important or valuable is called a* cattu, *i.e., a bundle, a pack, a bale. A young man enamoured of a young woman is said to be "bound up in the bundle of love." Of a just judge the people say, "He is bound up in the bundle of justice." Abigail intended to express that, under the Lord's protection, the life of David was so securely guarded, that all the attempts of his enemies against him must prove abortive.* Pic. Bib.)

u Je. 10, 18.

α Heb., *in the midst of the bought (fold.* Scotice, *"bught") of a sling.*

β Heb., *no staggering,* or, *stumbling. (Abigail says that David should not have the harmony of his mind disturbed, which is a different thing from being conscious of doing a good and just act. "For how could humility be the distinguishing feature of the nature Christian, if he were reminded each time he did well that he had acted rightly, by a power equal in force to that which warns him so unmistakeably when he does wrong?")*

v Ge. 24, 27. Ex. 18, 10. Ps. 41, 13, and 72, 18. Lu. 1, 68.

w Ve. 26.

γ Ch. 20, 42. 2 Sa. 15, 9. 2 Ki. 5, 19. Lu. 7, 50, and 8, 48. *(The prudence and delicate management of Abigail made David sensible that the vengeance which he had purposed was not warranted by the circumstances.)*

x Ge. 19, 21.

y Absalom had sheep-shearers in Baal-hazor... and Absalom invited all the king's sons. 2 Sa. 13, 23.

δ *(The modern Arabs are more frugal and parsimonious; yet their hearts, so little accustomed to expand with joyous feelings, acknowledge the powerful influence of increasing wealth, and dispose them to indulge in greater jollity than usual.* Kitto.)

bal was dead, he said, "Blessed *be* the LORD, that hath pleaded[z] the cause of my reproach from the hand of Nabal, and hath kept His servant from evil:[ζ] for the LORD hath returned the wickedness of Nabal upon his own head."[a]

And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, "David sent us unto thee, to take thee to him to wife."

41 And she arose, and bowed herself on *her* face to the earth, and said, "Behold, *let* thine handmaid[b] *be* a servant to wash the feet of the servants of my lord."

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after[η] her; and she went after the messengers of David, and became his wife. 43 David also took Ahinoam of Jezreel;[θ] and they were also both of them his wives.[ι]

44 But Saul had given Michal[c] his daughter, David's wife, to Phalti[κ] the son of Laish, which *was* of Gallim.[λ]

XXVI. A.M. 4378. B.C. 1063. HACHILAH. [276

["One cannot imagine a better point for commanding a view of David's wanderings in the wilderness. A panorama of the whole surrounding district is to be seen from it."—*Van de Velde.*]

David a second time forbears to slay Saul.

AND the Ziphites came unto Saul to Gibeah, saying, "Doth[d] not David hide himself in the hill of Hachilah, *which is* before Jeshimon?"

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. 3 And Saul pitched in the hill of Hachilah which *is* before Jeshimon, by the way.

But David abode in the wilderness, and he saw that Saul came after him into the wilderness. 4 David therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner[e] the son of Ner, the captain of his host: and Saul lay in the trench,[μ] and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah,[ν] brother to Joab, saying, "Who will go[f] down with me to Saul to the camp?"

And Abishai said, "I will go down with thee."

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground[ξ] at his bolster:[o] but Abner and the people lay round about him.

8 Then said Abishai to David, "God hath delivered[π] thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time."

9 And David said to Abishai, "Destroy him not: for who can stretch forth his hand against the LORD's anointed,[g] and be guiltless?"[ρ] 10 David said furthermore, "*As* the LORD liveth, the LORD[h] shall smite him; or his day shall come to die:[i] or he shall descend into battle,[k] and perish. 11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go."

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them.

z For the LORD will plead their cause, and spoil the soul of those that spoiled them. Pr. 22, 23.

ζ Ve. 26 and 34. *(And shewed him that, if men would have patience, they should see right done them; so that they need not go about to avenge themselves.* Patrick.)

a 1 Kl. 2, 44. Ps. 7, 16.

b Ru. 2, 10. Pr. 15, 33.

η Heb., *at her feet.* Ve. 27.

θ *(A city in the wilderness of Judah.* Jos. 15, 56.)

ι Ch. 27, 3, and 30, 5. *("God, at first," says Campbell, "created no more than a single pair, one of each sex, whom he united in the bond of marriage, and, in so doing, exhibited a standard of that union to all generations." Polygamy is contradictory to "They two shall be* one *flesh."* Mat. 19, 5.)

c 2 Sa. 3, 14.

κ *(Phaltiel.* 2 Sa. 3, 15. *The fuller form of this name.)*

λ *(A place in Benjamin, near Gibeah of Saul, according to Gesenius, Thenius, and others. Raumer, after Reland, places it in Judah. It evidently lay S. of Jerusalem,* Is. 10, 30.)

d Ch. 23, 19.

e Ch. 14, 50, and 17, 55.

μ Or, *midst of his carriages (baggage).* Ch. 17, 20.

ν *(Zeruiah was sister to David, and mother of Abishai, Joab, & Asahel.* 1 Chr. 2, 16.)

f Jn. 7, 10, 11. Pr. 27, 17.

ξ *(So D'Arvieux says, "The Arabs, when encamped, stick their spears in the ground near them.)*

o *(The bolster of modern Eastern travellers is round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat or carpet on which the owner sleeps.* Pic. Bib.)

π Heb., *shut up.* Ch. 24, 18.

g Ch. 24, 6, 7. 2 Sa. 1, 16.

ρ *(David rightly apprehended the thing itself to be utterly unlawful, and this it was which stayed his hand: that unlawfulness alone he opposed to all probable advantages and seeming expediencies.* Bishop Sanderson.)

h Ch. 25, 38. Ps. 94, 1, 2, 23. Lu. 18, 7. Ro. 12, 19.

i Ge. 47, 29. De. 31, 14. Job 7, 1, and 14, 5. Ps. 37, 13.

k Ch. 31, 6.

13 Then[τ] David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them: 14 and David cried to the people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?"

Then Abner answered and said, "Who *art* thou *that* criest to the king?"

15 And David said to Abner, "*Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. 16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* worthy[υ] to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster."

17 And Saul knew David's voice, and said, "*Is* this thy voice my son David?"

And David said, "*It is* my voice, my lord, O king." 18 And he said, "Wherefore[ι] doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand? 19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred[m] thee up against me, let Him accept[φ] an offering:[χ] but if *they be* the children of men, cursed *be* they before the LORD; for they have driven[n] me out this day from abiding[ψ] in the inheritance[ο] of the LORD, saying, Go serve other gods. 20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea,[ω] as when one doth hunt a partridge[α] in the mountains."

21 Then said Saul, "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly."[β]

22 And David answered and said, "Behold the king's spear! and let one of the young men come over and fetch it. 23 The LORD render[ρ] to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth mine hand against the LORD's anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let Him deliver me out of all tribulation."

25 Then Saul said to David, "Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail."[γ]

So David went on his way, and Saul[δ] returned to his place.

PSALM CXLI.
(According to Green and Bishop Horne.) [277

XXVII.] A.M. 4380. B.C. 1061. GATH. [278
David flees to Achish.

AND David said in his heart, "I shall now perish[ε] one day by the hand of Saul: [ζ] *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand."

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish,[η] the son of Maoch, king of Gath. 3 And David dwelt[θ] with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, "If I have now found grace in thine

τ *(Thus another fortunate occurrence once more put the life of Saul into David's power; who, a second time, from the same generosity of disposition, declined to avail himself of it, making, as before, the circumstance only a means of convincing his sovereign of his unshaken loyalty, and a means of reconciliation.* Bishop Shuttleworth.)

υ Heb., *the sons of death.* 2 Sa. 12, 5.

ι Ch. 24, 9, 11.

m 2 Sa. 16, 11, and 24, 1.

φ Heb., *smell.* Ge. 8, 21. Le. 26, 31.

χ *(The LORD is not implacable, but willing to be reconciled if I have offended Him.* Patrick.)

n De. 4, 28. Ps. 120, 5.

ψ Heb., *cleaving.*

ο 2 Sa. 14, 16, and 20, 19.

ω *(Which was neither for his profit nor his glory.* Patrick.)

α *(Probably the* perdrix rufra, *the red-legged partridge, which is very common in Palestine, and is partial to upland brushwood. As they become languid and fatigued after being put up once or twice they are easily caught.* Je. 17, 11.)

β *(Amid the rapid degradation of Saul's character, such features strike the reader, like those beautiful remnants of taste and skill which often come upon us by surprise in our examination of some shapeless ruin. What ruin is there of such utter deformity as that of the heart of man, when it has been abandoned by the Spirit of God?* Evans.)

ρ Ps. 7, 8, and 18, 20.

γ *(Again the moody king was violently affected, and as fruitlessly. He wept and blessed David, & continued the persecution.)*

δ *(This may be laid down as a general maxim, that whosoever is not sincere to man can never be sincere to God; nor can he that is insincere to God be ever sincere to man: for without sincerity there can be no virtue, either moral or divine.* C. How.)

ε Heb., *be consumed.*

ζ *(Rightly concluding that no permanent change was wrought on Saul* (see ve. 4); *& also that, even if his men appreciated his forbearance, they might be reluctant to acquiesce in the attendant hardships.)*

η Ch. 21, 10. *(This second time, upon better security, beforehand given, than formerly was had.* Bishop Richardson.)

θ *(Achish proved more of the jealous master than the generous patron.* Bishop Shuttleworth.)

eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?"[ι]

[6]Then Achish gave him Ziklag that day:[κ] wherefore Ziklag[τ] pertaineth unto the kings of Judah unto this day. [7]And the time[λ] that David dwelt in the country of the Philistines was a full year and four months.

[8]And David and his men went up, and invaded the Geshurites,[μ] and the Gezrites,[ν] and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur,[ξ] even unto the land of Egypt. [9]And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

[10]And Achish said, "Whither have ye made a road[ξ] to-day?"

And David said,[ο] "Against the south of Judah, and against the south of the Jerahmeelites,[ι] and against the south of the Kenites."[υ]

[11]And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, "Lest they should tell on us, saying, So did David, and so *will*[π] *be* his manner all the while he dwelleth in the country of the Philistines."

[12]And Achish believed David, saying, "He hath made his people Israel utterly[ρ] to abhor him; therefore he shall be my servant for ever."

XXVIII.] A.M. 4382. B.C. 1059. EN-DOR. [279

[A town in Galilee. In Manasseh on this side Jordan, Jos. xvii. 11. In the time of Eusebius and Jerome it was a large village, four miles S. of Mount Tabor. At this distance, on the lower ridge of Mount Hermon on the N.E. side, a village with this name still exists.]

Saul consults the witch of En-dor.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, "Know thou assuredly, that thou shalt go out with me to battle, thou and thy men."

[2]And David said to Achish, "Surely thou shalt know what thy servant can do."

And Achish said to David, "Therefore will I make thee keeper[σ] of mine head for ever."

[3]Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.

And Saul had put away those that had familiar spirits,[υ] and the wizards, out of the land.[τ]

[4]And the Philistines gathered themselves together, and came and pitched in Shunem:[υ] and Saul gathered all Israel together, and they pitched in Gilboa.[φ] [5]And when Saul saw the host of the Philistines, he was afraid,[ψ] and his heart greatly trembled. [6]And when Saul enquired[ψ] of the LORD, the LORD answered[χ] him not, neither by dreams,[ψ] nor by Urim,[ζ] nor by prophets.

[7]Then said Saul unto his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her."

And his servants said to him, "Behold, *there is* a woman that hath a familiar spirit at En-dor."

[8]And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, "I pray thee, divine[α] unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee."

[9]And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?"

ι *(Variation of behaviour towards persons of different character and circumstances is by no means indicative of a temporising or disingenuous mind. To exhibit a uniformity of manners to all without distinction would argue a want of penetration, or a want of sensibility.)*

κ *(On condition of service.* See ve. 10. Ch. 28, 2, and 29, 3.

τ Jos. 15, 31, and 19, 5. 1 Sa 30, 1, 14, 26. 2 Sa. 1, 1. 1 Chr. 4, 30. Ne. 11, 28.

λ Heb., *the number of days.* See ch. 29, 3.

μ *(Not the people of that name in S. Palestine, but a race dwelling near the Philistines.* Comp. Jos. 13, 2.)

ν Or, *Gerzites.* Jos. 16, 10. Ju. 1, 29.

ξ *Ge.* 25, 18.

ξ *Did you not make a road, &c.*

ο *(Where external actions only are related, the merit or demerit of which depends entirely upon the contingency of motives and circumstances which have not come to our knowledge, no evidence whatever, either criminative or exculpatory, can be derived.* Bishop Shuttleworth.)

ι 1 Chr. 2, 9, 25.

υ Ju 1, 16.

π *(Which would not be true, for although Hombigant, Dathe, and Maurer translate,* "So did David. And this *was,*" *yet as this "raid" only is mentioned, it may be inferred that none other took place.)*

ρ Heb., *to stink.*

σ *(The chief officer, to whom the care of his person was committed.)*

υ Ex. 22, 18. Le. 19, 31, & 20, 27.

τ *(None are so ready as the wicked to offer a sacrifice to God at the expense of another, and especially when by it he can gain two most satisfactory results—a compensation for his enormities, and the indulgence of his cruelty.* Evans.)

υ *(In the tribe of Issachar.* Jos. 19, 18. 1 Ki. 1, 3. 2 Ki. 4, 8, and 8, 1, 6.)

φ *(The mountains bounding the S. of the valley of Jezreel. They consist of several ridges, in all about an hour in breadth. The name yet exists in an inhabited village,* Jelbún.)

ψ Job 18, 11.

χ Ch. 14, 37. Pr. 1, 28. La. 2, 9.

ψ Nu. 12, 6.

ζ Ex. 28, 30. Nu. 27, 21. De. 33, 8.

α *(Divine for me, by Aob or Ob. The phrase, mistress of Ob, rendered* "having a familiar spirit," *is rendered in the Vulgate* "habens Pythonem," *is equivalent to* "in whom is Ob," Le. 20, 6—27; *and the same as is called,* Ac. 16, 16 mar., "having a spirit of Python." *The אוֹב and the* Python *are evidently the* אֶפְעֶה, *the asp or adder.* De. 32, 33. Ps. 58, 4. and 91, 13. Is. 11, 8. "*The old serpent.*" Re. 12, 9. "*Abaddon,*" *derived from* אַבַדּוֹן, "*destruction.*" "*Apollyon,*" *king of destroying.* Re. 9, 11.)

[10] And Saul sware to her by the LORD, saying, "*As* the LORD liveth, there shall no punishment happen to thee for this thing."

[11] Then said the woman, "Whom shall I bring up unto thee?"

And he said, "Bring me up Samuel."

[12] And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, "Why hast thou deceived me? for thou *art* Saul."

[13] And the king said unto her, "Be not afraid: for what sawest thou?"

And the woman said unto Saul, "I saw gods[β] ascending out of the earth."

[14] And he said unto her, "What form *is* he of?"[γ]

And she said, "An old man cometh up; and he *is* covered with a mantle."[b]

And Saul perceived that it *was* Samuel,[δ] and he stooped with *his* face to the ground, and bowed himself.

[15] And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?"

And Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed[c] from me, and answereth me no more, neither by prophets,[ε] nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."[ζ]

[16] Then said Samuel, "Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? [17] And the LORD hath done to[η] him, as He spake by me: for[θ] the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: [18] because thou obeyedst not the voice of the LORD, nor executedst His fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. [19] Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow[ι] *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host[κ] of Israel into the hand of the Philistines."

[20] Then Saul fell[λ] straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for[μ] he had eaten no bread all the day, nor all the night.

[21] And the woman came unto Saul, and saw that he was sore troubled, and said unto him, "Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. [22] Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way."

[23] But he refused, and said, "I will not eat."

But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

[24] And the woman had a fat calf[ν] in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof: [25] And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

XXIX.] A.M. 4382. B.C. 1059. APHEK. [280

A city in the tribe of Issachar, near Jezreel. Jos. xv. 53. 1 Sa. iv. 1.

David is disallowed by the Philistines from going to the battle.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.[ξ] [2] And the lords of the Philistines passed on by hundreds, and by thousands: but David[ε] and his men passed on in the rereward[ο] with Achish.

α *(Tertullian, De Anima, c. 57, Augustine, in several places, and other Fathers, maintain that the apparition was the devil in Samuel's likeness.)*

β *(I see a god-like form ascending out of the earth.* Gesenius.)

γ Heb., *What is his form?*

b Ch. 15, 27. 2 Ki. 2, 8, 13.

δ *(After his death he prophesied and shewed the king his end. And he lift up his voice from the earth, to blot out the wickedness of the people.* Eccl'us 46, 20.)

c The backslider in heart shall be filled with his own ways...Pr. 14, 14, and 5, 11, 12.

ε Heb., *by the hand of prophets.*

ζ *(If men will allow all high and devotional feelings to become extinct, and all rank weeds to grow strong within them, it may well be doubted whether the soul, on its separation from the body, would be found capable, in the midst of the heavenly paradise itself, of deriving either rest, refreshment, or gratification.* Bishop Shuttleworth.)

η Or, *for Himself.* Pr. 16, 4.

θ Heb., *mine hand.*

ι *(There was more than a day between this interview and the death of Saul, as Eusebius shews against Origen. But, as Hackspan observes, by "be with me," death simply is noted; not the state which follows after death, nor the exact time of death, but "very shortly thou shalt be as I am —dead.")*

κ *(Abarbanel notes the order in which the events took place,—1. The defeat of the Israelites. 2. The death of Saul & of his sons. 3. The Philistines should come and dwell in the cities of the Israelites; so he understands the last clause.* Comp. Ch. 31, 7.)

λ Heb., *made haste, and fell with the fulness of his stature.*

μ *(What a terrible lesson of warning does Saul present to all who, in their day, abuse the light of celestial knowledge.* Evans.)

ν (Lit., *"calf of the stall," fattened.)*

ξ *(In the valley directly under Zer'in, or Zer'ûn, The ancient Jezreel is a considerable fountain, and another still larger somewhat farther to the E., under the northern side of Gilboa, called* Ain Jalud. *In the same valley is the well of Harod.* Ju. 6, 33, and 7, 1, 2.)

ε Ch. 28, 1, 2.

ο *(In the rear. In fulfilment of the conditions imposed by Achish,* ch. 27, 12, and 28, 1, 2, *as captain of his body-guard.)*

3 Then said the princes of the Philistines, "What *do* these Hebrews *here*?[π]

And Achish said unto the princes of the Philistines, "*Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?"

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men? 5 *Is* not this David of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?"

6 Then Achish called David, and said unto him, "Surely, *as* the LORD liveth, thou hast been upright, and thy going[ρ] out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.[ρ] 7 Wherefore now return, and go in peace, that thou displease not[σ] the lords of the Philistines."

8 And David said unto Achish, "But what have I done? and what hast thou found in thy servant so long as I have been with[τ] thee unto this day, that I may not go fight against the enemies of my lord the king?"[υ]

9 And Achish answered and said to David, "I know that thou *art* good in my sight, as an angel[λ] of God:[φ] notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. 10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart."

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.[χ]

π (*"The incident," says Dr. Kitto, "of the troop of Manassites who just at this time deserted from Saul and went over to David, may have tended to confirm their suspicions. In the eyes of the Philistines it might well look like a concerted movement."*)

f The Hebrews *that* were with the Philistines ...*turned* to be with the Israelites that *were* with Saul and Jonathan. Ch. 11, 21.

g 2 Sa. 3, 25. 2 Ki. 19, 27.

ρ Heb., *thou* art *not good in the eyes of the lords.*

σ Heb., *do not evil in the eyes of the lords.*

τ Heb., *before thee.*

υ (*Probably David did not gather from the words of Achish what the reasons of the lords were, or, if he did, it was a matter of indifference to him what they thought, so long as Achish was not influenced by like suspicion, & the mutual good understanding between them subsisted.*)

h 2 Sa. 14, 17, 20, and 19, 27.

φ (*"If two of us make a bargain," says Selden, "why should either of us stand to it; what need you care what you say, or what need I care what I say. Certainly because there is something about me that tells me* fides est servanda." *David would have kept faith, but God's providence extricated him from an apparent strait.*)

χ (*A city of Issachar. Jos. 17, 16, and 19, 18. 2 Sa. 2, 9. It lay on the brow of a deep descent into the valley of Jezreel, which extended from Mt. Carmel and Gilboa on the W., to the Jordan on the E., being about twenty miles long by ten broad.*)

ψ (*In most cases the women and boys were spared to be used as slaves, and the old people from the prevailing sentiment of respect to age.* Pic. Bib.)

i Ch. 25, 42, 43. 2 Sa. 2, 2.

k Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. Ex. 17, 4.

ω Heb., *bitter.* Ju. 18, 25. Ch. 1, 10. 2 Sa. 17, 8. 2 Ki. 4, 27.

l Ps. 42, 5, and 56, 3, 4, 11. Hab. 3, 17, 18.

α (*Since whatsoever happens to man in this world is either directed by the will, or consented unto by the permission of God, what ground has grief to stand upon but human weakness?* C. How.)

β (*Dr. Kitto thinks that the presence of the Manassites who had joined David in the field and on the road* (1 Chr. 12, 19—21), *served him in good stead. They had lost nothing, and, less blinded by grief and passion, would side with David against the murmurers. It seems hinted at* ve. 21 *that they suggested a pursuit.*)

XXX.

A.M. 4382. B.C. 1059. ZIKLAG. [281

[A city in the S.W. of Canaan, belonging to the tribe of Simeon. Jos. xv. 31, and xix. 5. Eusebius mentions it as lying in the region of Daromas. It was probably several miles to the S. of Gath. Mr. Rowlands, in Williams' *Holy City*, i., 465, suggests a place called *Asloofy* as its site.]

Victory of David over the Amalekites.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; 2 and had taken the women captives, that *were* therein: they slew not any,[ψ] either great or small, but carried *them* away, and went on their way.

3 So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives. 4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives[i] were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning[k] him, because the soul of all the people was grieved,[ω] every man for his sons and for his daughters: but David encouraged[l] himself in the LORD his God.[α] 7 And David said to Abiathar the priest, Ahimelech's son, "I pray thee, bring me hither the ephod."

And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, "Shall I pursue[β] after this troop? shall I overtake them?"

And He answered him, "Pursue: for thou shalt surely overtake *them*, and without fail recover *all*."

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor,[γ] where those that were left behind stayed. 10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; 12 and they gave him a piece of a cake of figs, and two clusters of raisins:[δ] and when he had eaten,[m] his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, "To whom *belongest* thou? and whence *art* thou?"

And he said, "I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.[ε] 14 We made an invasion *upon* the south of the Cherethites,[ζ] and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb;[n] and we burned Ziklag with fire."

15 And David said to him, "Canst thou bring me down[ι] to this company?"

And he said, "Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company."

16 And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing,[ο] because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.[κ] 17 And David smote them from the twilight even unto the evening of the next[λ] day: and there escaped not a man of them, save four hundred young men, which rode upon camels and fled. 18 And David recovered all that the Amalekites had carried away: and David rescued his two wives. 19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.[p] 20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, "This *is* David's spoil."

21 And David came to the two hundred men,[q] which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted[μ] them.

22 Then answered all the wicked men and *men* of Belial,[r] of those[ν] that went with David, and said, "Because they went not with us we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart."

23 Then said David, "Ye shall not do so, my brethren, with that which the LORD hath given us, Who hath preserved us, and delivered the company that came against us into our hand. 24 For who will hearken unto you in this matter? but as his part[ξ] *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike."

25 And it was *so* from that day forward,[ο] that he made it a statute and an ordinance for Israel unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, "Behold a present[π] for you

γ (Sept., Βοσόρ. *A small river which runs into the Mediterranean, a little to the S. of Gaza. Richardson crossed it, & says that its bed was thirty yards wide. It perhaps ran through the valley of Gerar (the Wady Sheriah).* Ge. 26, 17. *So Raumer suggests.)*

δ *(It is said respecting an expedition of some of the natives of Barbary, "Their temperance is admirable: some meal, a few figs and raisins which they carry in a goat-skin, serve them a seven or eight-days' journey." The "bread" of the Israelites answers to the "meal" of Barbary, and the "figs" and "raisins" are what the Moors carry at this day.* D'Oyly & Mant.)

m So Ju. 15, 19. Ch. 14, 27.

ε *(In the righteous providence of God this act of cruelty soon occasioned the destruction of the Amalekites.)*

ζ *(Perhaps another name for Philistines.* Ve. 16. Eze. 25, 16. Zep. 2, 5. *Hitzig says the Philistines were offsprings of barbarians who of old dwelt in Crete* (Herod., i., 171). *So also Bertheau, Movers, Lengerke, Tuch. Also Thenius says, "The connexion between this people and Crete is certainly not to be rejected.")*

n 1 Chr. 6, 56.

ι *(Because the place lay to the south.)*

ο .....When they shall say, Peace and safety; then sudden destruction cometh upon them....1 Th. 5, 3.

κ *(They had ravaged the whole southern border, from the sea-coast of the Philistines to the Dead Sea.)*

λ Heb., *their morrow.*

p Ve. 8.

q Ve. 10.

μ Or, *asked them how they did.* Ju. 18, 15.

r De. 13, 13. Ju. 19, 22.

ν Heb., *men. (Those who stayed behind probably included those "who spake of stoning."* Ve. 6.)

ξ *(They both alike shall have their shares according to God's appointment* (Nu. 31, 27; Jos. 22, 8), *though not both equal shares.* Richardson. *Such was the law applicable to the people and the soldiers, but this statute made by David respected soldiers only, who he declared should part "alike."*)

ο Heb., *and forward.*

π Heb., *blessing.* Ge. 33, 11. Ch. 25, 27.

of the spoil of the enemies of the LORD;" 27 to *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth,[ρ] and to *them* which *were* in Jattir,[σ] 28 and to *them* which *were* in Aroer,[τ] and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,[υ] 29 and to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites,[φ] and to *them* which *were* in the cities of the Kenites,[s] 30 and to *them* which *were* in Hormah,[χ] and to *them* which *were* in Chor-ashan,[ψ] and to *them* which *were* in Athach, 31 and to *them* which *were* in Hebron,[t] and to all the places where David himself and his men were wont to haunt.

XXXI.] A.M. 4382. B.C. 1059. MOUNT GILBOA. [282

[A ridge of mountains which bounds the valley of Jezreel on the South. It is 1000 feet above the level of the sea, and forms the continuation of that range which runs through the whole of Palestine, dividing the waters falling into the Jordan from such as flow into the Mediterranean.]

Parallel passage, 1 Chr. x. 1—14.

The death of Saul.

NOW the Philistines[u] fought against Israel: and the men of Israel fled[ω] from before the Philistines, and fell down slain[α] in mount Gilboa.[v] 2 And the Philistines followed hard upon Saul and upon his sons: and the Philistines slew Jonathan,[w] and Abinadab, and Melchishua, Saul's sons. 3 And the battle[x] went sore against Saul, and the archers[β] hit[γ] him; and he was sore wounded[δ] of the archers.

4 Then said Saul unto his armour-bearer, "Draw[y] thy sword, and thrust me through therewith; lest these uncircumcised[z] come and thrust me through and abuse[ε] me."

But his armour-bearer would not; for he was sore afraid.[a] Therefore Saul took a[ζ] sword, and fell[b] upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. 9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines[c] round about, to publish it *in the* house of their idols, and among the people. 10 And they put[d] his armour in the house of Ashtaroth:[e] and they fastened his body[f] to the wall of Beth-shan.[η]

11 And when the inhabitants of Jabesh-gilead[g] heard of that[θ] which the Philistines had done to Saul; 12 all the valiant[h] men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt[i] them there. 13 And they took their bones, and buried[k] *them* under a tree[ι] at Jabesh, and fasted seven[l] days.

ρ (Jos. 19, 8, *called Ramath of the south.*)

σ (Jos. 15, 48, *a city of the priests.*)

τ Jos. 13, 16.

υ (Jos. 15, 50; 21, 14; and 1 Chr. 6, 57, *a city of the priests. Perhaps* Semûa, *about eight miles S. of Hebron.*)

φ Ch. 27, 10.

s Ju. 1, 16. 1 Sa. 15, 6, and 27, 10.

χ Jos. 12, 14; 15, 30, and 19, 4. Ju. 1, 17. 1 Chr. 4, 30.

ψ (*Probably the Ashan of* Jos. 15, 42, and 19, 7, *and Ain of* 1 Chr. 4, 32, and 6, 59. *A Levitical city.*)

t Jos. 14, 13. 2 Sa. 2, 1.

u 1 Chr. 10, 1—12.

ω (*Perhaps men would not venture their lives in the desperate cause of one whom God had so plainly abandoned.*)

α Or, *wounded.*

v Ch. 28, 4.

w Ch. 14, 49. 1 Chr. 8, 33.

x See 2 Sa. 1, 6, &c.

β Heb., *shooters, men with bows.*

γ Heb., *found him.*

δ (*Sore afraid of the archers.* De Wette and Maurer.)

y So Ju. 9, 54.

z Ch. 14, 6, and 17, 26.

ε Or, *mock me.*

a 2 Sa. 1, 14.

ζ (Lit., "*the sword,* i.e., *of the armour-bearer, whom the Jews say was Doeg.*")

b 2 Sa. 1, 10, mar.

c 2 Sa. 1, 20.

d Ch. 21, 9.

e Ju. 2, 13.

f 2 Sa. 21, 12.

η (*Situated at the extremity of the plain of Jezreel. The Israelites did not drive out the old inhabitants.* Jos. 17, 11. Ju. 1, 27. *It is mentioned in the Apocrypha,* Judith 3, 10. Mac. 5, 52, and 11, 40, 41. 2 Mac. 12, 29, 30. *Known to the Greeks by the names of Nysa & Scythopolis. It is about twenty-three miles from Nazareth.*)

g Ch. 11, 3, 9, 11.

θ Or, *concerning him.*

h See Ch. 11, 1—11. 2 Sa. 2, 4—7.

i 2 Chr. 16, 14. Je. 34, 5. Am. 6, 10.

k 2 Sa. 21, 12—14.

ι (*Perhaps a particular tree at the Syriac,* "*Amygdalus.*" *Theod.,* "*oak:*" *most modern commentators,* "*the tamarisk.*")

l Ge. 50, 10.

THE

SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

I.] A.M. 4382. B.C. 1059. ZIKLAG. [283

1 Chr. x. 1—12.

David's lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, when David was returned from the slaughter[m] of the Amalekites, and David had abode two days in Ziklag; [2]it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth and did obeisance.

[3]And David said unto him, "From whence comest thou?"

And he said unto him, "Out of the camp of Israel am I escaped."

[4]And David said unto him, "How[κ] went the matter? I pray thee, tell me."

And he answered, "That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also."

[5]And David said unto the young man that told him, "How knowest thou that Saul and Jonathan his son be dead?"

[6]And the young man that told him said, "As I happened by chance upon mount Gilboa, behold, Saul leaned[n] upon his spear; and, lo, the chariots and horsemen followed hard after him. [7]And when he looked behind him, he saw me, and called unto me. And I answered, Here[λ] *am* I. [8]And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite. [9]He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish[μ] is come upon me,[ν] because[ξ] my life *is* yet whole in me. [10]So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen:[ο] and I took the crown[π] that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord."[ρ]

[11]Then David took hold on his clothes, and rent them; and likewise all the men that *were* with him: [12]and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

[13]And David said unto the young man that told him, "Whence *art* thou?"

And he answered, "I *am* the son of a stranger, an Amalekite."

[14]And David said unto him, "How wast thou not afraid[p] to stretch forth

m 1 Sa. 30, 17.

κ Heb., *What was, &c.* 1 Sa. 4, 16.

n 1 Sa. 31, 2—4.

λ Heb., *Behold me.*

μ (*Gesenius, Maurer, De Wette, Fürst,* "*dizziness,*" "*giddiness.*" *Septuagint,* "*fearful darkness.*" *Vulgate,* "*angustiæ.*" *Chald.,* "*trembling.*" *Arab.,* "*pain.*")

ν Or, *my coat of mail*; or, *my embroidered coat hindereth me, that my, &c.* (*A giddiness has seized me, for my life is still wholly in me.* Maurer and De Wette.)

ξ (*The* "*because,*" *as Maurer shews, belongs to the former part of the verse.* "Stand .....slay me, because my life, &c.)

ο (*Munster, Le Clerc, Dathe, Schulz,* "*after he had fallen on the sword.*" *Michaelis,* "*from his wound.*" *De Wette,* "*from his giddiness.*" *Thenius,* "*from his utter defeat.*")

π ("*Not the real crown,*" *says Thenius,* "*but a kingly mark of distinction.*")

ρ (*Although Josephus relates that Saul was not quite dead when the Amalekite came up, yet Bishop Horne thinks it* "*by no means probable*" *that the man's statement is true, and so Dr. Delaney. From the word* "*tidings,*" ch. 4, 10, *as well as from its contradicting* 1 Sa. 31, 4, *it may be inferred that the account was an invention of the Amalekite, who hoped thereby to ingratiate himself with David, by bringing him, as he thought, welcome intelligence.*)

p Nu. 12, 8. 1 Sa. 31, 4.

thine hand to destroy the LORD'S anointed?"[q] [15] And David called one of the young men, and said, "Go near, *and* fall upon him."

And he smote him that he died.

[16] And David said unto him, "Thy blood[r] *be* upon thy head; for thy mouth[σ] hath testified against thee, saying, I have slain the LORD'S anointed."

[17] And David lamented with this lamentation over Saul and over Jonathan his son: [18](also he bade them teach the children of Judah *the use of* the bow:[τ] behold, *it is* written in the book of Jasher.[υ])

[19] "The beauty[φ] of Israel is slain[χ] upon thy high places:
How are the mighty fallen!
[20] Tell[s] *it* not in Gath,
Publish *it* not in the streets of Askelon;
Lest the daughters[t] of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
[21] Ye mountains of Gilboa,[u] *let*[v] *there be* no dew,
Neither *let there be* rain, upon you, nor fields[ψ] of offerings:[ω]
For there the shield of the mighty is vilely cast away,
The shield[α] of Saul, *as though he*[β] *had* not *been* anointed with oil.
[22] From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,[w]
And the sword of Saul returned not empty.
[23] Saul and Jonathan *were* lovely and pleasant[γ] in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

[24] Ye daughters[δ] of Israel, weep over Saul,
Who clothed you in scarlet, with *other* delights,
Who put on ornaments of gold upon your apparel.

[25] How are the mighty fallen in the midst of the battle!
O Jonathan, *thou wast* slain in thine high places.
[26] I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.

[27] How are the mighty fallen,
And the weapons of war perished!"[ε]

II.] A.M. 4382. B.C. 1059. [284
The war between the house of Saul and David.

AND it came to pass after this, that David enquired of the LORD, saying, "Shall I go up into any of the cities of Judah?"

And the LORD said unto him, "Go up."

And David said, "Whither shall I go up?"

And He said, "Unto Hebron."

[2] So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. [3] And his men[x] that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

[4] And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, "*That*

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q 1 Sa. 24, 6, and 26, 9. Ps. 105, 15.

r 1 Sa. 26, 9. 1 Ki. 2, 32, 33, 37.

σ *(Men are never impostors & liars without a motive. Children naturally possess a love for truth and aversion from falsehood, and their detestation would become habitual, if, besides instilling into them the intimate connexion between falsehood and misery, a strict regard to the very words of all narrations were inculcated.* See Ge. vi. Job 11, 4, &c.)

τ 1 Sa. 31, 3. *(The song is called "the bow," because honourable mention of the bow of Jonathan is made therein.* Maurer.)

υ Or, *of the upright.* Jos. 10, 13.

φ *(The Syr., Le Clerc, Michaelis, Dathe, Koster, Gesenius, Fürst, &c., regard this as meaning "gazelle," "antelope." Thy gazelle, O Israel, is slain upon thy mountains;* i.e., *Jonathan, as being swift of foot.* Comp. ve. 23, 25, & ch. 2, 18.)

χ *(Köster* (Theol. Stud. u. Krit. vol. v., pp. 366—376) *remarks:— "Carefully has the historian collected every circumstance whereby the new king honoured the memory of his departed friend. David sang this elegy with the undoubted design of rescuing Jonathan's name from all accusation of having entered into a conspiracy against his father.")*

s 1 Sa. 31, 9. Mi. 1, 10. See Ju. 16, 23.

t Ex. 15, 20. Ju. 11, 34. 1 Sa. 18, 6.

u 1 Sa. 31, 1.

v So Ju. 5, 23. Job 3, 3, 4. Je. 20, 14.

ψ *(...Nor (upon you) ye elevated fields.* Maurer.)

ω *(That is, as Gesenius says, "fertile fields, yielding rich fruits, suitable for oblations to God," as firstfruits or tithes. So also Schulz, De Wette, Winer. But Michaelis, Herder, and Köster translate, "be a field for execration," or "be blighted with a curse.")*

α *(Shields were oiled over to prevent their cracking. Or perhaps it is as Tremellius says, "the anointed with oil* (i.e., *Saul)* (*is*) *not." But* comp. Is. 21, 5.)

β *(So Dathe, Herder, &c. Others refer the anointing to the shield.)*

w See 1 Sa. 14, 14, 45.

γ Or, *sweet.*

δ *("The women of Israel," says Loeth, "are most happily introduced, and the subject of the encomium is admirably adapted to the female character.")*

ε *(David's deep sorrow at this event, notwithstanding it put an end to troubles, under the heavy hand of which he was almost consumed, he has left on record in an elegy, which, like all his writings, is stamped with the faithful impression of unaffected feeling.* R. W. Evans.)

x 1 Sa. 27, 2, 3, & 30, 1. 1 Chr. 12, 1.

the men of Jabesh-gilead *were they* that buried[c] Saul."

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, "Blessed[d] *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him. 6 And now the LORD shew[θ] kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.[ι] 7 Therefore now let your hands be strengthened, and be ye valiant:[κ] for your master Saul is dead, and also the house of Judah have anointed me king over them."

8 But Abner the son of Ner,[e] captain of Saul's host,[λ] took Ish-bosheth[μ] the son of Saul, and brought him over to Mahanaim;[ν] 9 and made him king over Gilead, and over the Ashurites,[ξ] and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two[ο] years. But the house of Judah followed David.

11 And the time[π] that David was king in Hebron over the house of Judah was seven years and six months.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together[ρ] by the pool of Gibeon:[σ] and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, "Let the young men now arise, and play before us."

And Joab said, "Let them arise."

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David. 16 And they[υ] caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,[φ] which *is* in Gibeon. 17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were three sons[i] of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light[k] of foot[χ] as a wild[ψ] roe.[l] 19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following[ω] Abner.

20 Then Abner looked behind him, and said, "*Art* thou Asahel?"

And he answered, "I *am*."

21 And Abner said to him, "Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour."[α]

But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, "Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?"

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under[π] the fifth *rib*, that the spear came out behind him;[β] and he fell down there, and died in the same place:[γ] and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 And the children of Benjamin

c 1 Sa. 31, 11.

d Ru. 2, 20, and 3, 10. Ps. 115, 15.

θ *(David's grateful heart vibrated with fondness, as did Paul's,* 2 Ti. 1, 16.)

ι *(Of all the affections of a religious cast which can enter into the soul of man, gratitude is one which ought to be cultivated with most care, and cherished with most fondness.* Fellowes.)

κ Heb., *be ye the sons of valour.*

e ...Saul's uncle. 1 Sa. 14, 50.

λ Heb., *the host which* was *Saul's.*

μ Or, *Eth-baal.* 1 Chr. 8, 33, and 9, 39. (*"A man of shame," from his weakness and incapacity.)*

ν *(An important and strong place in the tribe of Gad, on the E. side of Jordan.)*

ξ *(Maurer thinks these to be the Arab nation, mentioned* Ge. 25, 3. *Compare the present powerful tribe of Arabs, the Asyr. The Vulg., Syr., and Arab. understand "Geshuri.")*

ο *(Peaceably, and there had been no war but for Abner,* ve. 12. *The rupture lasted five years.)*

π Heb., *number of days.*

ρ Heb., *them together.*

σ *("A few rods from the village," says Dr. Robinson, "is a fine fountain. It is in a cave excavated in & under the high rock, so as to form a large subterranean reservoir.)*

υ *(Bishop Patrick thinks that each of the servants of David caught every one of the Benjamites that was his opposite.)*

φ That is, *The field of strong men. (Dathe and Gesenius, "field of swords.")*

i 1 Chr. 2, 16.

k 1 Chr. 12, 8.

χ Heb., *of his feet. (Swiftness was much esteemed in ancient times.* Comp. ch. 1, 23. *Homer frequently applies the epithet, "swift-footed," to Achilles. Vegetius, in his treatise on the Military Art, describes its uses and advantages.)*

ψ Heb., *as one of the roes that* is *in the field.*

l Ps. 18, 33. Ca. 2, 17, and 8, 14.

ω Heb., *from after Abner.*

α Or, *spoil.* Ju. 14, 19.

π Ch. 3, 27; 4, 6; and 20, 10.

β *(It seems Asahel wished to get the armour of Abner as a trophy, a thing greatly coveted by ancient heroes. Abner wished to spare him for fear of exciting Joab's enmity; but as Asahel was obstinate in the pursuit, and was swifter of foot than Abner, the latter saw that he must either kill or be killed, and therefore* he turned his spear, *& ran it through the body of Asahel.* Clarke.)

γ *("So dangerous it is," says Bishop Patrick, "to confide in a man's own natural strength, or to refuse offers of peace, or to despise a flying enemy, as Pellicanus observes.")*

gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, "Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?"

27 And Joab said, "*As* God liveth, unless thou[o] hadst spoken, surely then in[δ] the morning the people had gone up[ε] every one from following his brother."[ζ]

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.[ι]

29 And Abner and his men walked all that night through the plain,[κ] and passed over Jordan, and went through all Bithron,[λ] and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. 31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem.

And Joab and his men went[μ] all night, and they came to Hebron at break of day.

III.] A.M. 4382. B.C. 1059. HEBRON. *Abner revolts to David.* [285

NOW there was long war[ν] between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And unto David were sons[ρ] born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; 3 and his second, Chileab,[ξ] of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah[ο] the daughter of Talmai king of Geshur;[π] 4 and the fourth, Adonijah[ρ] the son of Haggith; and the fifth, Shephatiah the son of Abital; 5 and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong[ρ] for the house of Saul.

7 And Saul had a concubine, whose name *was* Rizpah,[ρ] the daughter of Aiah: and *Ish-bosheth* said to Abner, "Wherefore hast thou gone[σ] in unto my father's concubine?"[σ]

8 Then was Abner very wroth for the words of Ish-bosheth, and said, "*Am* I a dog's head,[τ] which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me today with a fault concerning this woman? 9 So do[τ] God to Abner, and more also, except, as the LORD hath sworn[υ] to David, even so I do to him; 10 to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan[ρ] even to Beer-sheba."

11 And he could not answer Abner a word again, because he feared him.

12 And Abner sent messengers to David on his behalf, saying, "Whose *is* the land?[υ] saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee."

13 And he said, "Well; I will make a league with thee: but one thing I require of thee, that is,[χ] Thou shalt not see my face, except thou

o Pr. 17, 14.

δ Heb., *from the morning.*

ε Or, *gone away.*

ζ *(If thou hadst not said what thou didst say in the morning, surely the people had gone away, every man from his brother, even in the morning, & there had never been a blow struck, but thou didst provoke it.* Lightfoot.)

ι *(Neither at that time, nor any other.)*

κ *(This valley, in its widest part, and this seems to have been the part crossed, may be estimated, according to Dr. Robinson, at from ten to twelve miles in breadth.)*

λ *(Not a place, but, as Gesenius thinks, and the word implies, a region cut up with mountains and valleys.)*

μ *(Bishop Patrick says Josephus is right, who thinks that Joab and his men lodged all night in the place of battle and buried their dead, and the next morning carried Asahel to be buried, and marched all the next night to Hebron.)*

ν *(Bishop Patrick says, "Their enmity continuing throughout the whole reign of Ish-bosheth; it is likely there were many bickerings and skirmishes, but no pitched battle, and this seems to be confirmed by* ch. 2, 28.)

ρ 1 Chr. 3, 1—4.

ξ Or, *Daniel.* 1 Chr. 3, 1.

ο *(Perhaps David thought it policy to make a friend of the king of Geshur, as his kingdom lay near to that of Ish-bosheth, & might be a curb to him.* Patrick.)

π Ch. 13, 37. *(On the N. of Bashan. ...The children of Israel expelled not the Geshurites.* Jos. 13, 13. *Mr. Porter thinks that they inhabited some place of great natural strength, not unlikely in the interior of the Lejâh (Trachonitis).*

ρ 1 Ki. 1, 5.

ρ *(Presumed on the fact, that, without himself, the kingdom of his nephew would pass into the hands of David.)*

ρ Ch. 21, 8, 10.

σ Ch. 16, 21.

σ *(Which was a high indignity offered to himself, to whom as king, according to the usages of the East, belonged the widows of the deceased monarch.* 1 Ki. 2, 22.)

τ *(The Jewish commentators explain it: "When I am a leader of all Israel, thou hast cast contempt upon me, as if I were only set over a company of dogs.")*

τ Ru. 1, 17. 1 Ki. 19, 2.

υ 1 Sa. 15, 28; 16. 1, 12; and 28, 17. 1 Chr. 12, 23.

υ Jn. 20, 1. Ch. 17, 11. 1 Ki. 4, 25.

υ *(Owning David to be lord of the country, by God's special gift.* Patrick.)

χ Heb., *saying.*

first bring Michal Saul's daughter, when thou comest to see my face."

14 And David sent messengers to Ish-bosheth Saul's son, saying, "Deliver *me* my wife[ψ] Michal,[ω] which I espoused to me for an hundred foreskins of the Philistines."

15 And Ish-bosheth sent, and took her from *her* husband, *even* from Phaltiel[α] the son of Laish. 16 And her husband went with her along[β] weeping[γ] behind her to Bahurim.[δ]

Then said Abner unto him, "Go, return."

And he returned.

17 And Abner had communication with the elders of Israel, saying, "Ye sought for David in times[ε] past *to be* king over you: 18 Now then do *it:* for the LORD hath spoken of David, saying, By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies."[ζ]

19 And Abner also spake in the ears of Benjamin:[x] and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him.

And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, "I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign[y] over all that thine heart desireth."

And David sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace. 23 When Joab and all the host that *was* with him were come, they told Joab, saying, "Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace."

24 Then Joab came to the king, and said, "What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone? 25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming[z] in, and to know all that thou doest."[θ]

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah:[ι] but David knew *it* not.

27 And when Abner was returned to Hebron,[κ] Joab took[α] him aside in the gate to speak with him quietly,[λ] and smote him there under the fifth *rib*, that he died, for the blood[μ] of Asahel[b] his brother.

28 And afterward when David heard *it*, he said, "I and my kingdom *are* guiltless before the LORD for ever from the blood[ν] of Abner the son of Ner: 29 let[c] it rest on the head of Joab, and on all his father's house; and let there not fail[ξ] from the house of Joab one that hath an issue,[d] or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread."

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that *were* with him, "Rend your clothes, and gird you with sackcloth, and mourn before Abner."

And king David *himself* followed[o] the bier.[π]

32 And they buried Abner in Hebron: and the king lifted up his

ψ *(Michal was not divorced, and kindly remembrance might have a place in the demand, as well as reasons of state policy.* 1 Sa. 18, 20.)

ω *(Abarbanel observes that Saul is not said* (1 Sa. 25, 44) *to give Michal "to wife," but only to give her,* i.e., *to commit her to the care and custody of Phalti, who is not called her "husband" by the usual word, but, by another meaning, "keeper." He supposes him an old, grave and pious man. But* comp. ve. 16 with Ge. 29, 24, 32. Ru. 1, 11. Je. 44, 19.)

α 1 Sa. 25, 44. *(Phalti.)*

β Heb., *going and weeping.*

γ *(A tender and reciprocal friendship gladdens the path of human life. By inspiring different persons with an identity of interests, it increases the happiness of individuals, while it subtracts nothing from the sum of general benevolence.* Fellowes.)

δ Ch. 19, 16. *(In the tribe of Benjamin, a few miles to the E. of Jerusalem beyond the Mount of Olives, on the road to the Jordan.)*

ε Heb., *both yesterday and the third day.*

ζ *(He thus excused his desertion to his own mind, being at the same time apparently unconscious that this avowal exposed his previous conduct to more censure than it offered excuse for the present.* Kitto.)

x 1 Chr. 12, 29.

y 1 Ki. 11, 37.

z 1 Sa. 29, 6. Is. 37, 28.

θ *(His displeasure, probably, arose from the fear that his own influence might be superseded if the two kingdoms were united through Abner's instrumentality.)*

ι *(Josephus calls it Besira, and says that it was twenty furlongs to the N. of Hebron.)*

κ *(Hebron was a city of refuge, and if Joab had slain Abner within that city, the law would have allowed David to treat him as a murderer.)*

α .....Shed the blood of war in peace...1 Ki. 2, 5. So ch. 20, 9, 10.

λ Or, *peaceably.*

μ *(But yet not murder, as Asahel was killed under justifying circumstances.* Kitto's *Bib. Cyc.)*

b Ch. 2, 23.

ν Heb., *bloods. (Drops of blood, as Dietrich shews —bloodshed, violent death.)*

c 1 Ki. 2, 32.

ξ Heb., *be cut off.*

d Le. 15, 2.

o *(The Jewish writers say this was not commonly done, and that David did so to purge himself from all suspicion of this crime, and to shew his extreme grief for it.* Patrick.)

π Heb., *bed. (A wooden board, furnished sometimes in a costly and elegant style, on which, supported by two poles, the body lay.)*

voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said,

"Died Abner as a fool dieth?
34 Thy hands *were* not bound,
Nor thy feet put into fetters:
As a man falleth before wicked[ρ] men, *so* fellest thou."[σ]

And all the people wept again over him.[τ]

35 And when all the people came to cause[ε] David to eat meat while it was yet day, David sware, saying, "So do God to me, and more also, if I taste bread, or ought else, till the sun be down."[υ]

36 And all the people took notice *of it*, and it pleased[φ] them: as whatsoever the king did pleased all the people. 37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.[χ]

38 And the king said unto his servants, "Know ye not that there is a prince and a great man fallen this day in Israel? 39 And I *am* this day weak,[ψ] though anointed king, and these men the sons of Zeruiah *be* too hard[f] for me: the LORD shall reward[g] the doer of evil according to his wickedness."

IV.] A.M. 4389. B.C. 1052. BEEROTH. [286

[A city of the Gibeonites (Jos. ix. 17), allotted to Benjamin (Jos. xviii. 25), placed by Eusebius seven Roman miles N. of Jerusalem; now el-Bireh, a large village, with a population of 700 Moslems. "The traveller," says Dr. Robinson, "on emerging from the hills into the plain around el-Jib, sees el-Bireh on his right, after a little more than two hours from Jerusalem."]

David slays the murderers of Ish-bosheth.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble,[h] and all the Israelites were troubled.[i] 2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other[ω] Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth[α] also was reckoned to Benjamin: 3 and the Beerothites fled to Gittaim,[β] and were sojourners there until this day.)

4 And Jonathan,[k] Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel,[l] and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.[γ]

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed[δ] at noon.[ε] 6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped. 7 For when they came into the house, he lay on his bed in his bed-chamber; and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. 8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, "Behold the head of Ish-bosheth the son of Saul thine enemy, which sought[m] thy life; and the LORD hath avenged[ς] my lord the king this day of Saul, and of his seed."

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, "*As* the LORD liveth, who hath redeemed[n] my soul out of all adversity, 10 when one[o] told me, saying, Behold Saul is dead, thinking[ζ] to have brought good tidings, I took hold of him, and slew him in Ziklag, who *thought*[η] that I would have given

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ρ Heb., *children of iniquity.*

σ *(As dies the churl, so died Abner? Thy hands..... not bound: Thy feet in fetters thrust not: Like fall before sons of foul wrong, thy fall was!)*

τ *("The point of this indignant, more than sorrowful, lament," says Michaelis, "lies in the mode in which Abner was slain. While pretending to exercise the avengers' right,* Ex. 21, 14, *Joab took a lawless and private mode of satisfaction.")*

ε Je. 16, 7.

υ *(Till even.* Ch. 1, 12. *David felt as if a murder had been committed, because Abner, instead of being surrendered with the formalities of the law (bound hand and foot, it is assumed), to meet an authorized penalty, had been treacherously stabbed, like a worthless fellow.* Nicholson.)

φ Heb., *was good in their eyes.*

χ *(Abner had deliberately, for a series of years, opposed what he knew to be the will of God, and now found that the occasions of duty, once neglected, never return, to equal advantage.* Delaney.)

ψ Heb., *tender.*

f Ch. 19, 7.

g See ch. 19, 13. 1 Ki. 2, 5, 6, 33, 34. Ps. 28, 4, & 62, 12. 2 Ti. 4, 14.

h Ezr. 4, 4. Is. 13, 7.

i Mat. 2, 3.

ω Heb., *second.*

α *(Though it was now in the hands of the Philistines, yet it belonged to the tribe of Benjamin.)*

β Ne. 11, 33. *(Perhaps this was when ...the men of Israel... on the death of Saul.....forsook the cities, and fled, & the Philistines came, and dwelt in them.* 1 Sa. 31, 7: *and they had not returned when this book was written.)*

k Ch. 9, 3.

l 1 Sa. 29, 1, 11.

γ Or, *Merib-baal.* 1 Chr. 8, 34, and 9, 40. See ch. 9, 5.

δ *(A cushion placed under the wall of a room upon a platform slightly raised above the floor, with other cushions against the wall to support the back.* Pic. Bib.)

ε *(In all hot countries it is customary to recline during the extreme heat of the day.* Comp. Ju. 3, 20, 24. *The Caliph Al-Rashid was slain by his domestics at noon while asleep.)*

m 1 Sa. 19, 2, 10, 11; 23, 15; and 25, 29.

ς *(It is impossible for a man under the power and habit of vice to conceive the pleasure of one that is virtuous, being as incapable of apprehending the purity, brightness, and elevation of virtue, as an irrational creature is of receiving the idea of vice.)*

n Ge. 48, 16. 1 Ki. 1, 29. Ps. 31, 7.

o Ch. 1, 2, 4, 15.

ζ Heb., *he was in his own eyes as a bringer, &c.*

η Or, *which was the reward I gave him, for his tidings.*

him a reward for his tidings: [11] how much more when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require[p] his blood of your hand, and take you away from the earth?"

[12] And David commanded[q] his young men, and they slew them, and cut off their hands and their feet, and hanged[θ] *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre[r] of Abner in Hebron.

V.] A.M. 4390. B.C. 1051. JERUSALEM. [287

Parallel passages, 2 Sa. xxiii. 8–12; 1 Chr. xi. 20–47, and xii. 23–40.

David anointed king over all Israel.

THEN came all the tribes[s] of Israel to David unto Hebron, and spake, saying, "Behold, we *are* thy bone and thy flesh. [2] Also in time past, when Saul was king over us, thou wast he that leddest[t] out and broughtest in Israel: and the LORD said to thee, Thou shalt feed[ι] My people Israel, and thou shalt be a captain[κ] over Israel."

[3] So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before[u] the LORD: and they anointed David king over Israel.[λ]

PSALM CXXXIX. [288

(David's first thought on his accession was gratitude and adoration. Townsend.)

A.M. 4391. B.C. 1050. JERUSALEM. [289

Parallel places, 1 Chr. xi. 1–19; 1 Chr. xiv. 1–17.

David's reign.

[4] DAVID *was* thirty years old when he began to reign, *and* he reigned forty years. [5] In Hebron he reigned[v] over Judah seven[w] years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

[6] And the king and his men went to Jerusalem unto the Jebusites,[x] the inhabitants of the land: which spake unto David, saying,[μ] "Except thou take away the blind and the lame, thou shalt not come in hither:" thinking,[ν] David cannot come in hither. [7] Nevertheless David took the strong hold[y] of Zion: the same[z] *is* the city of David.

[8] And David said on that day, "Whosoever getteth up to the gutter,[ξ] and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.*"[α]

Wherefore[ο] they said, "The blind and the lame shall not come into the house."

[9] So David dwelt in the fort, and called it the city of David.[π] And David built round about from Millo[ρ] and inward.[σ]

[10] And David went[τ] on, and grew great, and the LORD God of hosts *was* with him.

[11] And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons:[υ] and they built David an house.

[12] And David perceived that the LORD had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.

[13] And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

[14] And these *be* the names of those that were born unto him in Jerusalem; Shammuah,[φ] and Shobab, and Nathan, and Solomon, [15] Ibhar also, and Elishua,[χ] and Nepheg, and Japhia, [16] and Elishama, and Eliada,[ψ] and Eliphalet.

[17] But when[ω] the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.[α]

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p Ge. 9, 5, 6.

q Ch. 1, 15.

θ *(An act of justice in itself, and a public declaration that he would not be served by treachery & murder, nor ever forgive such crimes, however the pretence for committing them might be for his own interest and service.* Chandler.)

r Ch. 3, 32.

s 1 Chr. 11, 1, and 12, 23.

t 1 Sa. 18, 13.

ι 1 Sa. 16, 1, 12. Ps. 78, 71. See ch. 7, 7. *(That is, rule & govern them, and fight their battles. The phrase is much used afterwards by the prophets.* Is. 40, 11; 44, 28; and 63, 11. Je. 31, 10. Eze. 34, 23. and 37, 24; *whence our Lord is called "the good Shepherd" and the "great Shepherd,"* i.e., *ruler of His people.)*

κ *(Leader, prince.)*

u Ju. 11, 11. 1 Sa. 23, 18.

λ *(Never did child of God approach his post of service in the church with nobler gifts. He had been taught most effectually, if men ever can be taught effectually, the stability of all that depends on God—the instability of all that depends on man. He had been assured, by most affecting instances, of God's sleepless protection over him, and above all, God's Holy Spirit had shed His most bountiful blessings on him.* Evans.)

v 1 Chr. 26, 31, & 29, 27.

w Ch. 2, 11. 1 Chr. 3, 4.

x Jos. 15, 63. Ju. 1, 8, and 19, 11, 12.

μ *(Except thou drive away the blind and the lame, thou shalt not, &c.;* i.e., *even the blind and the lame can repel thee.)*

ν Or, *saying, David shall not, &c.*

y 1 Chr. 11, 5.

z Ve. 9. 1 Ki. 2, 10, and 8, 1.

ξ *("Watercourse," a subterraneous passage. Williams* (Holy City, i., 7). *Josephus understands "ditch," or "fosse.")*

α 1 Chr. 11, 6.

ο Or, *Because they had said, even the blind and the lame, he shall not come into the house.*

π *(Williams says, "He united the fortress of Zion to the city of Jebus, taking in the valley which divided them, and surrounded the whole with a wall." See Josephus,* Ant., vii., iii., 2.)

ρ *(The fortification.)*

σ *(Upward towards the summit of the hill.)* 1 Chr. 11, 8.

τ Heb., *went going and growing.*

υ Heb., *hewers of the stone of the wall.*

φ Or, *Shimea,* 1 Chr. 3, 5.

χ Or, *Elishama,* 1 Chr. 3, 6.

ψ Or, *Beeliada,* 1 Chr. 14, 7.

ω *(About the ninth year of his reign.* Hales.)

α *(During this war, David longed for a drink of water from the well of Bethlehem, which was brought him by his three mightiest men, Joab, Jashobeam, and Elwazar.)* 1 Chr. 11, 15–19.

18 The Philistines also came and spread themselves in the valley of Rephaim.[β]

19 And David enquired[ε] of the LORD, saying, "Shall I go up to the Philistines? wilt Thou deliver them into mine hand?"

And the LORD said unto David, "Go up: for I will doubtless deliver the Philistines into thine hand."

20 And David came to Baal-perazim,[ζ] and David smote them there, and said, "The LORD hath broken forth upon mine enemies before me, as the breach of waters."

Therefore he called the name of that place Baal-perazim.[γ]

21 And there they left their images, and David and his men burned[δ] them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, He said, "Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry[ς] trees. 24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before[θ] thee, to smite the host of the Philistines."

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba[ε] until thou come to Gazer.[ζ]

PSALM LXVIII. [290
(On occasion of the removal of the ark. Lightfoot and Lowth.)

PSALM CXXXII. [291
(On the removal the second time. Ve. 12. Lightfoot.)

VI.] A.M. 4392. B.C. 1049. JERUSALEM. [292
Parallel places, 1 Chr. xiii. 1—14; xv. 1—15; Ps. lxviii; Ps. cxxxii.
David rejoices over the ark.

AGAIN, David gathered[η] together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from Baale[θ] of Judah, to bring up from thence[ε] the ark of God, whose name[κ] is called by the name of the LORD of hosts that dwelleth[ι] *between* the cherubims. 3 And they set[λ] the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah:[μ] and Uzzah and Ahio, the sons of Abinadab, drave the new cart.[κ] 4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying[ν] the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played[ι] before the LORD on all manner of *instruments*[ξ] *made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Nachon's[ο] threshingfloor, Uzzah put[m] forth *his hand* to the ark of God, and took hold of it; for the oxen shook[π] *it*.

7 And the anger of the LORD was kindled against Uzzah; and God smote[n] him there for *his* error;[ρ] and there he died by the ark of God.

8 And David was displeased,[σ] because the LORD had made[τ] a breach upon Uzzah: and he called the name of the place Perez-uzzah[υ] to this day.

9 And David was afraid[φ] of the LORD that day, and said, "How shall the ark of the LORD come to me?"

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom[ρ] the Gittite.[φ] 11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.[χ]

12 And it was told king David, saying, "The LORD hath blessed the house of Obed-edom, and all that

β Jos. 15, 8. Ch. 23, 13. 1 Chr. 11, 15, and 14, 9. 13. Is. 17, 5. (*An extensive valley lying between Jerusalem and Beth-lehem, to the S of the valley of Hinnom.*)

ε 1 Sa. 23, 2, and 30, 8. Ch. 2, 1.

ζ ...Mount Perazim...Is. 28, 21. 1 Chr. 14, 11.

γ That is, *The plain of breaches.* ("*The word Baal,*" *Gesenius says, "denoting the possession of a thing, is tropically applied to a place celebrated for any thing. The meaning here is "place of breaches or defeats."*)

δ Or, *took them away.* David gave a commandment, and they were burned with fire. 1 Chr. 14, 12.

ς *(Royle regards this as the "aspen," the "bak" of the Arabs, a common tree in S. Palestine.)*

θ Jn. 4, 14.

ε 1 Chr. 14, 16. Gibeon.....*(The utmost bound of Judah.)* Jos. 18, 25. Ezr. 2, 26. Ne. 7, 30.

ζ *(Josephus says that the Assyrians, Phœnicians, and many other warlike nations, had come to the assistance of the Philistines.)* Jos. 16, 10. Jn. 1, 29. 1 Chr. 7, 28.

η .....All Israel together, from Shihor of Egypt even unto the entering of Hemath. 1 Chr. 13, 5.

θ Or, *Baalah*; that is, *Kirjath-jearim.* Jos. 15, 9, 60.

ε *(It had continued here eighty-two years from the time it was restored to the tenth year of David's reign. Hale.)*

κ Or, *at which the name, even the name of the LORD of hosts, was called upon.*

ι 1 Sa. 4, 4. Ps. 80, 1.

λ Heb., *made to ride.*

μ Or, *The hill.*

κ Nu. 7, 9. 1 Chr. 15, 13.

ν Heb., *with.*

ι 1 Chr. 13, 8.

ξ (Lit., "*on all cypress woods.*" *Sept. (Usch.), with instruments fitted "with might"—(i.e., made of hard woods)—and with songs," even, &c.)*

ο 1 Chr. 13, 9, he is called *Chidon.*

m See Nu. 4, 13.

π Or, *stumbled. (Rather, with Gesenius, "kicked," "were restive." So the Vulg.)*

n 1 Sa. 6, 19.

ρ Or, *rashness.* 1 Chr. 15, 13.

σ (Or, *grieved. It sometimes expresses the feeling of sorrow rather than of anger.*)

τ Heb., *broken.*

υ That is, *The breach of Uzzah.*

φ Ps. 119, 120. See Lu. 5, 8.

ρ 1 Chr. 13, 13

φ *(Perhaps from Gath-rimmon, a Levitical city in the tribe of Dan.)*

χ *(Shewing, by this palpable presence, the inestimable blessings of His spiritual presence in a family.* Evans.)

pertaineth unto him, because of the ark of God."

So David went[q] and brought up the ark of God from the house of Obed-edom into the city of David with gladness. [13]And it was *so*, that when they that bare[r] the ark of the LORD had gone six paces, he sacrificed oxen[s] and fatlings. [14]And David danced[ψ] before the LORD with all *his* might; and David *was* girded with a linen ephod.[t] [15]So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.[u]

[16]And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

[17]And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched[ω] for it: and David offered[v] burnt-offerings and peace-offerings before the LORD. [18]And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed[w] the people in the name of the LORD of hosts. [19]And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece[α] *of flesh*, and a flagon[β] *of wine*. So all the people departed every one to his house.[γ]

[20]Then David returned to bless his household.

And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel to-day, who uncovered[δ] himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly[ε] uncovereth himself!"

[21]And David said unto Michal, "*It was* before the LORD, which chose[x] me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. [22]And I will yet be more vile than thus, and will be base in mine[ζ] own sight: and of the maidservants[η] which thou hast spoken of, of them shall I be had in honour."

[23]Therefore Michal the daughter of Saul had no child[θ] unto[y] the day of her death.

PSALM CV. [293
Parallel places, 1 Chr. xv. 16—29, and xvi. 1—43.

PSALM XCVI. [294
(Composed originally for the removal of the ark, here adapted to the temple service. Lightfoot.)

PSALM CVI. [295
("These [cv., xcvi., and cvi.] were ordinarily and well known and read in the Book of Psalms, when Ezra penned the Chronicles; therefore he giveth them so very short in that Book." Lightfoot.)

VII. [296

A.M. 4393. B.C. 1048.
JERUSALEM.
Parallel place, 1 Chr. xvii. 1—27.

God promises David blessings.

AND it came to pass,[z] when the king sat in his house, and the LORD had given him rest[ι] round about from all his enemies; [2]that the king said unto Nathan the prophet, "See now, I dwell in an house of cedar,[κ] but the ark of God dwelleth within curtains."[b]

[3]And Nathan said to the king, "Go,[λ] do all that *is* in thine heart;[c] for the LORD *is* with thee."

PART I.—*A gentle refusal.*

[4]And it came to pass that night, that the word of the LORD came unto Nathan saying, [5]"Go and tell My[μ] servant David, Thus saith the LORD, Shalt thou build Me an house for Me to dwell in? [6]Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.[d] [7]In all *the places* wherein I have walked[e] with all the children of Israel spake I a word with any of

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q 1 Chr. 15, 25.

r Nu. 4, 15. Jos. 3, 3. 1 Chr. 15, 2, 15.

s See 1 Ki. 8, 5. 1 Chr. 15, 26.

ψ (Dr. Kitto says, "This dancing before the ark was not a usual circumstance, nor were any of the solemnities and rejoicings attending its present removal usual, but the occasion called for expressions of exultation and joy.")

t 1 Sa. 2, 18. 1 Chr. 15, 27.

u 1 Chr. 15, 28.

ω Heb., *stretched.*

v 1 Ki. 8, 5, 62, 63.

w 1 Ki. 8, 55. 1 Chr. 16, 2.

α (This word, which occurs but in one other place, 1 Chr. 16, 3, *Gesenius says was a certain measure of wine. So Dr. Lee. "The Syriac word used," Bar Seruskoi says, "means a cup of wine." Arab., "a full cup of wine.")*

β (To each, one ring of bread, one slice (of meat), and one grape-cake — a cake pressed from dried grapes or raisins. See Hengstenberg, Christology, iii., 89.)

γ (Thus when more than four hundred years had passed since Joshua's first entry into the land, Israel was finally settled, with his king and his God dwelling in the capital, which had been the last stronghold of the Canaanites. Evans.)

δ Ve. 14, 16. 1 Sa. 19, 24. *(That is, divested himself of his royal raiment, and wore a linen ephod, the ecclesiastical dress of the Levites.)*

ε Or, *openly.*

x 1 Sa. 13, 14, and 15, 28.

ζ (Maurer adopts the reading of the Septuagint, "thy sight.")

η Or, *of the handmaids of* my servants.

θ (The five sons spoken of, ch. 21, 8, *were the sons of her sister Merab,* 1 Sa. 18, 19.)

y See 1 Sa. 15, 35. Is. 22, 14. Mat. 1, 25,

z 1 Chr. 17, 1.

ι ("Looking," says Hengstenberg, "at the passage in De. 12, 10, 11, *David might think that the present circumstances formed a call upon him to erect a sanctuary to the Lord." "As the state," says Schmid, "enjoyed peace, the royal palace was finished, and his family established, there seemed to be nothing wanting but a temple to the Lord.")*

κ (The wood of the cedar was highly esteemed by the ancients for rafters, and for all work requiring durable timber. It was extensively used in the building of Nineveh. Cedar was found fresh in the temple of Utica after more than 2,000 years. Ch. 5, 11.)

b See Ac. 7, 46.

λ (David is to build the house, not in his person, but in his posterity.)

c 1 Ki. 8, 17, 18. 1 Chr. 22, 7, and 28, 2.

μ Heb., *to My servant, to David.*

d Ex. 40, 34.

e Le. 26, 11, 12. De. 23, 14.

the tribes of Israel, whom I commanded to feed[f] My people Israel, saying, Why build ye not Me an house of cedar?

PART II.—*Destiny of the people of Israel.*

8 Now therefore so shalt thou say unto My servant David, Thus saith the LORD of hosts, I took thee from the sheepcote,[g] from following[ξ] the sheep, to be ruler over My people, over Israel: 9 and I was with[h] thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight,[o] and have made thee a great name,[i] like unto the name of the great *men* that *are* in the earth. 10 Moreover I will appoint a place for My people Israel, and will plant[k] them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,[π] 11 and as since the time that I commanded judges[l] *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that He will make thee an house.[m]

PART III.—*The future Son of David.*

12 And when[ρ] thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed[n] after thee, which shall proceed out of thy bowels, and I will establish His kingdom. 13 He shall build[o] an house for My name, and I will stablish[p] the throne of His kingdom for ever. 14 I will be His father, and He shall be My son. If[σ] He commit iniquity, I will chasten Him with the rod of men, and with the stripes of the children of men: 15 but My mercy shall not depart away from Him,[τ] as I took[q] *it* from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."[v]

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the LORD, and he said, "Who[ψ] *am* I, O Lord GOD? and what *is* my house, that Thou hast brought me hitherto? 19 And this was yet a small thing in Thy sight, O Lord GOD; but Thou hast spoken also of Thy servant's house for a great while to come.[φ] And *is* this the manner[χ] of man,[t] O Lord GOD? 20 And what can David say more unto Thee? for Thou, Lord GOD, knowest[u] Thy servant. 21 For Thy word's sake, and according to Thine own heart, hast Thou done all these great things, to make Thy servant know *them*. 22 Wherefore Thou art great,[v] O LORD GOD: for *there is* none like[w] Thee, neither *is there any* God beside Thee, according to all that we have heard with our ears. 23 And what one nation[x] in the earth *is* like Thy people, *even* like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people,[y] which Thou redeemedst to Thee from Egypt, *from* the nations and their gods? 24 For Thou hast confirmed[z] to Thyself Thy people Israel *to be* a people unto Thee for ever: and Thou, LORD, art become[a] their God.[ψ]

25 And now, O LORD God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish *it* for ever, and do as Thou hast said. 26 And let Thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of Thy servant David be established before Thee. 27 For Thou, O LORD of hosts, God of Israel, hast revealed[ω] to Thy servant, saying, I will build Thee an house: therefore[α] hath Thy servant found in his heart to pray this prayer unto Thee.

28 And now, O Lord GOD, Thou *art* that God, and Thy words be true,[b] and Thou hast promised this goodness unto Thy servant: 29 therefore now let it please[β] Thee to bless the house

f Ch. 5, 2. Ps. 78, 71. Mat. 2, 6. Ac. 20, 28.

g 1 Sa. 16, 11. Ps. 78, 70.

ξ Heb., *from after.*

h 1 Sa. 18, 14. Ch. 5, 10, and 8, 6, 14.

o Heb., *from thy face.*

i Ge. 12, 2.

k Ps. 44, 2, and 80, 8. Je. 24, 6. Am. 9, 15.

π *(Seven divine blessings are here enumerated.)*

l Ju. 2, 16. 1 Sa. 12, 11.

m Ex. 1, 21. Ve. 27. 1 Ki. 11, 38.

ρ *(The latter part of this prophecy looked further into futurity, and rested on a much more glorious object than David at present was able to contemplate.)*

n 1 Ki. 8, 20. Ps. 132, 11.

o 1 Ki. 5, 5; 6, 12, and 8, 19. 1 Chr. 22, 10, and 28, 6.

p Ve. 16. Ps. 89, 4, 29, 36, 37.

σ *(Rather, "Whoso (shall be concerned) in injuring Him, even I will chastise them," &c.* Ps. 89, 30—35.)

τ *(The promises here given have of course a reference to Solomon; but not such as if they were to be fulfilled only in his person, and not also in his posterity, and most of all in the Messiah, to be descended from David and Solomon.* Schmid.)

q 1 Sa. 15, 23, 28, and 16, 14. 1 Ki. 11, 13, 34.

v *(Henceforth the kingdom of David and the kingdom of God should be closely and inseparably linked together.* Hengstenberg.)

s Ge. 32, 10.

φ *(That now the family of the coming Messiah is pointed out.)*

χ Heb., *law.*

t Is. 55, 8.

u Ge. 18, 19. Ps. 139, 1.

v 1 Chr. 16, 25. 2 Chr. 2, 5. Ps. 48, 1; 86, 10; 96, 4; 135, 5, and 145, 3. Je. 10, 6.

w De. 3, 24; 4, 35, and 32, 39. 1 Sa. 2, 2. Ps. 86, 8. Is. 45, 5, 18, 22.

x De. 4, 7, 32, 34; 33, 29. Ps. 147, 20.

y De. 9, 26. Ne. 1 10.

z De. 26, 18.

a Ps. 48, 14.

ψ *("Let us beware," says Bishop Jebb, "lest we substitute a presumptuous confidence, in what has been done for the world at large, for the happy consciousness of that blessed change which our gracious Redeemer is ever solicitous to effect within ourselves..... In a word, our sins are remitted only so far as they are removed.")*

ω Heb., *opened the ear.* Ru. 4, 4. 1 Sa. 9, 15.

α *(Persevering vigilance of spirit, and salutary distrust of ourselves, under the blessing of the Divine grace, is our surest means of walking holily and innocently in this world, and our only security for the attainment of the next.)*

b ...Thy word is truth. Jno. 17, 17.

β Heb., *be Thou pleased and bless.*

of Thy servant, that it may continue for ever before Thee :[γ] for Thou, O Lord GOD, hast spoken *it :* and with Thy blessing let the house of Thy servant be blessed for ever."[δ]

PSALM II. (Dr. Hales and an ancient Arabic title, and Townsend.) [297

PSALM XLV. (Dr. Hales. Quoted in Eph. i. 22; Ph. ii. 9, 10; He. i. 8, 9; 1 Pe. iii. 22. Townsend.) [298

PSALM XXII. (Dr. Hales. Comp. v. 18 with John xix. 24. Townsend.) [299

PSALM XVI. (Applied to Christ, Ac. ii. 25, and xiii. 35, 36. Townsend.) [300

PSALM CXVIII. (Cited by our Lord, Mat. xxii. 42. Spoken of Christ, Ac. iv. 11; Ro. ix. 32; Eph. ii. 20; 1 Pe. ii. 4; Re. xx. 10—14. Townsend.) [301

PSALM CX. (The exaltation of Christ. Mat. xxii. 44. Townsend.) [302

VIII.] A.M. 4393. B.C. 1048. JERUSALEM. [303

Parallel places, Ps. lx. (the ancient title, and Lightfoot, and Townsend); Ps. cviii. ("after the 13th v. of ch. viii. this Psalm is to be inserted, being the same in substance as the Sixtieth." Lightfoot); 1 Chr. xviii. 1—17.

David's successes.

AND after this it came to pass, that David smote the Philistines, and subdued them : and David took Metheg-ammah[ε] out of the hand of the Philistines. [2]And he smote Moab, and measured them with a line,[ζ] casting them down to the ground ; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

[3]David smote also Hadadezer,[η] the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. [4]And David took from[ι] him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen :[λ] and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots. [5]And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. [6]Then David put garrisons in Syria of Damascus : and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went. [7]And David took the shields[κ] of gold that were on the servants of Hadadezer, and brought them to Jerusalem. [8]And from Betah,[μ] and from Berothai,[ν] cities of Hadadezer, king David took exceeding much brass.[ξ]

[9]When Toi[ο] king of Hamath[π] heard that David had smitten all the host of Hadadezer, [10]then Toi sent Joram[ρ] his son unto king David, to salute[σ] him, and to bless him, because he had fought against Hadadezer, and smitten him : for Hadadezer had[τ] wars with Toi. And *Joram* brought[υ] with him vessels of silver, and vessels of gold, and vessels of brass : [11]which also king David did dedicate[ϕ] unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued ; [12]of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

[13]And David gat *him* a name when he returned from smiting[χ] of the Syrians in the valley of salt,[χ] *being*[ψ] eighteen thousand *men*.[ω]

[14]And he put garrisons in Edom ; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.[α]

[15]And David reigned over all Israel ; and David executed judgment and justice unto all his people.

[16]And Joab the son of Zeruiah *was* over the host ; and Jehoshaphat the son of Ahilud *was* recorder ;[β] [17]and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests ; and Seraiah *was* the scribe ;[γ] [18]and Benaiah[η] the son of Jehoiada *was over* both the Chereth-

γ *(It is alone the love of God which casteth out fear; which endears every pure enjoyment, and fills up every calm interval of life; which, whether at the close of the day, or at the close of this mortal existence, will alike enable us to lie down in peace, and take our rest; assured that our ever present and ever gracious God maketh us to dwell in safety.* Bishop Jebb.)

δ *("Though the mercy," says Bp. Shuttleworth, "after which we all aspire, can only be imparted to us through the merits of Christ; yet it is our duty to remember that our obedience and our good works, the disciplining of our passions, and the purification of our thoughts, is a sacrifice and a service which, if there be any truth in the Gospel dispensation, He has peremptorily required as the proof of our submission, and the condition of our redemption.")*

ε Or, *the bridle of Ammah.*

ζ *(He measured two lines, i.e., divided the country into two parts, a line, i.e., a tract for death, and the plenitude of a line, i.e., a very large tract of the country for life.)*

η Or, *Hadarezer.*

ι Or, *of his.*

λ *(The Cod. Vat., in one passage, 1,000 chariots, 7,000 horsemen, and 20,000 footmen. The Syr. and Arab. have 1,700 horsemen, 1,700 chariots. The mistake seems to have arisen from confounding the numeral letter ו = 700, with ז = 7,000.)*

κ See 1 Ki. 10, 16.

μ Or, *Tibhath.*

ν Or, *Chun.* 1 Chr. 18, 8.

ξ *(Copper, which abounded in Palestine, and the art of working in which was even prior to that of iron. Bronze was greatly used, but brass was not known to the ancients.)*

ο *Tou,* 1 Chr. 18, 9.

π *(In the N. of Syria, on the Orontes, the Epiphania of the Greeks.)*

ρ 1 Chr. 18, 10. *Hadoram.*

σ Heb., *ask him of peace.*

τ Heb., *was a man of wars with.*

υ Heb., *in his hand were.*

ϕ 1 Ki. 7, 51. 1 Chr. 18, 11, and 26, 26.

χ Heb., *his smiting.*

ψ *(Identified with the great "Salt vale" some twenty miles S.E. of Aleppo. The Rev. Mr. Thomson, Bib. Sacra, 1848, describes it as "a vast expanse of glassy salt, glowing in the burning sun of August—an oppressive, saddening, dismal brightness. It is four days' ride in circumference.")*

ω Or, slaying.

ω *(With whom the Edomites joined. The number slain in the field was 12,000, Ps. 60, 1, title, and 6,000 in the pursuit.)*

α *(These wars took up about three years.)*

β Or, *remembrancer;* or, *writer of chronicles.*

γ Or, *secretary.*

η 1 Chr. 18, 17.

ites[δ] and the Pelethites; and David's sons were chief rulers.[ε]

PSALM LX. (Title and Lightfoot.) [304

PSALM CVIII. (Lightfoot and Townsend.) [305

IX.] A.M. 4393. B.C. 1048. JERUSALEM. [306

David's kindness to Mephibosheth.

AND David said, "Is there yet any that is left of the house of Saul, that I may shew him kindness[ζ] for Jonathan's sake?"[ο]

[2] And *there was* of the house of Saul a servant whose name *was* Ziba.[ρ] And when they had called him unto David, the king said unto him, "*Art* thou Ziba?"

And he said, "Thy servant *is he.*"

[3] And the king said, "*Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him?"

And Ziba said unto the king, "Jonathan hath yet a son, *which is* lame on *his* feet."[q]

[4] And the king said unto him, "Where *is* he?"

And Ziba said unto the king, "Behold, he *is* in the house of Machir,[r] the son of Ammiel, in Lodebar."[η]

[5] Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.

[6] Now when Mephibosheth,[θ] the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence.

And David said, "Mephibosheth."

And he answered, "Behold thy servant!"

[7] And David said unto him, "Fear not: for I will surely shew thee kindness[ι] for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

[8] And he bowed himself, and said, "What *is* thy servant, that thou shouldest look upon such a dead dog[s] as I *am*?"

[9] Then the king called to Ziba, Saul's servant, and said unto him, "I have given unto thy master's son all that pertained[t] to Saul and to all his house. [10] Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table."

Now Ziba had fifteen sons and twenty servants.

[11] Then said Ziba unto the king, "According to all that my lord the king hath commanded his servant, so shall thy servant do."

"As for Mephibosheth," *said the king*, "he shall eat at my table, as one of the king's sons."[κ]

[12] And Mephibosheth had a young son, whose name *was* Micha.[υ] And all that dwelt in the house of Ziba *were* servants unto Mephibosheth. [13] So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

X.] A.M. 4399. B.C. 1042. JERUSALEM. [307

Parallel places, 1 Chr. xix. 1—19; Ps. xx.; Ps. xxi. (Calmet. See Horne's Introduction.)

David overcomes the Ammonites and the Syrians.

AND it came to pass after this, that the king[υ] of the children of Ammon died, and Hanun his son reigned in his stead.

[2] Then said David, "I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me."[λ]

And David sent to comfort him by the hand of his servants for his father.

And David's servants came into the land of the children of Ammon.

[3] And the princes of the children of Ammon said unto Hanun their

δ *(A body-guard of Philistine archers. The Chaldee has "archers." And also,* ch. 15, 18, & 20, 7. 1 Ki. 1, 38. 1 Chr. 18, 17. *Movers, Bertheau, Ewald, & Hitzig regard them as national names—the Cretans and Philistines.* 1 Sa. 30, 14.)

ε Or, *princes.* Ch. 20, 26.

ζ *(The highest degree of kindness.)*

ο Thine own friend, and thy father's friend, forsake not..... Pr. 27, 10.

ρ Ch. 16, 1, and 19, 17, 29.

q Ch. 4, 4.

r Ch. 17, 27—29.

η *(Beyond Jordan in Gilead. Reland thinks the Debir of* Jos. 13, 26.)

θ *Called* Meribbaal. 1 Chr. 8, 34.

ι *(Would but individuals, with a tender & mutual benevolence, strive to promote the welfare of other individuals, dear or endeared to them, by blood, by friendship, & by gratitude, or by some of the many tender incitements of sympathy, the general happiness would, ultimately, be much more effectually promoted by the beneficence of every man, directed towards particular and specific objects, than by the solitary and more ambitious exertions of each individual, to produce not partial, but universal, good.* Fellowes.)

s 1 Sa. 24, 14. Ch. 16, 9.

t See ch. 16, 4, and 19, 29.

κ *(David by no means intended that Mephibosheth, or any one else, should eat constantly with him; but only that he should have right to the honourable distinction of a place at his table on those public occasions and festivals when the king was accustomed to dine with the princes of his own family, and, perhaps, the chief officers of state.* —Pic. Bib. *So Sir John Chardin understands it. Hence, Mephibosheth would need the produce of his lands.)*

υ And the sons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz. Chr. 8, 35.

υ 1 Chr. 19, 1.

λ *(The greater part of the history of David's feelings, as delineated in various circumstances, bears one uniform character—viz., of strong social attachment & generosity, united with a deep impression of humble and fervent devotion* Bishop Shuttleworth.)

lord, "Thinkest thou that David doth[μ] honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?"

4 Wherefore Hanun[ν] took David's servants, and shaved off the one half of their beards,[ξ] and cut off their garments in the middle, *even* to their buttocks,[j] and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed; and the king said, "Tarry at Jericho until your beards be grown, and *then* return."

6 And when the children of Ammon saw that they stank[π] before David, the children of Ammon sent and hired the Syrians of Beth-rehob,[ρ] and the Syrians of Zoba, twenty thousand footmen, and of king Maacah[σ] a thousand men, and of Ish-tob[τ] twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty[υ] men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians: 10 and the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon. 11 And he said, "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. 12 Be of good courage,[x] and let us play the men[φ] for our people, and for the cities of our God: and the LORD do that which seemeth Him good."

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river:[χ] and they came to Helam;[ψ] and Shobach[ω] the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. 18 And the Syrians fled before Israel; and David slew *the men of* seven hundred[α] chariots of the Syrians, and forty thousand horsemen,[β] and smote Shobach the captain of their host, who died there. 19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

XI.] A.M. 4401. B.C. 1040. JERUSALEM. [308

David commits adultery and murder.

AND it came to pass, after[γ] the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.[δ]

2 And it came to pass in an even-

μ Heb., *In thine eyes doth David.*

ν *(Perhaps a selfish & rude young man, all whose acts were dictated by his own supposed worldly interests, and who thought the same of others.)*

ξ *(D'Arvieux states that the Arabs have such a respect for the beard, that they look upon it as a sacred ornament, which God has given to men to distinguish them from women. They never shave it, but let it grow from their very youth. There is no greater mark of infamy among them than that of shaving it off.* Pic. Bib.)

j Is. 20, 4, and 47, 2.

π *(Among the Orientals, the sense of smell is very acute. Hence to be loathsome—hateful, is expressed by being made to stink. We say "he or it is in bad odour.")*

ρ Ch. 8, 3, 5. *(Sept., Roob and Raab, a territory on the N. border of Palestine,* Nu. 13, 22, *not far from Dan.* Ju. 18, 27—29.)

σ *(A city and region at the foot of Mount Hermon, not far from Geshur, a district of Syria, in the territory of the half tribe of Manasseh.)*

τ Or, *The men of Tob.* See Ju. 11, 3, 5.

υ Ch. 23, 8.

ν *(That is, of Medeba,* 1 Chr. 19, 7, *now in ruins, seven miles S. of Heshbon.)*

x De. 31, 6.

φ *(Every form in which unselfishness is realized is beautiful; here, loyalty and patriotism.)*

χ That is, *Euphrates.*

ψ *(Identified by some with* Alamatha *on the Euphrates, to the N.W. of Tiphsah or Thapsacus. Hase suggests the Cholle of the Peutinger table. Rosenmüller thinks it lay on the S.E. border of Syria.)*

ω Or, *Shophach,* 1 Chr. 19, 16.

α ...Seven thousand *men which fought in* chariots, and forty thousand footmen. 1 Chr. 19, 18. *(Either seven thousand men who belonged to the* 700 *chariots, or the numeral letter* ז (700) *ought to be read instead of* א (7000). *See* Reinke, Beiträge, p. 142.)

β 1 Chr. 19, 18, *footmen.*

γ Heb., *at the return of the year.* 1 Ki. 20, 22, 26. 2 Chr. 36, 10. *(That is, the spring. The Jewish year ended with Adar (February & March), and began with Nisan or Abib (March & April). Bishop Patrick says that March derived its name from Mars.)*

δ *(Perhaps stayed at home to enjoy the luxuries of his magnificent palace, and the dalliance of his seraglio. To the real cause he may have blinded himself, by the many excuses which the artful tempter supplies to his victim as quick as they are adopted. At the best, his unblameableness was negative, his unprofitableness positive, and in this state he encountered one by whom a man is never found idle in vain.* R. W. Evans.)

ingtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw[e] a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, "*Is* not this Bath-sheba,[ζ] the daughter of Eliam,[η] the wife of Uriah the Hittite?"

4 And David sent messengers, and took[θ] her; and she came in unto him,[y] and he lay[ι] with her; for[κ] she was purified from her uncleanness:[z] and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, "I *am* with child."

6 And David sent to Joab, *saying*, "Send me Uriah the Hittite."

And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how[λ] Joab did, and how the people did, and how the war prospered. 8 And David said to Uriah, "Go down to thy house, and wash thy feet."

And Uriah departed out of the king's house, and there followed[μ] him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, "Uriah went not down unto his house," David said unto Uriah, "Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?"

11 And Uriah said unto David, "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing."

12 And David said to Uriah, "Tarry here to-day also, and to-morrow I will let thee depart."

So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk:[a] and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.[ν]

14 And it came to pass in the morning, that David wrote a letter[b] to Joab, and sent *it* by the hand of Uriah. 15 And he wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest[ξ] battle, and retire ye from[ο] him, that he may be smitten, and die."[π]

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. 17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war; 19 and charged the messenger, saying, "When thou hast made an end of telling the matters of the war unto the king, 20 and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? 21 Who smote Abimelech[c] the son of Jerubbesheth?[ρ] did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also."

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, "Surely the men prevailed

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e Ge. 34, 2. Job 31, 1. Mat. 5, 28. *(David at first only violated the rules of decency, which he might easily have observed by turning away his eyes from an improper object. In like manner may any one, if he be not on his guard against the deceitfulness of sin, be hurried unawares to his final destruction.* Seeker.)

ζ Or, *Bath-shuah*, 1 Chr. 3, 5.

η Or, *Ammiel*. *(Possibly the son of Ahithophel*, ch. 23, 34; *and if so*, his *turning against David can be explained.)*

θ *(Fearfully denotes the frail tenure by which, in this world, we hold our best spiritual, no less than our temporal, possessions. The good principles and religious submission, which adversity could not shake, melted away like wax under the sunshine of prosperity.* Shuttleworth.)

y Ja. 1, 14.

ι *(The habits of David's time and country peculiarly laid him open to the invasion of such a sin as that by which he fell. Wherever polygamy is allowed, it is impossible that any high standard of personal purity can long be adhered to, even should it for once have been attained.* R. W. Evans.)

κ Or, *and when she had purified herself, &c., she returned.*

z Le. 15. 19, 28, and 18, 19.

λ Heb., *of the peace, &c.*

μ Heb., *went out after him.*

a Ge. 19, 33, 35.

ν *(A series of mean and paltry devices, such as the proudest of sinners must ever stoop to, were practised, to cover the shame of this transaction; and these failing, he had recourse to the last resource of the cruel concubine of guilt.* R. W. Evans.)

b See 1 Ki. 21, 8, 9.

ξ Heb., *strong.*

ο Heb., *from after him.*

π Ch. 12, 9. *(From a beginning, comparatively so slight, this pious king, this righteous judge, was led into the commission of two crimes, for either of which, had he been a subject, he must have paid the forfeit of his life. But the beginning was slight only, as being the first of a series of increasing sinful acts. It was not slight, considered as the end and outbreak of a series of growing evil thoughts. The far greater part of the career of sin is run within the man. It is but the hurried end of the race which appears without. The fall has commenced, and its rapidity has long been gradually increasing in regions far out of our sight. In this, how close is the end upon the apparent beginning.* R. W. Evans.)

c Ju. 9, 53

ρ Ju. 6, 32, *Jerubbaal*. See ch. 2, 8. 1 Chr. 9, 10.

against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. [24]And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also."

[25]Then David said unto the messenger, "Thus shalt thou say unto Joab, Let not this thing displease[σ] thee, for the sword devoureth one[τ] as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him."[υ]

[26]And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. [27]And when the mourning was past,[φ] David sent and fetched her to his house, and she became his wife,[d] and bare him a son.[χ]

But the thing that David had done displeased[ψ] the LORD.

XII.] A.M. 4402. B.C. 1039. JERUSALEM. [309

David's penitence.

AND the LORD sent Nathan unto David. And he came unto him, and said[e] unto him, "There were two men in one city; the one rich, and the other poor. [2]The rich *man* had exceeding many flocks and herds: [3]but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat,[ω] and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

[4]And there came a traveller[α] unto the rich man; and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him."

[5]And David's anger was greatly kindled against the man; and he said to Nathan, "*As* the LORD liveth, the man that hath done this *thing* shall surely die:[β] [6]and he shall restore the lamb fourfold,[f] because he did this thing and because he had no pity."[γ]

[7]And Nathan said to David, "Thou *art* the man. Thus saith the LORD God of Israel, I anointed[g] thee king over Israel, and I delivered thee out of the hand of Saul; [8]and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. [9]Wherefore hast thou despised[h] the commandment of the LORD, to do evil in His sight? thou hast killed[i] Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. [10]Now therefore the sword[k] shall never[δ] depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. [11]Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie[l] with thy wives in the sight of this sun. [12]For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun."

[13]And David said unto Nathan, "I have sinned[m] against the LORD."[ε]

"And Nathan said unto David, "The LORD also hath put[ζ] away thy sin; thou shalt not die. [14]Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme,[o] the child also *that is* born unto thee shall surely die."[ζ]

[15]And Nathan departed unto his house.

And the LORD struck the child

σ Heb., *be evil in thine eyes.*

τ Heb., *so and such.*

υ *(If David's lapse be a fearful example of the rapid progress of sin, so is it also of the stupid infatuated blindness which is produced. He was unconscious of his sin. So hideous is sin even to the sinner, that perhaps no man ever looked it full in the face while he embraced it. He has always endeavoured to persuade himself that the object of his devotion is something more lovely than the loathsome reality.* R. W. Evans.)

φ *(The common time was seven days.* 1 Sa. 31, 13.)

d Ch. 12, 9.

χ *(In the blindness of the unexamined heart there is a proud self-justifying spirit, which condemns all around, even for its own vices. David gave a proof of this spirit when he had taken Rabbah,* ch. 12, 29—31. *The formerly amiable man, the tender-hearted companion of the tender-hearted Jonathan, retaliated, for a mere insult, with unexampled severity.* R. W. Evans.)

ψ Heb., *was evil in the eyes of.*

e See ch. 14, 5. 1 Ki. 20, 35—41. Is. 5, 3.

ω Heb., *morsel.*

α *(The Jewish doctors say this represents the desire that is in us, which must be diligently watched. "In the beginning it is but a traveller; but in time it becomes a guest, and in conclusion is the master of the house.")*

β Or, is *worthy to die;* or, is *a son of death.* 1 Sa. 26, 16.

f Ex. 22, 1. Lu. 19, 8.

γ *(David's own far deeper iniquity had perhaps scarcely suggested to him any painful visitations of compunction. So easy is it to be virtuous at the expense of others; so difficult, where the frailty upon which we sit in judgment is our own.* Bishop Shuttleworth.)

g 1 Sa. 16, 13.

h Nu. 15, 30.

i Ch. 11, 15—27.

k Am. 7, 9.

δ *(As all vice is disobedience, and disobedience against God, whose laws are transgressed by it, vice is not left to its natural effects, though these are sufficiently disastrous, but calls down various kinds of punishment from God. David was a sinner for a comparatively short period: he was a sorrowing, afflicted, and tortured penitent for the rest of his life.* D'Oyly and Mant.)

l Ch. 16, 22. De. 28, 30.

m Ch. 24, 10. Job 7, 20. Ps. 32, 5, and 51, 4. Pr. 28, 13.

ε *(For this speedy humiliation, without attempting to dissemble or cloak his guilt before the face of Almighty God, and His prophet, the Lord was pleased to remit the sentence of death which David had pronounced on himself.)*

ζ

n Ps. 32, 1. Mi. 7, 18. Zec. 3, 4.

o Is. 52, 5. Eze. 36, 20. Ro. 2, 24.

that Uriah's wife bare[η] unto David, and it was very sick. 16 David therefore besought God for the child; and David fasted,[θ] and went in, and lay all night upon the earth.[ρ]

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex[ι] himself, if we tell him that the child is dead?"

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, "Is the child dead?"

And they said, "He is dead."

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped:[q] then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, "What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread."[κ]

22 And he said, "While the child was yet alive, I fasted and wept: for I said, Who can tell[r] *whether* GOD will be gracious to me, that the child may live? 23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return[s] to me."

24 And David comforted Bath-sheba[λ] his wife, and went in unto her, and lay with her: and she bare[t] a son, and he called his name Solomon:[u] and the LORD loved him. 25 And he sent[μ] by the hand of Nathan the prophet; and he called his name Jedidiah,[ν] because of the LORD.

PSALM LI. [310
(On the unanimous testimony of commentators. Townsend.)

PSALM XXXII. [311
(Hales and Rosenmüller.)

PSALM XXXIII. [312
(Hales and Townsend.)

PSALM CIII. [313
(Thanksgiving after God had pardoned his sin. Hales and Townsend.)

A.M. 4402. B.C. 1039. [314
RABBAH.

[The capital of the Ammonites, ch. xi. 1; Jos. xiii. 25; De. iii. 11; 1 Chr. xx. 1; Je. xlix. 3. It was rebuilt, and called Philadelphia. Its ruins, called in the days of Abulfeda, and at the present time, *'Ammân*, of which Burckhardt has given an account, stand about nineteen miles S.E. of Szalt, in a long valley traversed by a stream, the Moiet Amman, which at this place is arched over, the bed, as well as the banks, being paved. Kitto's *Bib. Cyc.*]

Parallel place, 1 Chr. xx. 1–3.

The Ammonites subdued.

26 AND Joab fought[w] against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, "I have fought against Rabbah,[x] and have taken[ξ] the city of waters. 28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called[ο] after my name."

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it. 30 And he took their king's crown[y] from off his head, the weight[π] whereof *was* a talent[ρ] of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.[σ] 31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln:[τ] and thus did he unto all the cities of the children of Ammon.

ζ *(Thus does Providence ordain the course of events to this day, partly to complete the humiliation of the sinner, partly that others may hear and fear.* Secker.)

η *(This shews that David had remained many months insensible of what he had done.)*

θ Heb., *fasted a fast.*

ρ Ch. 13, 31.

ι Heb., *do hurt.*

q Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, & worshipped, & said ....." The LORD gave, and the LORD hath taken away." Job 1, 20, 21.

κ *(Sir J. Chardin informs us, that it is usual, in the East, to leave a near relation of a person deceased to weep & mourn, till, on the third or fourth day, the other relations go to see him, cause him to eat, lead him to a bath, and cause him to put on new vestments. The surprise of David's servants was excited at his doing that himself which it was customary for the friends of mourners to do for them.* Harmer.)

r See Is. 38, 1, 5. Jonah 3, 9.

s Job 7, 8–10.

λ *("It is observable," says Bishop Patrick, "that there is not one word said to Bath-sheba in all this relation." She was punished, he supposes, in the calamities that befel David, who enticed her, not she him.)*

t Mat. 1, 6.

u 1 Chr. 22, 9.

μ *(Bishop Patrick says Strigelius translates, "committed him to the hand of Nathan the prophet," that he might educate him, and bring him up in piety.)*

ν That is, *Beloved of the LORD.*

w 1 Chr. 20, 1.

x De. 3, 11.

ξ *(Joab had obtained possession of that part of the city which lay upon the river, and in which was the royal residence, and from which the city itself was supplied with water.)*

ο Heb., *my name be called upon it.*

y 1 Chr. 20, 2.

π *("Value of which, with the precious stone," which Josephus says was a sardonyx, set in the front of it. So Bishop Patrick: "Value, as the Hebrew word frequently signifies (see Bochart) and so it is to be taken here.")*

ρ *(125 lbs. weight, 3,000 shekels.)*

σ Heb., *very great.*

τ *(Perhaps, put them to the saw, and to iron harrows or mines, and made them pass by, or to the brick-kilns, i.e., to the most servile employments. The expressions may imply nothing more, and so the Syr. and Arab. versions, though the best Hebrew scholars think otherwise. The Sept., Vulg., and Josephus say that he "put them to the torture, and slew them." Dants, Delny, Chandler, Nimpick, and Wackmers understand "slavery & hard drudgery.")*

So David and all the people returned unto Jerusalem.

XIII.] A.M. 4405. B.C. 1036. JERUSALEM. [315

The death of Amnon.

AND it came to pass after this, that Absalom[x] the son of David had a fair sister, whose name *was* Tamar;[y] and Amnon the son of David loved her. 2 And Amnon was so vexed,[v] that he fell sick for his sister Tamar,[φ] for she *was* a virgin: and Amnon thought[χ] it hard[ψ] for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah[ω] David's brother: and Jonadab *was* a very subtil man. 4 And he said unto him, "Why *art* thou, *being* the king's son, lean[α] from day to day? [β] wilt thou not tell me?"

And Amnon said unto him, "I love Tamar, my brother Absalom's sister."

5 And Jonadab said unto him, "Lay thee down on thy bed, and make thyself sick:[γ] and when thy father[δ] cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand."

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, "I pray thee, let Tamar my sister come, and make me a couple of cakes[z] in my sight, that I may eat at her hand."

7 Then David sent home to Tamar, saying, "Go now to thy brother Amnon's house, and dress him meat."

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour,[ε] and kneaded *it*, and made cakes in his sight, and did bake the cakes. 9 And she took a pan, and poured *them* out before him; but he refused to eat.

And Amnon said, "Have out all men from me."

And they went out every man from him.

10 And Amnon said unto Tamar, "Bring the meat into the chamber, that I may eat of thine hand."

And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took[a] hold of her, and said unto her, "Come lie with me, my sister."

12 And she answered him, "Nay, my brother, do not force[ζ] me; for no such[b] thing ought to be done[η] in Israel: do not thou this folly.[c] 13 And I, whither shall I cause my shame to go? [θ] and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold[ι] me from thee."

14 Howbeit he would not hearken unto her voice:[κ] but, being stronger than she, forced[d] her, and lay with her.

15 Then Amnon hated her exceedingly;[λ] so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, "Arise, be gone."

16 And she said unto him, "*There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me."

But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, "Put now this *woman* out from me, and bolt the door after her."[μ]

18 And *she had* a garment[e] of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ashes[f] on her

x Ch. 3, 2, 3.

y 1 Chr. 3, 9.

v *(Sorrowed, so as almost to become sick.* Maurer.)

φ *(About the twenty-third year of David's reign. Amnon aged twenty-four.)*

χ Heb., *it was marvellous;* or, *hidden in the eyes of Amnon.*

ψ *(Virgins, in the East, being closely guarded, Amnon found it impossible to obtain access to her.* Pic. Bib. *So Patrick.)*

ω *(Shammah,* 1 Sa. 16, 9, 13. *Shimma,* 1 Chr. 2, 13.)

α Heb., *thin.*

β Heb., *morning by morning.*

γ *(Instead of doing the true office of a friend, he flatters his passion to his utter undoing.* Patrick.)

δ *(David appears to have been a fond and indulgent parent.)*

z Ge. 18, 6.

ε Or, *paste. (Such matters devolve upon women in the East, and persons of the highest rank are expected to attend to them.* Pic. Bib.)

a Ge. 39, 12.

ζ Heb., *humble me.* Ge. 34, 2.

b Le. 18, 9, 11, and 20, 17.

η Heb., *it ought not so to be done.*

c Ge. 34, 7. Ju. 19, 23, and 20, 6.

θ *(As if she said, "Were I under the terms of death, the impression of keen whips I'd wear as rubies, and strip myself to death, as to a bed that longing I have been sick for, ere I'd yield my honour up to shame.")*

ι *(Said to divert him from his purpose at that time.)*

κ *(As the nightingale in Hesiod sang in vain to the ravenous hawk (as Strigelius glosses upon these words), so Tamar said all this to a deaf man, who was wholly under the power of his furious lust, which would not suffer him to mind either God or men, or himself.* Patrick.)

d De. 22, 25. See ch. 12, 11.

λ Heb., *with great hatred greatly. (It is no uncommon thing for men of violent & irregular passions to pass from one extreme to another. The shame which accompanies a bad action, the remorse, the repentance, and many bad consequences which immediately pursue it, make a recoil in every man's temper.* Stackhouse.)

μ *(Instead of keeping it open, as was usual with persons of such consequence.* Pic. Bib.)

e Ge. 37, 3. Ju. 5, 30. Ps. 45, 14.

f Jos. 7, 6. Ch. 1, 2. Job 2, 12.

head, and rent her garment of divers colours[v] that *was* on her, and laid her hand[g] on her head, and went on crying.

20 And Absalom her brother said unto her, "Hath Amnon[ξ] thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard[o] not this thing."

So Tamar remained desolate[π] in her brother Absalom's house.

21 But when king David heard of all these things, he was very wroth.[ρ]

22 And Absalom spake unto his brother Amnon neither good[h] nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which *is* beside Ephraim:[σ] and Absalom invited all the king's sons. 24 And Absalom came to the king, and said, "Behold now, thy servant hath sheepshearers;[i] let the king, I beseech thee, and his servants go with thy servant."

25 And the king said to Absalom, "Nay, my son, let us not all now go, lest we be chargeable unto thee."

And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, "If not, I pray thee, let my brother Amnon go with us."

And the king said unto him, "Why should he go with thee?"

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, "Mark ye now when Amnon's heart is merry[k] with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have[v] not I commanded you? be courageous, and be valiant."[φ]

29 And the servants of Absalom did unto Amnon as Absalom had commanded.

Then all the king's sons arose, and every man gat[χ] him up upon his mule, and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, "Absalom hath slain all the king's sons, and there is not one of them left."

31 Then the king arose, and tare[l] his garments, and lay on the earth;[m] and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, "Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment[ψ] of Absalom this hath been determined[ω] from the day[α] that he forced his sister Tamar. 33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead."—34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill-side behind him. —35 And Jonadab said unto the king, "Behold, the king's sons come: as thy servant said,[β] so it is."

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.[γ]

37 But Absalom fled, and went to Talmai,[η] the son of Ammihud,[δ] king of Geshur.[ο] And *David* mourned for his son every day. 38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David longed[ε] to go forth unto Absalom: for he was comforted[ρ] concerning Amnon, seeing he was dead.

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v *(Sept., Aquila, Symmachus, "a long tunic." So Josephus: "The virgins of old time wore such loose dresses, tied at the hands and let down to the ancles, that the inner dress was not seen."*)

g Ge. 2, 37.

ξ Heb., *Aminon.*

o Heb., *set not thine heart.*

π Heb., *and desolate. (Under a state of polygamy, daughters look up to their uterine brother, as their natural protector and avenger of their wrongs, as one whose affection and interest in their honour is more immediate and concentrated.* Pic. Bib.)

ρ *(The Sept. and Vulg. add here, "But he would not grieve the soul of Amnon his son, for he loved him because he was his first-born." So also Josephus.)*

h Ge. 24, 50, and 31, 24.

σ *(A town in the tribe of Ephraim, mentioned by Josephus* (Bell. Jud. iv., § 9) *in connexion with Bethel. This accords with* 2 Chr. 13, 19. *Jerome makes it twenty miles N. of Jerusalem. Eusebius eight, about which distance D'Anville places it N.N.E.)*

i Ge. 38, 12, 13. 1 Sa. 25, 4, 36.

k Ju. 19, 6, 9, 22. Ru. 3, 7. 1 Sa. 25, 36. Es. 1, 10. Ps. 104, 15.

v Or, *will you not, since I have commanded you?* Jos. 1, 9.

φ Heb., *sons of valour.*

χ Heb., *rode. (Mules began to be in use in David's days both for riding,* ch. 18, 9, *and for chariots,* Is. 66, 20, *and for burdens,* 1 Chr. 12, 40. See 1 Ki. 1, 33, and 10, 25.)

l Ch. 1, 11.

m Ch. 12, 16.

ψ Heb., *mouth. (He felt himself at the time too weak to execute such vengeance as he deemed adequate. He therefore dissembled his wrath, and for two years waited, watching his opportunity, his thirst for the offender's blood growing but more intense.* R. W. Evans.)

ω Or, *settled.*

α *(How much might we diminish the sum of human misery, if we could reverse the common order of human sympathies, and teach children universally to associate the idea of honour with forbearance, and of pleasure with forgiveness.* Fellowes.)

β Heb., *according to the word of thy servant.*

γ Heb., *with a great weeping greatly.*

η Ch. 3, 3.

δ Or, *Ammihur.*

ο Ch. 14, 23, 32, and 15, 8.

ε Or, *was consumed.* Ps. 84, 2. *(Maurer translates, "Nor was king David able to persuade himself to go to Absalom, for he grieved on account of Amnon's death.")*

ρ Ge. 38, 12.

XIV.] A.M. 4410. B.C. 1031. JERUSALEM. [316

The reconciliation of David with Absalom.

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward[q] Absalom. 2 And Joab sent to Tekoah,[ζ] and fetched thence a wise woman, and said unto her, "I pray thee, feign thyself to be a mourner, and put[r] on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: 3 and come to the king, and speak on this manner unto him." So Joab put the words[s] in her mouth.[η]

4 And when the woman of Tekoah spake[θ] to the king, she fell[ι] on her face to the ground, and did obeisance, and said, "Help,[ι] O king."

5 And the king said unto her, "What aileth thee?"

And she answered, "I *am*[u] indeed a widow woman, and mine husband is dead. 6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none[κ] to part them, but the one smote the other, and slew him. 7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew;[υ] and we will destroy the heir also: and so they shall quench my coal[λ] which is left, and shall not leave to my husband *neither* name nor remainder upon the earth."[μ]

8 And the king said unto the woman, "Go to thine house, and I will give charge concerning thee."

9 And the woman of Tekoah said unto the king, "My lord, O king, the iniquity *be* on me,[w] and on my father's house: and the king and his throne *be* guiltless."[b]

10 And the king said, "Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more."

11 Then said she, "I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer[ν] the revengers of blood to destroy any more, lest they destroy my son."

And he said, "*As* the LORD liveth, there shall not one hair[x] of thy son fall to the earth."

12 Then the woman said, "Let thine handmaid, I pray thee, speak *one* word unto my LORD the king."

And he said, "Say on."

13 And the woman said, "Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. 14 For we must needs die,[y] and *are* as water spilt on the ground, which cannot be gathered up again; neither[o] doth God respect *any* person:[π] yet doth He devise means, that His banished be not expelled from Him. 15 Now[ρ] therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. 16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. 17 Then thine handmaid said, The word of my lord the king shall now be comfortable:[σ] for as an angel of God, so *is* my lord the king to discern[τ] good and bad: therefore the LORD thy God will be with thee."[υ]

18 Then the king answered and said unto the woman, "Hide not from me, I pray thee, the thing that I shall ask thee."

And the woman said, "Let my lord the king now speak."

19 And the king said, "*Is not* the hand of Joab with thee in all this?"

And the woman answered and said, "*As* thy soul liveth, my lord the king, none can turn to the right[φ]

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q Ch. 13, 39.

ζ *(A strong city, twelve miles from Jerusalem, and six miles S. of Beth-lehem. It stood on an elevated hill which gave it a commanding view of the country around. The site is covered with ruins to the extent of four or five acres.* 2 Chr. 11, 6. Je. 6, 1.)

r See Ru. 3, 3.

s Ve. 19. Ex. 4, 15.

η *(The design was to induce the king to satisfy his conscience in pardoning Absalom, by proving that, in so doing, he did not otherwise than he would have done in the case of a stranger, where no partiality could operate.* Pic. Bib.)

θ *(All the versions agree in reading "came," instead of "spake," and thirty MSS. justify this reading.* Kennicott.)

ι 1 Sa. 20, 41. Ch. 1, 2.

ι Heb., *Save.* See 2 Ki. 6, 26, 28.

u See Ch. 12, 1.

κ Heb., *no deliverer between them.*

υ If any man hate his neighbour.. and smite him mortally.....the elders of his city shall.....deliver him into the hand of the avenger of blood that he may die. De. 19, 11, 12. Nu. 35, 19.

λ *(So Plato speaks of those who survived Deucalion's deluge as "the few live coals of the human race.")*

μ Heb., *upon the face of the earth.*

w Ge. 27, 13. 1 Sa. 25, 24. Mat. 27, 25.

b Ch. 3, 28, 29. 1 Ki. 2, 33.

ν Heb., *that the avenger of blood do not multiply to destroy.*

x 1 Sa. 14, 45. Ac. 27, 34.

y Job 34, 15. He. 9, 27.

o Or, *because God hath not taken away* his *life, He hath also devised means, &c.*

π (Lit., "*God doth not take away the soul.*" *Sept.*, "*God will receive the soul,*" *Vulg.*, "*God doth not will the destruction of the soul*" *or life. She argues, "that from the sparing mercy of God in not immediately inflicting the punishment of death, but providing cities of refuge, a general rule might be drawn for men mitigating the punishment of offenders, though there were just cause of anger against them.)*

ρ *(It would seem that the woman delivered the speech imperfectly, for the proper place of* ve. 15—17 *is between* ve. 7 and 8.)

σ Heb., *for rest.*

τ Heb., *to hear.*

υ *(To direct him to judge aright and to shew mercy. There is a great deal of artifice in all this. For to presume upon the kindness of another, and to expect gracious answers from their noble qualities is very moving; men being very loth to defeat those who think so highly of them.* Patrick.)

φ *("That is," says Maurer, "rem acu tetigisti," i. e., it is even so.)*

hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words[z] in the mouth of thine handmaid: [20] to fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according[a] to the wisdom of an angel of God, to know all *things* that *are* in the earth."

[21] And the king said unto Joab, "Behold now, I have done this thing; go therefore, bring the young man Absalom again."

[22] And Joab fell to the ground on his face, and bowed himself, and thanked[χ] the king: and Joab said, "To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his[ψ] servant."

[23] So Joab arose and went to Geshur,[b] and brought Absalom to Jerusalem.

[24] And the king said, "Let him turn to his own house, and let him not see[c] my face."

So Absalom returned to his own house, and saw not the king's face.

[25] But in all Israel there was none to be so much praised as Absalom for his beauty:[ω] from the sole[d] of his foot even to the crown of his head there was no blemish in him. [26] And when he polled his head, (for it was at every year's end[α] that he polled *it:* because *the hair* was heavy on him, therefore he polled[β] it:) he weighed the hair of his head at two hundred shekels after the king's weight. [27] And unto Absalom there were born[e] three sons,[γ] and one daughter, whose name *was* Tamar:[δ] she was a woman of a fair countenance.

[28] So Absalom dwelt two full years in Jerusalem, and saw not the king's face. [29] Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.[ε] [30] Therefore he said unto his servants, "See, Joab's field is near[ζ] mine, and he hath barley there; go and set it on fire."

And Absalom's servants set the field on fire.

[31] Then Joab arose, and came to Absalom unto *his* house, and said unto him, "Wherefore have thy servants set my field on fire?"

[32] And Absalom answered Joab, "Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still:[η] now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me."

[33] So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed[f] Absalom.

XV.] A.M. 4414. B.C. 1027. HEBRON. [317

The conspiracy of Absalom.

AND it came to pass[g] after this, that Absalom prepared[h] him chariots and horses, and fifty men to run before him.[θ]

[2] And Absalom rose up early,[ι] and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came[κ] to the king for judgment, then Absalom called unto him, and said, "Of what city *art* thou?"

And he said, "Thy servant *is* of one of the tribes of Israel."

[3] And Absalom said unto him, "See, thy matters *are* good and right; but *there is* no man *deputed*[λ] of the king to hear thee."—[4] Absalom said moreover, "Oh that I were made judge in the land, that every man which hath any suit or cause might

z Ve. 3.

a Ve. 17. Ch. 19, 27.

χ Heb., *blessed.*

ψ Or, *thy.*

b Ch. 13, 37.

c Ge. 43, 3. Ch. 3, 13.

ω Heb., *And as Absalom there was not a beautiful man in all Israel to praise greatly.*

d Is. 1, 6.

α (Lit., *at the end of days; which the Targum understands at stated times, when the hair was too heavy.*)

β (*"And when he shaved his head; and it was in the end of the days,* i.e., *in the days of his disgrace, at the time in which he was to shave, because it was a glory upon him." The common or king's shekel (half the sacred shekel), called a quarter, was the fourth part of an oz., or half a stater, which was about two drachms. Bochart therefore estimates the weight of the hair at fifty oz., or three lbs. two oz. avoirdupois. In the Pic. Bib. there is quoted a case of an "Englishwoman, whose hair was six feet in length, and weighed upwards of three lbs." We may conjecture Absalom's to be about the same as this; and as his hair might grow six inches a year, and five years had elapsed, it might now again be in a state of great beauty.*)

e See ch. 18, 18.

γ (*These three sons must have died early.*)

δ (*The Sept. adds here, that Tamar became the wife of Rehoboam and the mother of Abijah.*)

ε (*Joab had fetched Absalom from Geshur, not for his own sake, or for that of Absalom, but for the king's sake; and probably knowing Absalom's turbulent temper, was unwilling to remove his present restraint.*)

ζ Heb., *near my place.*

η (*He might have found means to return thither, if he had not had other designs in his head, which made him desire to have his full liberty.* Patrick.)

f Ge. 33, 4, and 45, 15. Lu. 15, 20.

g Ch. 12, 11.

h 1 Ki. 1, 5.

θ (*Although nearest in succession, Chileab probably being dead, he knew that, by God's appointment, the throne was destined for Solomon; he therefore endeavoured to secure it for himself by craft and force in his father's lifetime.* Comp. 1 Ki. 1, 17. 1 Chr. 28, 5—7.)

ι (*The public levee of Oriental princes takes place in early morning, when affairs are transacted, rewards given, and punishments commanded.* Sir J. Malcolm.)

κ Heb., *to come.*

λ Or, *none will hear thee from the king* downward.

come unto me, and I would do him justice!"[μ]

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed[ν] him. 6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole[ι] the hearts of the men of Israel.

7 And it came to pass after forty[ξ] years, that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. 8 For thy servant vowed[κ] a vow while I abode[λ] at Geshur[ο] in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD."

9 And the king said unto him, "Go in peace."

So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron."

11 And with Absalom went two hundred men out of Jerusalem, *that were* called;[π] and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor,[m] from his city, *even* from Giloh,[ρ] while he offered sacrifices. And the conspiracy was strong; for the people increased[n] continually with Absalom.[σ]

13 And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom."

14 And David said unto all his servants that *were* with him at Jerusalem, "Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring[υ] evil upon us, and smite the city with the edge of the sword."

15 And the king's servants said unto the king, "Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint."[φ]

16 And the king went forth, and all his household after[χ] him. And the king left ten women,[ψ] *which were* concubines, to keep the house. 17 And the king went forth, and all the people after him, and tarried in a place that was far off. 18 And all his servants passed on beside him; and all the Cherethites,[r] and all the Pelethites, and all the Gittites, six hundred[ψ] men which came after him from Gath, passed on before the king.

19 Then said the king to Ittai[ι] the Gittite, "Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile. 20 Whereas thou camest *but* yesterday, should I this day make[ω] thee go up and down with us? seeing I go whither I may,[u] return thou, and take back thy brethren:[α] mercy and truth *be* with thee."

21 And Ittai answered the king, and said, "*As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there[υ] also will thy servant be."[β]

22 And David said to Ittai, "Go and pass over."

And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron,[γ] and all the people passed over, toward the way of the wilderness.[w]

24 And lo Zadok also, and all the Levites *were* with him, bearing[x] the ark of the covenant of God: and they set down the ark of God; and Abia-

μ *(A grievous sickness, of which we have distinct notice in* Psalms xxxviii.—xli., *where certain expressions seem to couple it with the machinations of Absalom, happened at this time, and prevented David from executing with his former diligence this part of the royal duties.* R. W. Evans.)

ν *(Plato observes that when any person intended to make himself a tyrant in a popular state, he smiled upon all, and kindly saluted them, avowing that he hated tyranny, and promising great things, both privately and publicly.* Patrick.)

ι Ro. 16, 18.

ξ *(Josephus and the Syr. version, with the Arab., the Sixtine Vulg., & Theodoret, read "four," and two of Kennicott's MSS. have "days" instead of years. Hitzig adopts the latter reading, but Capellus, Grotius, Kennicott, Houbigant, Michaelis, Schultz, and Dathe approve of the former.* Maurer. *Lightfoot, "forty years after David was first anointed."* 1 Sa. 16, 1.)

κ Ge. 28, 20.

λ Ch. 13, 38.

ο *(To distinguish it from the Geshur in the S. of Palestine.)*

π *(Bidden.* 1 Sa. 9, 13, & 16, 3, 5.)

m Ps. 41, 9, and 55, 12—14.

ρ *(In the mountainous region of Judah.* Jos. 15, 51.)

n Ps. 3, 1, and title.

σ *(Abarbanel thinks that the succession of Absalom was all that was at first contemplated.* Bishop Patrick.)

υ Heb., *thrust.*

φ Heb., *choose.*

χ Heb., *at his feet.*

ψ Ch. 16, 21, 22.

r Ch. 8, 18.

ψ *(His bodyguard.)*

ι Ch. 18, 2.

ω Heb., *make thee wonder in going.*

u 1 Sa. 23, 13.

α *(...In love and truth.* De Wette and Maurer.)

υ Ru. 1, 16, 17. Pr. 17, 17, and 18, 24.

β *(The greatest happiness which mankind can enjoy on earth, arises from a benevolent intercourse with each other. Were all men equal in circumstances, there would be no room for reciprocity of kindnesses; a disparity of conditions occasions a disparity of wants, and gives rise to most of the affections which gladden life.* Fellowes.)

γ *Called,* Jno. 18, 1, *Cedron. (The first time this celebrated brook is mentioned. The Sept., the New Testament, and Josephus call it* Χείμαρρος, *"a storm-brook or winter-torrent." Hence doubtless its name, "turbid."* Job 6, 16. *"It is," says Dr. Robinson, "nothing more than the dry bed of a winter-torrent, bearing marks of being occasionally swept over by a large volume of water."* See Ps. 110, 7.)

w Ch. 16, 2.

x Nu. 4, 15.

thar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok,[δ] "Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, He will bring me again, and shew me *both* it, and His habitation.[y] 26 But if He thus say, I have no delight[z] in thee: behold, *here am* I, let Him do to me as seemeth good unto Him."[a]—27 The king said also unto Zadok the priest, "*Art not* thou a seer?[e] return into the city in peace, and your two sons[b] with you, Ahimaaz thy son, and Jonathan the son of Abiathar. 28 See, I will tarry in the plain[c] of the wilderness, until there come word from you to certify me."

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of *mount* Olivet,[ζ] and wept[η] as he went up, and had his head covered,[d] and he went barefoot:[e] and all the people that *was* with him covered[θ] every man his head,[f] and they went up, weeping as they went up.

31 And *one* told David, saying, "Ahithophel *is* among the conspirators with Absalom."

And David said, "O LORD, I pray thee, turn[g] the counsel of Ahithophel into foolishness."

32 And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite[ι] came to meet him with his coat rent, and earth upon his head: 33 unto whom David said, "If thou passest on with me, then thou shalt be a burden unto me: 34 but if thou return to the city, and say unto Absalom, I will[h] be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.[i] 35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell[k] *it* to Zadok and Abiathar the priests. 36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear."[λ]

37 So Hushai David's friend came into the city, and Absalom[l] came into Jerusalem.

PSALM III.
("With the 32nd verse of this chapter read the Third Psalm." Lightfoot.) [318

XVI.] A.M. 4414. B.C. 1027. MOUNT OLIVET. [319
David's flight to the wilderness.

AND when David was a little past the top *of the hill*,[m] behold, Ziba[n] the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer[μ] fruits, and a bottle of wine.

2 And the king said unto Ziba, "What meanest thou by these?"

And Ziba said, "The asses *be* for the king's household to ride on;[ν] and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink."

3 And the king said, "And where *is* thy master's son?"

And Ziba said unto the king, "Behold, he abideth at Jerusalem: for he said,[ο] To-day shall the house of Israel restore me the kingdom of my father."

4 Then said the king to Ziba, "Behold, thine[ξ] *are* all that *pertained* unto Mephibosheth."[π]

And Ziba said, "I humbly beseech[ρ] thee *that* I may find grace in thy sight, my lord, O king."

5 And when king David came to Bahurim,[σ] behold, thence came out a man of the family of the house of

δ *(There seems intimated a growing preference for Zadok.)*

y Ps. 43, 3.

z Nu. 14, 8. Ch. 22, 20. 1 Ki. 10, 9. 2 Chr. 9, 8. Is. 62, 4.

a 1 Sa. 3, 18.

e 1 Sa. 9, 9. *(The Vulg., "O videns." Le Clerc, "speculator tu mihi es." Michaelis, Dathe, "mark!" Geddes, "markest thou?" Boothroyd, "Observest thou?")*

b Ch. 17, 17.

c Ch. 17, 16.

ζ *(The first mention of this celebrated mount. The ascent offered no inconsiderable hindrance to those who wished to escape with speed from Jerusalem; hence in Zec. 14, 4, the Lord is described as dividing the mountain, that thus His people might more readily escape.)*

η Heb., *going up, and weeping*

d Ch. 19, 4. Es. 6, 12.

e Is. 20, 2, 4.

θ *("This was also," says Dr. Kitto, "a custom of mourning among the Persians, Egyptians, and Romans. It is a sufficiently natural expression of grief, when understood as a resource to conceal its expression.")*

f Je. 14, 3, 4.

g Ch. 16, 23, and 17, 14, 23.

ι *(That is, of Archi, in the tribe of Ephraim. Jos. 16, 2. Perhaps, as Keil suggests, the district of Beni-zeid.)*

h Ch. 16, 19.

i 1 Chr. 27, 33.

k Ch. 17, 15, 16.

λ *(Absalom was an unnatural rebel, and Ahithophel a traitor, and on the quashing of their rebellious plans depended the religion and prosperity of the kingdom. Accordingly, David only desired that of Hushai which every good subject, that wished well to his king and country, was in duty bound to do. Chandler.)*

l Ch. 16, 15.

m Ch. 15, 30, 32.

n Ch. 9, 2.

μ *(So also Professor Lee. But Gesenius considers the expression elliptical for "a hundred cakes of figs;" and so the Sept., Syr., Chald., Arab. They might be pumpions, cucumbers, or water melons.)*

ν *(The Eastern way of speaking, "This and this is for the slaves of the servants of your Majesty;" when at the same time the presents are intended for the sovereign himself, and are so understood. Dr. A. Clarke.)*

ο ...My servant deceived me:... he hath slandered thy servant unto my lord the king.....Ch. 19, 26, 27.

ξ *(Seneca observes, "Kings give many things with covetous eyes, especially in time of war.")*

p Pr. 18, 13.

ρ Heb., *I do obeisance.*

σ *(Schubert, Reise, iii., p. 79, suggests the modern Abu Dis as its site.)*

Saul, whose name *was* Shimei,[q] the son of Gera: he came forth,[ρ] and cursed[σ] still as he came. 6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left. 7 And thus said Shimei when he cursed, "Come out, come out, thou bloody[τ] man, and thou man of Belial: 8 the LORD hath returned[r] upon thee all the bloods[s] of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold,[v] thou *art taken* in thy mischief, because thou *art* a bloody man."

9 Then said Abishai the son of Zeruiah unto the king, "Why should this dead dog[t] curse my lord the king? let me go over, I pray thee, and take off his head."

10 And the king said, "What[u] have I to do with you, ye sons of Zeruiah? so let him curse, because[φ] the LORD[v] hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?"

11 And David said to Abishai, and to all his servants, "Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him. 12 It may be that the LORD will look on mine affliction,[χ] and that the LORD will requite[x] me good for his cursing[ψ] this day."

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.[ω]

14 And the king, and all the people that *were* with him, came weary,[α] and refreshed themselves there.

PSALM VII.
("See title, compared with the preceding verses of ch. xvi." Townsend.) [320

A.M. 4414. B.C. 1027.
JERUSALEM.
Absalom's usurpation. [321

15 AND Absalom, and all the people the men of Israel,[y] came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, "God save the king, God save the king."[α]

17 And Absalom said to Hushai, "*Is* this thy kindness to thy friend? why wentest thou not with thy friend?"[z]

18 And Hushai said unto Absalom, "Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. 19 And again, whom should I serve?[a] *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence."[β]

20 Then said Absalom to Ahithophel, "Give counsel among you what we shall do."

21 And Ahithophel said unto Absalom, "Go in unto thy father's concubines,[b] which he hath left to keep the house; and all Israel shall hear that thou art abhorred[c] of thy father: then shall the hands of all that *are* with thee be strong."[γ]

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight[d] of all Israel.[δ]

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle[ε] of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

XVII.] 1 Moreover Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: 2 and I will come upon him while he *is* weary and

q Ch. 19, 16. 1 Ki. 2, 8, 44.

ρ Or, *he still came forth and cursed.*

σ *(Shimei's silence and rotourable obedience made him pass hitherto for a true subject. Peace and success hide many a false heart: adversity will make a true report, as of our power, so of the disposition of others.* Bishop Hall.)

τ Heb., *man of blood.*

r Ju. 9, 24, 56, 57. 1 Ki. 2, 32, 33.

s Ch. 1, 16; 3, 28, 29; and 4, 11, 12.

v Heb., *behold thee in thy evil.*

t 1 Sa. 24, 14. Ch. 9, 8.

u Ch. 19, 22. 1 Pe. 2, 23.

φ *(Rather, "for if." "God neither," says Patrick, "bade him curse David, nor excited him to it, but finding his heart full of malice and rage, gave him an opportunity to vent it, as a punishment to David.")*

v See 2 Ki. 18, 25. La. 3, 39.

χ Or, *tears.* Heb., *eye.* Ge. 29, 32. 1 Sa. 1, 11. Ps. 25, 18.

x Ro. 8, 28

ψ *(On reviewing life, we may perhaps find that, while pleasurable things have produced little beneficial effect on the character, painful ones have rendered us wiser or better.)*

ω Heb., *dusted* him *with dust.*

α *(Dathe, Michaelis, Houbigant, Thenius, Wiur, render, "came to Ephim.")*

y Ch. 15, 37.

α Heb., *Let the king live.*

z Ch. 19, 25. Pr. 17, 17.

a Ch. 15, 34.

β *(Absalom, as a traitor, murderer, & rebel, had forfeited all rights of society; and David could be no more guilty of perfidy in engaging Hushai to supplant him, than any man would be who should deceive a madman, so as to prevent his murdering his friends.* Stackhouse.)

b Ch. 15, 16, and 20, 3.

c Ge. 34, 30. 1 Sa. 13, 4.

γ *(There was no greater danger to himself and to all Israel than for Absalom to repent, and be reconciled to his father. Ahithophel made the breach therefore thus wide, that it might never be healed.* Patrick.)

d Ch. 12, 11, 12.

δ *("The last of the recorded chastisements," says Dr. Chalmers, "which David, at the hand of God, was made to undergo, was a peculiarly appropriate, though most severe one, brought about by the infamous counsel of Ahithophel—the subjection of the now penitent & sorely suffering monarch to a penalty, the precise counterpart of that grievous offence into which he himself had fallen.")*

ε Heb., *word.*

ζ *(If any man was at a loss, here was one who could tell him how to act for the best: he was like an oracle; his judgment was never under a mistake.* Jones of Nayland.)

weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only: [3]and I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace."

[4]And the saying pleased[η] Absalom well, and all the elders of Israel.

[5]Then said Absalom, "Call now Hushai the Archite also, and let us hear likewise what he saith."[θ]

[6]And when Hushai was come to Absalom, Absalom spake unto him, saying, "Ahithophel hath spoken after this manner: shall we do *after* his saying?[ι] if not; speak thou."

[7]And Hushai[κ] said unto Absalom, "The counsel that Ahithophel hath given[λ] *is* not good at this time." [8]"For," said Hushai, "thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed[μ] in their minds, as a bear[ξ] robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. [9]Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown[ν] at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. [10]And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt:[ξ] for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.[ξ] [11]Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba,[ι] as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.[ο] [12]So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. [13]Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river,[ς] until there be not one small stone found there."[π]

[14]And Absalom and all the men of Israel said, "The counsel of Hushai the Archite *is* better than the counsel of Ahithophel."—For[κ] the LORD had appointed[ρ] to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

[15]Then said Hushai unto Zadok[λ] and to Abiathar the priests, "Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. [16]Now therefore send quickly, and tell David, saying, Lodge not this night in the plains[μ] of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him."

[17]Now Jonathan and Ahimaaz stayed by En-rogel;[σ] for they might not be seen to come into the city: and a wench[τ] went and told them: and they went and told king David. [18]Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim,[ν] which had a well[υ] in his court; whither they went down. [19]And the woman[φ] took and spread a covering[χ] over the well's mouth, and spread ground corn[ψ] thereon; and the thing was not known. [20]And when Absalom's servants came to the woman to the house, they said, "Where *is* Ahimaaz and Jonathan?"

And the woman said unto them, "They be gone over the brook of water."[α]—And when they had sought and could not find *them*, they returned to Jerusalem.

[21]And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, "Arise, and pass quickly over the

η Heb., *was right in the eyes of, &c.* 1 Sa. 18, 20.

θ Heb., *what is in his mouth.*

ι Heb., *word?*

κ (*"Hushai at once saw," says Dr. Kitto, "that, according to human probabilities, David was lost unless some plan of frustrating this deep counsel were devised. He therefore, with great presence of mind, advanced several specious arguments against it, and in favour of delay."*)

λ Heb., *counselled.*

μ Heb., *bitter of soul.* Ju. 18, 25. *(That it would be dangerous to fall upon them with so small an army.* Patrick.)

ξ Ho. 13, 8.

ν Heb., *fallen. (For men are apt to conjecture of successes by the beginning; and it is a great encouragement to men to fight when they prosper at the first onset, and mightily disheartens them if beaten.* Bishop Patrick.)

ξ Jos. 2, 11.

ξ (*For no men are so terrible but they may be terrified, when they are unexpectedly surprised by men as terrible as themselves, and far more incensed, and justly enraged.* Bishop Patrick.)

ι Ju. 20, 1.

ο Heb., *that thy face;* or, *presence go, &c.*

ς (*Dathe, Michaelis, and Niemeyer understand the "fosse" or "ditch" surrounding the city.*)

π (*So numerous as to be able to do this, if there were no other way to reduce the city.*)

κ Ch. 15, 31, 34.

ρ Heb., *commanded.*

λ Ch. 15, 35.

μ Ch. 15, 28.

σ (Jos. 15, 7, and 18, 16. 1 Ki. 1, 9. *According to the Targum, "fuller's well," from the Hebrew word signifying to "tread," i.e., "wash." Thenius thinks it lay near the "fuller's field," mentioned* 2 Ki. 18, 17; Is. 7, 3. *It is now identified with a deep well at the point where the three valleys Hinnom, Kedron, and Tyropœon meet, called* Bir Eyûb. *See* Williams' Holy City, ii., 490. *It is cut through the solid rock, and is a hundred & twenty five feet deep.*)

τ (*Girl, handmaid, or damsel.*)

ν Ch. 16, 5.

υ (*This may have been either a proper well, at that time dry, or a cistern for the preservation of rain water, which happened to be then exhausted.*)

φ (That is, *the woman of the house, the wife.* So *Roger's Bible* (1537), *the Bishop's Bible* (1572 and 1575), *and the Geneva.* See Jos. 2, 6.)

χ (Lit., *the cover.*)

ψ (*Aquila, Sym., πτισάνας,* pearl barley, *spread out as if to dry. So Vulg.*)

α (*There was a brook in the neighbourhood. Steph. Schulz* (Leit. des Höchsten, v., 81) *speaks of a torrent there still bearing the name "Michal," translated here "brook." Fürst, "receptacle of water." Professor Lee, "stagnant place of water."*)

water: for thus hath Ahithophel counselled against you."

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light[β] there lacked not one of them that was not gone over Jordan.

23 And when Ahithophel saw that his counsel was not followed,[γ] he saddled *his* ass, and arose, and gat him home to his house, to his city,[p] and put his household in order,[ε] and hanged[q] himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim.[r]

And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra[ζ] an Israelite, that went in to Abigail[η] the daughter of Nahash,[θ] sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that Shobi[ι] the son of Nahash of Rabbah of the children of Ammon, and Machir[s] the son of Ammiel of Lo-debar, and Barzillai[t] the Gileadite of Rogelim, 28 brought beds,[κ] and basons,[λ] and earthen vessels,[μ] and wheat, and barley,[ν] and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*, 29 and honey, and butter, and sheep, and cheese of kine,[σ] for David, and for the people that *were* with him, to eat: for they said, "The people *is* hungry, and weary, and thirsty, in the wilderness."

PSALMS XLII. and XLIII. (Lying on the banks of Jordan. Lightfoot and Townsend.) [322

PSALM LV. (At ve. 17, on hearing of Ahithophel's counsel. Lightfoot and Townsend.) [323

PSALMS IV. and V. (Lightfoot thinks that in Ps. iv. 7 there is an allusion to the kindness of Barzillai, &c. Townsend.) [324

PSALM LXII. (Calmet, Horne, and Townsend.) [325

PSALMS CXLIII. and CXLIV. (Calmet, Wells, Horne, and Townsend.) [326

PSALMS LXX. and LXXI. (Wells, Calmet, Horne, Dr. Gray, and Townsend.) [327

XVIII.] A.M. 4414. B.C. 1027. THE WOOD OF EPHRAIM. [328

[Situated in the country E. of the Jordan, near Mahanaim.]

The death of Absalom.

AND David numbered the people[τ] that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai[υ] the Gittite.

And the king said unto the people, "I will surely go forth with you myself also."

3 But the people answered, "Thou shalt not go forth:[w] for if we flee away, they will not care[υ] for us; neither if half of us die, will they care for us: but now[φ] *thou art* worth[χ] ten thousand of us: therefore now *it is* better that thou succour[ψ] us out of the city."

4 And the king said unto them, "What seemeth you best I will do."

And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, "*Deal* gently[ω] for my sake with the young man, *even* with Absalom."

And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood[α] of Ephraim; 7 where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. 8 For the

β *(Passed over in the night by the fords, and not one of them miscarried in the passage, or ran away.* Bishop Patrick.)

γ Heb., *done.*

p Ch. 15, 12.

ε Heb., *gave charge concerning his house.* 2 Ki. 20, 1.

q Mat. 27, 5.

r Ge. 32, 2. Jos. 13, 26. Ch. 2, 8.

ζ Or, *Jether an Ishmaelite.* 1 Chr. 2, 17.

η Heb., *Abigal.* 1 Chr. 2, 16, 17.

θ Or, *Jesse.*

ι *(The brother of Hanun, perhaps made by David king in his (Hanun's) room.* Ch. 12, 30.)

s Ch. 9, 4.

t Ch. 19, 31, 32. 1 Ki. 2, 7.

κ *(Probably quilts thickly padded.)*

λ Or, *cups.*

μ (Lit., "*vessels of the potter,*" *probably for cooling water.)*

ν *(Jones observes that the flour of parched barley, mixed with water, is thought to quench thirst better than water alone, to satisfy hunger, and to cool and refresh tired and wearied spirits.)*

σ *(Mentioned to distinguish the cheese from that made from the milk of goats and sheep. These, with that of cows, furnish most of the cheese used in the East. Camel's milk is rarely used.* Pic. Bib.)

τ *(Josephus says 4,000 men.)*

u Ch. 15, 19.

w Ch. 21, 17.

υ Heb., *set* their *heart on us.*

φ *(Capellus, Horsley, Dathe, Clarke & Maurer regard the particle "now" as a mistake of the transcriber, for the pronoun "thou." So it seems to have been read by the Septuagint, Vulgate, Chaldaic, and two Hebrew manuscripts.)*

χ Heb., *as ten thousand of us.*

ψ Heb., *be to succour.*

ω *(Wherever there is a heart to be won, it will be won by kindness; and wherever there is a spark of virtuous sensibility, it will be cherished and enkindled by the breath of mild conciliation.* Bishop Jebb.)

α *(Not that Ephraim had any wood or land on the E. side of Jordan; but the name might seem to rise from the great defeat given there to Ephraim by Jephthah.* Ju. 12, 4. Bishop Richardson. *So Bishop Patrick: "The Gileadites gave it that name in memory of the great slaughter of the Ephraimites hereabouts." So Bishop Horsley, Gesenius and Thenius.)*

battle was there scattered over the face of all the country: and the wood devoured[β] more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went[γ] under the thick boughs of a great oak, and his head caught hold[δ] of the oak,[ε] and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, "Behold, I saw Absalom hanged in an oak."

11 And Joab said unto the man that told him, "And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle."[ζ]

12 And the man said unto Joab, "Though I should receive[η] a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware[θ] that none *touch* the young man Absalom. 13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*."[ι]

14 Then said Joab, "I may not tarry thus with[κ] thee."

And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst[λ] of the oak. 15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.[μ]

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones[ν] upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's dale:[ν] for he said, "I have no son[ω] to keep my name in remembrance:" and he called the pillar after his own name: and it is called unto this day, Absalom's place.[ξ]

19 Then said Ahimaaz the son of Zadok, "Let me now run, and bear the king tidings, how that the LORD hath avenged[ο] him of his enemies."

20 And Joab said unto him, "Thou shalt not bear[π] tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead."

21 Then said Joab to Cushi, "Go, tell the king what thou hast seen."

And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, "But howsoever,[ρ] let me, I pray thee, also run after Cushi."

And Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"[σ]

23 "But howsoever," *said he*, "let me run."

And he said unto him, "Run."

Then Ahimaaz ran by the way of the plain,[τ] and overran Cushi.

24 And David sat between the two gates:[υ] and the watchman[χ] went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. 25 And the watchman cried, and told the king.

And the king said, "If he *be* alone, *there is* tidings[φ] in his mouth."

And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, "Behold *another* man running alone."

β Heb., *multiplied to devour.*

γ *(Full speed, as fast as it could carry him.)*

δ *(Wedged between the boughs.)*

ε *(A terebinth,* Pistacia Terebinthus, *the "Butm" of the Arabs. See* Cels. Hierob., i., 36, 37. *This tree spreads its boughs far and wide like an oak.)*

ζ *(A part of their armour, on which the ancient warriors set high value. It was often richly ornamented, and the gift of a warrior's girdle to another was a testimony of the highest consideration.* Pic. Bib.)

η Heb., *weigh upon mine hand.*

θ Heb., *Beware whosoever ye be of, &c.*

ι *("A strong appeal," says Dr. A. Clarke, "to Joab's loyalty & respect for the orders of David; but he was proof against every fine feeling and generous sentiment.")*

κ Heb., *before thee.*

λ Heb., *heart.*

μ *(Thus perished the fondled and favoured son; & if men neglect to bring up their children steadily in the right way, shall they not in due time turn out such avenging furies as Absalom? Let a thousand faces covered with shame, confusion and tears, and wrapt in the veil of voluntary obscurity—let a thousand broken fortunes, broken reputations, and broken hearts—give answer.* R. W. Evans.)

ν Jos. 7, 26.

ν Ge. 14, 17. *(This dale was probably identical with the valley of Jehoshaphat.* Raumer, Palästi., 303; *Krafft,* Topog., v., 88, *and* Thenius on Samuel, p. 213.)

ω See Ch. 14, 27.

ξ (Lit., "*hand.*" See 1 Sa. 15, 12. *"In all the Jewish itineraries," says Dr. Wilson, "into which I have looked, beginning with that of Benjamin of Tudela in the twelfth century, this monument (Absalom's pillar) received the name of* יד אבשלום. *The structure now bearing the name, probably occupies the site of the original." It is close by the lower bridge over the Kidron, and is a square isolated block, hewn out from the rocky ledge, so as to leave an area or niche around it. The elevation is about twenty feet of rock, and carried up by mason work to the height in all of about forty feet.)*

ο Heb., *judged him from the hand.*

π Heb., *be a man of tidings.*

ρ Heb., *Be what may.*

σ Or, *convenient.*

τ *(There were two ways, one over the mountains, the other by the plain; of which the longer, according to the proverb, proved the nearest.* Bishop Patrick.)

υ *(One outward, facing the suburbs, and one inward, facing the town.)*

χ 2 Ki. 9, 17.

φ (That is, *glad tidings.*)

And the king said, "He also bringeth tidings."

27 And the watchman said, "Me thinketh[χ] the running of the foremost *is* like the running of Ahimaaz the son of Zadok."

And the king said, "He *is* a good man, and cometh with good tidings."

28 And Ahimaaz called and said unto the king, "All is well."[ψ]—And he fell down to the earth upon his face before the king, and said, "Blessed *be* the LORD thy God, which hath delivered[ω] up the men that lifted up their hand against my lord the king."

29 And the king said, "Is the young man Absalom safe?"[α]

And Ahimaaz answered, "When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*."[β]

30 And the king said *unto him*, "Turn aside, *and* stand here."

And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, "Tidings,[γ] my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee."

32 And the king said unto Cushi, "*Is* the young man Absalom safe?"

And Cushi answered, "The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*."

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son,[δ] my son!"[ε]

χ Heb., *I see the running.*

ψ Or, *Peace* be to thee. Heb., *peace.*

ω Heb., *shut up.*

α Heb., Is there *peace to?*

β *(The favourable character expressed by David of Ahimaaz,* ve. 27, *is justified by the delicacy with which he waived that part of the intelligence concerning the death of Absalom.)*

γ Heb., *Tidings is brought.*

δ Ch. 19, 4. *(No words can be more passionate; and his wish was only the effect of excessive love of Absalom, & grief for him; which made him vent himself in expressions which were not considerate.* Bishop Patrick.)

ε *(So God's gracious eye watches over His prodigals. He takes care of them when they are lost to themselves. From day to day, and from year to year, He meets perverseness with patience, and converts what erring mortals call chance into opportune correction and saving discipline. The extremity of suffering becomes oftentimes, through His clement guidance, the first-fruits of repentance.* Bishop Jebb.)

XIX.] A.M. 4414. B.C. 1027. [329
MAHANAIM.
[A city of the Levites, in the territory of the tribe of Gad.]

The return of David to Jerusalem.

AND it was told Joab, "Behold, the king weepeth and mourneth for Absalom."

2 And the victory[ζ] that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.[η] 3 And the people gat them by stealth that day into the city,[γ] as people being ashamed steal away when they flee in battle.

4 But the king covered[ε] his face, and the king cried with a loud[θ] voice, "O my son Absalom, O Absalom, my son, my son!"[α]

5 And Joab came into the house to the king, and said, "Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines: 6 in[ι] that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants:[κ] for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.[λ] 7 Now therefore arise, go forth, and speak comfortably[μ] unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now."

8 Then the king arose, and sat in the gate.[ν] And they told unto all the people, saying, "Behold, the king doth sit in the gate."

And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled[δ] out of the land for Absalom. 10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why

ζ Heb., *salvation;* or, *deliverance.*

η *(When we weep and chasten our own soul, then may the rod be more safely laid aside, and milder treatment suit our case—then may the light of heaven beam on our path—then may counsel take the place of judgment.* Archdeacon Hoare.)

γ Ve. 32.

ε Ch. 15, 30.

θ *("The Orientals," Bishop Patrick observes, "express their passions with greater vehemence than with us, crying aloud with a doleful voice being common with them.* See ch. 3, 32, and Ezr. 3, 13.)

α Ch. 18, 33.

ι Heb., *by loving, &c.*

κ Heb., *that princes or servants* are *not to thee.*

λ *(When any great calamity happens to others, it ought to make us look closely to ourselves; it ought to induce us to consider seriously how we should have been prepared to meet it; in what state it would have found us; in what condition, if it had terminated our time of trial, it would have placed us for ever in the world to come.* Archdeacon Berens. *No such thoughts arose in the mind of Joab.)*

μ Heb., *to the heart of thy servants.* Ge. 34, 3.

ν *(The public place of resort and of appeal.)*

δ Ch. 15, 14.

speak[ξ] ye not a word of bringing the king back?"[o]

11 And king David sent to Zadok and to Abiathar the priests, saying, "Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. 12 Ye *are* my brethren, ye *are* my bones[c] and my flesh: wherefore then are ye the last to bring back the king? 13 And say ye to Amasa,[d] *Art* thou not of my bone, and of my flesh? God[e] do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab."[π]

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, "Return thou, and all thy servants."

15 So the king returned, and came to Jordan. And Judah came to Gilgal,[f] to go to meet the king, to conduct the king over Jordan.

16 And Shimei[g] the son of Gera, a Benjamite, which *was* of Bahurim, hasted[ρ] and came down with the men of Judah to meet king David. 17 And *there were* a thousand men of Benjamin with him, and Ziba[h] the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. 18 And there went over a ferry[σ] boat to carry over the king's household, and to do what[τ] he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; 19 and said unto the king, "Let not my lord impute[i] iniquity unto me, neither do thou remember that which thy servant did perversely[k] the day that my lord the king went out of Jerusalem, that the king should take it to his heart. 20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king."[φ]

21 But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he cursed[l] the LORD's anointed?"

22 And David said, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries[χ] unto me? shall there any man be put to death[m] this day in Israel? for do not I know that I *am* this day king over Israel?"— 23 Therefore the king said[n] unto Shimei, "Thou shalt not die."[ψ]

And the king sware unto him.

24 And Mephibosheth[o] the son of Saul came down to meet the king, and had neither dressed his feet,[ω] nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. 25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, "Wherefore wentest[ρ] not thou with me, Mephibosheth?"

26 And he answered, "My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. 27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. 28 For all *of* my father's house were but dead[α] men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right[β] therefore have I yet to cry any more unto the king?"

29 And the king said unto him, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land."

30 And Mephibosheth said unto the king, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."[γ]

ξ Heb., are *ye silent?*

o (David knew his son's rebellion to be the effect of his own guilt, and his recent success to be the fruit of his penitence and humiliation before God; he therefore was moved to no other conduct than prayer and repentance, gratitude, and thanksgiving, and a patient humble expectation of God's disposal of the event. Dr. Delaney.)

c Ch. 5, 1.

d Ch. 17, 25.

e Ru. 1, 17.

π *(Maurer, Michaelis, & others translate, "Be thou second in command under Joab." See ch. 20, 7, 23.)*

f Jos. 5, 9.

g Ch. 16, 5. 1 Ki. 2, 8.

ρ *(The work of perdition in evil men is not finished and irretrievable; men themselves contribute to bring on and keep up that fatal blindness of which the devil is the author; as we work out our own salvation, while God worketh within us and with us, so it is we who make ourselves subservient to the god of this world, and work out with him our own perdition.* Bishop Hinds.)

h Ch. 9, 2, 10, and 16, 1, 2.

σ *(The Septuagint, "They made ready Jordan before the king, and did the necessary service to bring over the king." Similarly the Vulgate.)*

τ Heb., *the good in his eyes.*

i 1 Sa. 22, 15.

k Ch. 16, 5, 6, &c.

φ *(Le Clerc cites a passage from Curtius, vii., 1, 6, as illustrating the conduct of Shimei: "Eundem Lyncesten Alexandrum Macedonem in Philippi quoque caedem conjurasse cum Pausaniâ pro comperto fuit: sed quia primus Alexandrum regem salutaverat, supplicio, magis quam crimini, fuerat exemptus.")*

l Ex. 22, 28.

χ *(Importunate solicitors and instigators, to have me do evil.)*

m 1 Sa. 11, 13.

n 1 Ki. 2, 8, 9, 37, 46.

ψ *(David knew, as well as Abishai, that Shimei's submission proceeded from mere worldly policy, to prevent the punishment he deserved.* Wogan.)

o Ch. 9, 6.

ω (Lit., "*made;*" *prepared his feet,* i.e., *trimmed and pared the nails, and washed and anointed the feet.)*

p Ch. 16, 17.

α Heb., *men of death.* 1 Sa. 26, 16.

β *(Since my life, and all that I have is thy gift, I cannot gainsay thy will in anything, nor complain that thou hast done me any wrong.* Diodati.)

γ *(The magnanimity of this reply may suggest to us that this world was given us as a place of temporary accommodation, and for many valuable purposes, but not for our rest; that if we make this world our home, we shall never have another.)*

[q] 1 Ki. 2, 7.

[r] Ch. 17, 27.

[δ] Heb., *How many days* are *the years of my life?*

[s] Ps. 90, 10.

[ε] *(Religion at the just height, and in its full proportion, is the source of all virtue. It possesses and animates the entire man. In the understanding it is knowledge; in the life it is obedience; in the affections it is charity; in our conversation it is modesty, calmness, gentleness, quietness, and candour; in our secular concerns it is uprightness, integrity, generosity. It is the regulation of our desires, the government of our passions, the harmonious union of whatsoever things are true, honest, just, pure, lovely, and of good report, virtuous, & praiseworthy.* Bishop Jebb.)

[ζ] *("This touch," says Kitto, "is affecting, and true to universal nature, but particularly so to Oriental nature.")*

[t] 1 Ki. 2, 7. Je. 41, 17.

[η] Heb., *choose.*

[u] Ge. 31, 55.

[θ] Heb., *Chimhan. (As* ve. 37, 38, *the* m *being changed into* n, *a very common substitution between these letters. The versions have* Chimham.)

[v] ...The habitation of Chimham, which is by Beth-lehem. Je. 41, 17.

31 And Barzillai[q] the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. 32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance[r] while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem."

34 And Barzillai said unto the king, "How long have I to live,[δ] that I should go up with the king unto Jerusalem? 35 I *am* this day fourscore[s] years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? 36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?[ε] 37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father[ζ] and of my mother. But behold thy servant Chimham;[t] let him go over with my lord the king; and do to him what shall seem good unto thee."

38 And the king answered, "Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require[η] of me, *that* will I do for thee."

39 And all the people went over Jordan. And when the king was come over, the king kissed[u] Barzillai, and blessed him; and he returned unto his own place. 40 Then the king went on to Gilgal, and Chimham[θ] went on with him:[v] and all the people of Judah conducted the king, and also half the people of Israel.

A.M. 4414. B.C. 1027. ABEL-BETH-MAACHAH. [330

[This place is generally called Abel-beth-maachah, as there were several places with the name. It was probably situated near Beth-maachah, from which it is here distinguished, and lay a little to the N.W. of Dan. "It is situated," says the Rev. Eli Smith, "on the west side of the valley and stream that descended from *Merj 'Ayûn* towards the Huleh, and below the opening into Merj. It lies on a very distinctly marked '*tel*' or hill, and is now called *Abil-el-Kamh*, from the excellency of its wheat." 2 Ki. xv. 29, and 2 Chr. xvi. 4.]

Sheba incites the men of Israel to revolt.

41 AND, behold, all the men of Israel came to the king, and said unto the king, "Why have our brethren the men of Judah[κ] stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?"

42 And all the men of Judah answered the men of Israel, "Because the king *is* near of kin[λ] to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?"

43 And the men of Israel answered the men of Judah, and said, "We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise[μ] us, that our advice should not be first had in bringing back our king?"

And the words[u] of the men of Judah were fiercer than the words of the men of Israel.

XX. 1 And there happened to be] there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, "We have no[v] part in David, neither have we inheritance in the son of Jesse: every man to his tents,[ν] O Israel."

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women *his* concubines,[ξ] whom he had left to keep the house, and put them

[κ] *(David seems to have taken a special interest in Judah. He sent the high-priest to urge them to escort him back. They comply* (ve. 15), *and David, without waiting for all the representatives of the other tribes, moved forward. Hence the jealousy felt by the ten tribes of the men of Israel, who had been the first to call the king back.* See ve. 11.)

[λ] *(The eager contention of the men of Judah & of Israel may hint to us, in the words of Mr. Hodgson, "that when the great and wonderful history of the incarnation and death of the Son of God, of all the mercies which He has wrought for us, of the condescension which He displayed, & the sufferings He underwent for our sakes, make no more impression on a man's mind than his business or amusements—when love for the Redeemer is an unknown, or a cold and miserable, sentiment—when there is no lively faith in Him, such as brings Him home to the heart and embraces Him there with gratitude & devout affection, the Spirit of Christ is not present in that man's bosom.")*

[μ] Heb., *set us at light.*

[u] Ju. 8, 1, and 12, 1.

[v] Ch. 19, 43.

[ν] 1 Ki. 12, 16. 2 Chr. 10, 16.

[ξ] Ch. 15, 16, and 16, 21, 22.

in ward,[o] and fed them, but went not in unto them. So they were shut[π] up unto the day of their death, living[ρ] in widowhood.

4 Then said the king to Amasa, "Assemble[σ] me the men of Judah within three days, and be thou here present."

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.[τ]

6 And David said to Abishai, "Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants,[ω] and pursue after him, lest he get him fenced cities, and escape[ς] us."

7 And there went out after him Joab's men, and the Cherethites, and all the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. 8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded[υ] unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, "*Art* thou in health, my brother?" [φ]

And Joab took Amasa by the beard with the right hand to kiss[χ] him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote[ψ] him therewith in the fifth[ψ] *rib*, and shed out his bowels to the ground, and struck[ω] him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, "He that favoureth Joab, and he that *is* for David, *let him go* after Joab."

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. 13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites:[α] and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank[β] against the city, and it stood in the trench:[γ] and all the people that *were* with Joab battered[δ] the wall, to throw it down.[ε]

16 Then cried a wise woman out of the city, "Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee."

17 And when he was come near unto her, the woman said, "*Art* thou Joab?"

And he answered, "I *am he*."

Then she said unto him, "Hear the words of thine handmaid."

And he answered, "I do hear."

18 Then she spake, saying, "They were wont[ζ] to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*. 19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy[η] a city and a mother[θ] in Israel: why wilt thou swallow up the inheritance[ι] of the LORD?"

20 And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. 21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name,[ι] hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city."

And the woman said unto Joab, "Behold, his head shall be thrown to thee over the wall."

o Heb., *an house of ward.*

π Heb., *bound.*

ρ Heb., *in widowhood of life.*

σ Heb., *call.* Ch. 19, 13.

τ *(Probably, as Bishop Patrick thinks, because the people had a high opinion of Joab, and could not easily be brought to serve under a new general.)*

ω Ch. 11, 11. 1 Ki. 1, 33.

ς Heb., *deliver himself from our eyes.*

υ *("Instead," says Diodati, "of carrying his sword hanging in a belt at his side, as he usually did, with his coat of armour loose over it, Joab had girded his cassock, and put on his belt over it, in fashion of a girdle binding the sword across his breast, that it might easily fall out of the scabbard when he stooped to embrace Amasa, and that so he might have occasion to hold it in his hand after he had taken it up without giving any cause of suspicion to Amasa.")*

φ *(Joab & Amasa were cousins-german, the sons of Zeruiah and Abigail, sisters to David.* 1 Chr. 2, 13—17.)

χ Mat. 26, 49. Lu. 22, 47.

ψ 1 Ki. 2, 5.

ψ Ch. 2, 23. *(Dr. A. Clarke says, "I believe the word which we render here and elsewhere 'the fifth rib,' means any part of the abdominal region." The Sept., the groin.)*

ω Heb., *doubled not his* stroke.

α *(According to Kimchi, the inhabitants of Beeroth and its vicinity, in Benjamin. But others, after the Vulg., which has omnesque viri electi, translate "and all the chosen men.")*

β *(A mound on which to place the military engines.* 2 Ki. 19, 32.)

γ Or, *it stood against the outmost wall. (Or intrenchment. This could be done without great difficulty: for, as the Rev. Eli Smith tells us, the town Abil lies on a "tel," consisting of a summit, "with a large offset from it on the south.")*

δ Heb., *marred to throw down.*

ε *(The law of war, according to God's command,* De. 20, 10, *was to have besieged places summoned before they proceeded to spoil them by assaults or batteries.* Diodati.)

ζ *They plainly spake in the beginning, saying, "Surely they will ask of Abel, and so make an end."* See De. 20, 11.

η *("The woman blames Joab," says Maurer, "for attacking the town before he had enquired if the citizens would deliver up Sheba. And she said, 'At first it should have been said, Let the city be consulted; thus they would have finished the matter.'" So Dathe.)*

θ (That is, *chief city of a district.)*

ι 1 Sa. 26, 19. Ch. 21, 3.

ι Heb., *by his name.*

22 Then the woman went unto all the people in her wisdom.[a] And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired[κ] from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 Now Joab *was* over[λ] all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites: 24 and Adoram *was* over the tribute:[b] and Jehoshaphat[c] the son of Ahilud *was* recorder: [μ] 25 and Sheva[ν] *was* scribe: and Zadok[d] and Abiathar *were* the priests: 26 and Ira[e] also the Jairite was a chief[ξ] ruler[ο] about David.

XXI.] A.M. 4418. B.C. 1023. GIBEON. [331

The slaughtering of the Gibeonites by Saul is avenged.

THEN there was a famine in the days of David three years, year after year; and David enquired[π] of the LORD.

And the LORD answered, "*It is* for Saul, and for *his* bloody house, because he slew the Gibeonites."

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites;[f] and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal[ρ] to the children of Israel and Judah.) 3 Wherefore David said unto the Gibeonites, "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?"

4 And the Gibeonites said unto him, "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel."[σ]

And he said, "What ye shall say, *that* will I do for you."

5 And they answered the king, "The man that consumed us, and that devised[τ] against us *that* we should be destroyed from remaining in any of the coasts of Israel, 6 let seven men of his sons be delivered unto us, and we will hang[υ] them up unto the LORD in Gibeah[φ] of Saul, *whom* the LORD did choose."[χ]

And the king said, "I will give *them*."[ψ]

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath[g] that *was* between them, between David and Jonathan the son of Saul. 8 But the king took the two sons of Rizpah[h] the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal[ω] the daughter of Saul, whom she brought[α] up for Adriel[β] the son of Barzillai the Meholathite: 9 and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest[δ] until water dropped upon them[ε] out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.[i]

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead,[k] which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 13 and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. 14 And the bones of Saul

a Ecc. 9, 14, 15.

κ Heb., *were scattered.*

λ Ch. 8, 16, 18. *(Retained his old place after Amasa's death.)*

b 1 Ki. 4, 6.

c Ch. 8, 16. 1 Ki. 4, 3.

μ Or, *remembrancer.*

ν *(Seraiah,* ch. 8, 17, *was either dead or displaced.)*

d Ch. 8, 17. 1 Ki. 4, 4.

e Ch. 23, 38.

ξ *(Gesenius, De Wette, Winer, Rosenmüller, Maurer, and others, understand by the word here, and* ch. 8, 18, *"palace priests.")*

ο Or, *a prince.* Ge. 41, 45. Ex. 2, 16. Ch. 8, 18. (Lit., *priest.)*

π Heb., *sought the face, &c.* See Nu. 27, 21.

f Jos. 9, 3, 15—17.

ρ *(It is probable that he thus treated the Gibeonites, in order to give the tribes their possessions.* Comp. 1 Sa. 22, 7. *The greater part of their lands would be in Benjamin.)*

σ Or, It is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill, &c.*

τ Or, *cut us off.*

υ *("Because," says Diodati, "this kind of execution was used in cases of making atonement for some public misdeed.")*

φ 1 Sa. 10, 26, 11, 4. *(Thus performing this retributive act in what had been the residence of their persecutor. Saul's own family, Dr. Kitto thinks, had been active in the wrong, and had participated in the plunder.)*

χ Or, *chosen of the LORD.* 1 Sa. 10, 24.

ψ *(The demand of the Gibeonites was one which the king could not refuse; they might have accepted the blood-fine, but they were perfectly entitled to refuse it.* Pic. Bib.)

g 1 Sa. 18, 3; 20, 8, 15, 42, and 23, 18.

h Ch. 3, 7.

ω Or, *Michal's sister (Merab).*

α Heb., *bare to Adriel.* 1 Sa. 18, 19.

β *(But Adriel did not marry Michal. His wife was Merab.* 1 Sa. 18, 19. *Hence Grotius, Hitzig, Winer and Kitto consider that "Merab" has been changed into the better known "Michal," by some early transcriber.)*

δ *(Harvest, in Palestine, is from the fifteenth of April to the fifteenth of June; the autumnal rains commence at the end of October.)*

ε *(The Gibeonites, contrary to the practice of the law, let the bodies hang.)*

i See De. 21, 23.

k 1 Sa. 31, 11—13.

and Jonathan his son buried they in the country of Benjamin in Zelah,[ζ] in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated[l] for the land.

A.M. 4422. B.C. 1019. [332
Parallel place, 1 Chr. xx. 4–8.
David again defeats the Philistines.

15 MOREOVER the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob,[η] which *was* of the sons of the giant,[θ] the weight of whose spear[ι] *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him.

Then the men of David sware unto him, saying, "Thou shalt go no more[m] out with us to battle, that thou quench not the light[κ] of Israel."

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai[λ] the Hushathite slew Saph,[μ] which *was* of the sons of the giant.[ξ]

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim,[ο] a Beth-lehemite, slew *the brother*[π] *of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.[ρ] 21 And when he defied[σ] Israel, Jonathan the son of Shimeah[τ] the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.[n]

XXII.] A.M. 4422. B.C. 1019. [333
GIBEON.

[Substantially the same, with a few variations, as Ps. xviii. Hengstenberg has refuted the supposition that these arose from carelessness or accident. He thinks that the text in the Book of Psalms was the original and main one, and that this in Samuel was altered from the former by David himself.]

David's song of victory.

AND David spake[ο] unto the LORD the words of this song[υ] in the day *that* the LORD had delivered[ρ] him out of the hand of all his enemies, and out of the hand of Saul: [φ] 2 and he said,

"The LORD[q] *is* my rock,[χ] and my fortress, and my deliverer;
3 The God of my rock:[ψ] in Him will I trust:[r]
He is my shield,[s] and the horn[t] of my salvation,
My high tower,[u] and my refuge,[v]
My Saviour; Thou savest me from violence.
4 I will call on the LORD, *who is* worthy to be praised:
So shall I be saved from mine enemies.

5 When the waves[ω] of death compassed me,—
The floods of ungodly[α] men made me afraid;—
6 The sorrows[β] of hell compassed me about;—
The snares of death prevented me;—
7 In my distress I called[γ] upon the LORD,
And cried to my God:
And He did hear[w] my voice out of His temple,
And my cry *did enter* into His ears.

8 Then the earth shook[x] and trembled;[δ]

ζ Jos. 18, 28. *(Identified by Van de Velde with the modern village of Ieit-jala, a little to the W. of Beth-lehem. It is marked in Zimmerman's map.)*

l So Jos. 7, 26. Ch. 24, 25.

η *(In C'htib:* I'shb-ôn b'Nôb, *his dwelling is at Nob.)*

θ Or, *Rapha.*

ι Heb., *the staff;* or, *the head.*

m Ch. 18, 3.

κ Heb., *candle;* or, *lamp.* 1 Ki. 11, 36, and 15, 4. Ps. 132, 17.

λ (Or, *Gezer*, 1 Chr. 20, 4, *with which Josephus agrees.)*

μ *(One of David's thirty mighty men.* 1 Chr. 11, 29.)

ν Or, *Sippai.*

ξ Or, *Rapha.*

ο (Lit., *weaver's woodman.)* Or, *Jair.*

π ...Lahmi, the brother...1 Chr. 20, 5. *(And so Michal for Michal's sister,* ve. 8. *The words brother, sister, being left out by an ellipsis not unusual, especially in the short idiom of the Hebrews, and in cases so well known.* Bp. Richardson. *Thenius takes the same view.)*

ρ Or, *Rapha.*

σ Or, *reproached.* 1 Sa. 17, 10, 25, 26.

τ 1 Sa. 16, 9. *(Shammah.)*

n 1 Chr. 20, 8.

ο Ex. 15, 1. Ju. 5, 1.

υ *(The song is one of thanksgiving for mercies received all his life long. Hence it is placed here just before David's last words.)*

ρ Ps. xviii. title, and Ps. 34, 19.

φ *(This deliverance being too important to be passed over, as the danger was the greatest that David had ever experienced.* Comp. Ex. 18, 10. *It was that too in which he had first felt God's sustaining presence.)*

q De. 32, 4. Ps. 18, 2; 31, 3; 71, 3; 91, 2, and 144, 2.

χ *(Not only an utterance of thankfulness, but an expression of hope. He who has been so, is, and will be.)*

ψ *("My rock-God," in* Ps. 18, 2. *"my God, my rock.")*

r He. 2, 13.

s Ge. 15, 1.

t Lu. 1, 69.

u Pr. 18, 10.

v Ps. 9, 9; 14, 6; 59, 16, and 71, 7. Je. 16, 19.

ω Or, *pangs.*

α Heb., *Belial.*

β Or, *cords.* Ps. 116, 3.

γ Ps. 116, 4, and 120, 1. Jonah 2, 2.

w Ex. 3, 7. Ps. 34, 6, 15, 17.

x Ju. 5, 4. Ps. 77, 18, and 97, 4.

δ *(When He comes down upon the earth, the mountains tremble at His touch, and the waters flee at His presence, as if this fallen and corrupted world were unworthy to afford a resting place for the God that formed it.* Dr. Dealtry.)

The foundations[y] of heaven moved and shook,
Because He was wroth.
9 There went up a smoke out[ε] of His nostrils,
And fire[z] out of His mouth devoured:
Coals were kindled by it.
10 He bowed[ζ] the heavens also, and came down;
And darkness[a] *was* under His feet.
11 And He rode upon a cherub,[η] and did fly:
And He was seen upon the wings of the wind.[b]
12 And He made darkness[c] pavilions round about Him,
Dark waters,[θ] *and* thick clouds of the skies.
13 Through the brightness before Him were coals of fire kindled.
14 The LORD thundered[d] from heaven,
And the most High uttered His voice.
15 And He sent out arrows,[e] and scattered them;
Lightning, and discomfited them.
16 And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking[f] of the LORD,
At the blast of the breath of His nostrils.[ι]
17 He sent[g] from above, He took me;
He drew me out of many[κ] waters;
18 He delivered me from my strong enemy,
And from them that hated me:
For they were too strong for me.
19 They prevented[λ] me in the day of my calamity:
But the LORD was my stay.[μ]
20 He brought[j] me forth also into a large place:
He delivered me, because He delighted[h] in me.
21 The LORD rewarded[i] me according to my righteousness:[ν]
According to the cleanness[k] of my hands hath He recompensed me.
22 For I have kept[l] the ways of the LORD,
And have not wickedly departed from my God.
23 For all His judgments[m] *were* before me:
And *as for* His statutes, I did not depart from them.
24 I was also upright[n] before[o] Him,
And have kept myself from mine iniquity.[π]
25 Therefore the LORD hath recompensed me according to my righteousness;
According to my cleanness in His eye-sight.[ρ]

26 With the merciful[σ] Thou wilt shew Thyself merciful,
And with the upright man Thou wilt shew Thyself upright.
27 With the pure Thou wilt shew Thyself pure;
And with the froward[τ] Thou wilt shew[υ] Thyself unsavoury.
28 And the afflicted people Thou wilt save:
But Thine eyes *are* upon the haughty,[ο]
That Thou mayest bring *them* down.

29 For[φ] Thou *art* my lamp,[χ] O LORD:
And the LORD will lighten my darkness.
30 For by Thee I have run through a troop:[ψ]
By my God have I leaped over a wall.

y Job 26, 11.

ε Heb., *by.*

z Ps. 27, 3. Ha. 3, 5. He. 12, 29.

ζ Ps. 144, 5. Is. 64, 1. *(When there is a clear heaven the clouds are high, but when a storm comes one feels as if it pushed against the roof.* Luther.)

a Ex. 20, 21. 1 Ki. 8, 12. Ps. 97, 2.

η *("Coming," says Hengstenberg, "in the whole fulness of His Divine majesty and glory.")*

b Ps. 104, 3.

c Ve. 10. Ps. 97, 2.

θ Heb., *binding of waters.*

d Ju. 5, 20. 1 Sa. 2, 10, and 7, 10. Ps. 29, 3. Is. 30, 30.

e De. 32, 23. Ps. 7, 13; 77, 17; and 144, 6. Ha. 3, 11.

f Ex. 15, 8. Ps. 106, 9. Na. 1, 4. Mat. 8, 26.

ι Or, *anger.* Ps. 74, 1.

g Ps. 144, 7.

κ Or, *great.*

λ *("Surprised me.")*

μ *(The more grounded and settled man becomes in religious principles, the more familiar with the truth, and the more attentive to his moral conduct; the more this sense of reliance on God, & dependance on the issues of His Providence, increases upon him, and the better is he disposed to cleave to Him without doubt or reserve, and to trust himself to His care and disposal."* Dr. Davys.)

j Ps. 31, 8, and 118, 5.

h Ch. 15, 26. Ps. 22, 8.

i Ve. 25. 1 Sa. 26, 33. 1 Ki. 8, 32. Ps. 7, 8.

ν *(The Psalmist now gives the reasons which moved God thus to interfere in so glorious a manner on his behalf, that others might be urged to the same devotedness to the commands of God.)*

k Ps. 24, 4.

l Ge. 18, 19. Ps. 119, 3, and 128, 1. Pr. 8, 32.

m De. 7, 12. Ps. 119, 30, 102.

n Ge. 6, 9, and 17, 1. Job 1, 1.

o Heb., *to Him.*

π *(The iniquity into which I might readily have fallen—my easily besetting sin.)*

ρ Heb., *before His eyes.*

σ Mat. 5, 7. *(The transition here from himself to God's general mode of procedure, is designed to commend a course of piety to others.)*

τ Le. 26, 23—28. *("Towards the deceitful thou dost act with cunning."* Maurer.)

υ Or, *wrestle.* Ps. 18, 26.

ο Job 40, 11, 12. Is. 2, 11, 12, and 17, and 5, 15. Da. 4, 37.

φ *(In* ve. 29 *to* 46, *David returns to the representation of God's favour to him.)*

χ Or, *candle.* Job 29, 3. Ps. 27, 1.

ψ Or, *broken a troop.*

31 *As for* God, His way *is* perfect;
The word of the LORD *is* tried:[ω]
He *is* a buckler to all them that trust in Him.
32 For who *is* God, save the LORD?
And who *is* a rock, save our God?

33 God *is* my strength[p] *and* power:
And He maketh[α] my way perfect.[q]
34 He maketh[β] my feet like hinds' *feet:*
And setteth[r] me upon my high places.[γ]
35 He teacheth my hands to war;[δ]
So that a bow of steel[ε] is broken by mine arms.

36 Thou hast also given me the shield of Thy salvation:
And thy gentleness[ζ] hath made me great.[η]
37 Thou hast enlarged[θ] my steps under me;
So that my feet[ι] did not slip.
38 I have pursued mine enemies, and destroyed them;
And turned not again until I had consumed them.
39 And I have consumed them, and wounded them,
That they could not arise:
Yea, they are fallen under[s] my feet.
40 For Thou[κ] hast girded[λ] me with strength to battle:
Them that rose[μ] up against me hast Thou subdued[μ] under me.
41 Thou hast also given me the necks[ν] of mine enemies,
That I might destroy them that hate me
42 They looked, but *there was* none to save;
Even unto[ω] the LORD, but He answered them not.
43 Then did I beat them as small as the dust[ξ] of the earth,
I did stamp them as the mire[ψ] of the street,
And did spread them abroad.

44 Thou also hast delivered[z] me from the strivings of my people,
Thou hast kept me *to be* head[α] of the heathen:
A people *which* I knew not shall serve[b] me.
45 Strangers[ξ] shall submit[o] themselves unto me:
As soon as they hear, they shall be obedient unto me.
46 Strangers shall fade away,
And they shall be afraid[π] out of their close[ρ] places.

47 The LORD liveth; and blessed *be* my rock;
And exalted be the God of the rock[c] of my salvation.
48 It *is* God that avengeth[σ] me,
And that bringeth down the people under me,
49 And that bringeth me forth from mine enemies:
Thou also hast lifted me up on high above them that rose up against me:
Thou hast delivered me from the violent man.
50 Therefore I[τ] will give thanks unto Thee, O LORD, among the heathen,[d]
And I will sing praises unto Thy name.
51 *He is* the tower[e] of salvation for His king:
And sheweth mercy to His anointed,
Unto David, and to his seed[f] for evermore."

ω Or, *refined.* Ps. 12, 6, and 119, 140. Pr. 30, 5.

p Ex. 15, 2. Ps. 27, 1; 28, 7, 8; and 31, 4. Is. 12, 2.

α Heb., *rûldeth,* or *looseth.*

q De. 18, 13. Job 22, 3. Ps. 101, 2, 6, and 119, 1.

β Heb., *equalleth.*

r De. 32, 13. Is. 33, 16, and 58, 14.

γ *(The strong, fortified positions of his enemies, which, by conquest, became his.* Comp. De. 33, 29.)

δ Heb., *for the war.* Ps. 144, 1.

ε *("Bronze." The ancients possessed the art of rendering bronze elastic.)*

ζ *(Lowliness, condescending gentleness.)* Comp. ch. 7, 18. Is. 66, 1, 2.

η Heb., *multiplied me.*

θ Pr. 4, 12. *("One takes," says Hengstenberg, "small steps when many stumbling-blocks and hindrances are in the way.")*

ι Heb., *ankles.*

s Mal. 4, 3.

κ *(The more truly thankful we are to God, the more firmly will the love of God be grafted in our hearts; the more shall we practise self-denial, the more attached shall we be to the service of God, the more anxious shall we be to secure His future favour, and the more secure shall we be, finally, of enjoying it; and the greater and more glorious shall be our reward.* W. H. Parry.)

ι Ps. 18, 32, 39.

u Ps. 44, 5.

μ Heb., *caused to bow.*

ν Ge. 49, 8. Ex. 23, 27. Jos. 10, 24.

w Job 27, 9. Pr. 1, 28. Is. 1, 15. Mi. 3, 4.

x 2 Ki. 13, 7. Ps. 35, 5. Da. 2, 35.

y Is. 10, 6. Mi. 7, 10. Zec. 10, 5.

z Ch. 3, 1; 5, 1; 19, 9, 14; and 20, 1, 22.

α De. 28, 13. Ch. 8, 1—14. Ps. 2, 8.

b Is. 55, 1.

ξ Heb., *Sons of the stranger.*

o Or, *yield feigned obedience.* Heb., *lie.*

π *(So Ewald, Thenius, Fürst. "They shall come trembling out of their strongholds"*—i.e., *to deliver themselves up.* Comp. Ho. 11, 11. Mi. 7, 17. *Gesenius, Hengstenberg, & others translate, "They gird themselves out of their strongholds"*—i.e., *they prepare themselves to go out.)*

ρ Mi. 7, 17. *(Fortified places.* Maurer.)

c Ps. 89, 26.

σ Heb., *giveth avengement for me.* 1 Sa. 25, 39. Ch. 18, 19, 31.

τ *("Elsewhere," says Hengstenberg, "David has interwoven his name in his song and prayer."* Comp. ch. 7, 20, 26, and 23, 1. *This verse is quoted by St. Paul as prophetic of Christ.)*

d Ro. 15, 9.

e Ps. 144, 10.

f Ps. 89, 29.

PSALM XVIII.
(Dr. Wells and Townsend.) [334

XXIII.] A.M. 4422. B.C. 1019. JERUSALEM. [335

Parallel places, 1 Ki. ii. 1—11; 1 Chr. xxix. 26—30.

David's declaration of his trust in God.

NOW these *be* the last[v] words of David.

David the son of Jesse said,
And the man *who was* raised[g] up on high,
The anointed[h] of the God of Jacob,
And the sweet psalmist[φ] of Israel, said,
2 "The Spirit[i] of the LORD spake[χ] by me,
And His word *was* in my tongue.
3 The God of Israel said,
The Rock[k] of Israel spake to me,
He[ψ] that ruleth over men *must be* just,
Ruling in the fear[l] of God.
4 And *He shall be* as the light[m] of the morning,
When the sun riseth, *even* a morning without clouds:
As the tender grass *springing* out of the earth
By clear shining after rain.
5 Although my house *be* not so with God;[ω]
Yet He hath made with me an everlasting covenant,[α]
Ordered in all *things*, and sure:
For *this is* all my salvation, and all *my* desire,
Although He make *it* not to grow.
6 But *the sons* of Belial *shall be* all of them as thorns thrust away,
Because they cannot be taken with hands:
7 But the man *that* shall touch them must be fenced[β]
With iron and the staff of a spear;
And they shall be utterly burned with fire in the *same*[γ] place."

A.M. 4422. B.C. 1019. JERUSALEM. [336

Parallel place, 1 Chr. xi. 10—47.

A list of David's warriors.

8 THESE *be* the names of the mighty men whom David had: The Tachmonite[δ] that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight[ε] hundred, whom he slew[ζ] at one time.

9 And after him *was* Eleazar[η] the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away: 10 he arose, and smote the Philistines until his hand was weary, and his hand clave[η] unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah[θ] the son of Agee the Hararite. And the Philistines were gathered together into a troop,[ι] where was a piece of ground full of lentiles:[κ] and the people fled from the Philistines. 12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And three[λ] of the thirty chief[μ] went down, and came to David in the harvest time unto the cave of Adullam:[ο] and the troop of the Philistines pitched in the valley of Rephaim.[p] 14 And David *was* then in an hold,[q] and the garrison of the Philistines *was* then *in* Beth-lehem. 15 And David longed, and said, "Oh that one would give me drink of the water of the well of Beth-lehem,[ν] which *is* by the gate!"

v (*Dathe and Maurer translate* "later;" *written after that in* ch. xxii.)

g Ch. 7, 8, 9. Ps. 78, 70, 71, and 89, 27.

h 1 Sa. 16, 12. Ps. 89, 20.

φ (Lit., "*sweet of the songs of Israel;*" i.e., "*sweet poet or psalmist of Israel.*" *So the Vulg., Herder, Gesenius, De Wette, Maurer, &c.*)

i 2 Pe. 1, 21.

χ (*Hengstenberg says that, for the proper efflorescence of Psalmodic poetry, the first grand prerequisite lay in a national religious awakening, and the second, in the appearance at the time of one who, with a certain poetic genius, was endowed with an especial measure of God's Spirit.*)

k De. 32, 4, 31. Ch. 22 2, 32.

ψ Or, *Be thou ruler, &c.* Ps. 110, 2.

l Ex. 18, 21. 2 Chr. 19, 7, 9.

m Ju. 5, 31. Ps. 89, 36. Pr. 4, 18. Ho. 6, 5. See Ps. 110, 3.

ω (*For will not my house be thus with (the help of) God, for He hath made an eternal covenant with me, fixed (or settled) in all things, to be kept; for will He not promote all my salvation and all my desire?* Maurer. *Similarly De Wette. Septuagint, "Be not of that worth with God."*)

α Ch. 7, 15, 16. Ps. 89, 29. Is. 55, 3.

β Heb., *filled.*

γ (*In that place where they grow.* Maurer.)

δ Or, *Josheb-assebet the Tachmonite, head of the three.* 1 Chr. 11, 11, and 27, 2.

ε (*Kennicott thinks the number should be* 300.)

ζ Heb., *slain.*

η 1 Chr. 11, 12.

θ 1 Chr. 11, 27. (See 1 Chr. 11, 13, 14, *where this incident is ascribed to Eleazar at Pas-dammim or Ephes-dammim.* 1 Sa. 17, 1.)

ι Or, *for foraging.*

κ (*Possibly, Shammah among the lentiles, and Eleazar among the barley.*)

λ Or, *the three captains over the thirty.* 1 Chr. 11, 15.

μ (*Joab was General, then there were six Marshals, of whom Jashobeam or Adino was chief, and under these six were the thirty Captains.*)

ο 1 Sa. 22, 1.

p Ch. 5, 18.

q 1 Sa. 22, 4, 5.

ν (*An ancient cistern, with four or five holes in the solid rock, at about ten minutes' distance to the N. of the eastern corner of the hill of Beth-lehem is pointed out by the natives as* Bir-Daoud–"*David's well.*" Van de Velde.)

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD. 17 And he said, "Be it far from me, O LORD, that I should do this: *is not this* the blood[r] of the men that went in jeopardy of their lives?"

Therefore he would not drink it. These things did these three mighty men.

18 And Abishai,[s] the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew[ξ] *them*, and had the name among three.[o] 19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel,[π] who had done many acts,[ρ] he slew two lionlike[σ] men of Moab:[t] he went down also and slew a lion in the midst of a pit in time of snow:[τ] 21 and he slew an Egyptian, a goodly[υ] man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men. 23 He was more[φ] honourable than the thirty, but he attained not to the *first* three. And David set him over[χ] his guard.[ψ]

24 Asahel[ω] the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem, 25 Shammah[α] the Harodite, Elika the Harodite, 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite, 27 Abiezer the Anethothite, Mebunnai the Hushathite, 28 Zalmon the Ahohite, Maharai the Netophathite, 29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, 30 Benaiah the Pirathonite, Hiddai of the brooks[β] of Gaash,[u] 31 Abi-albon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite, 34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah, 38 Ira[υ] an Ithrite, Gareb an Ithrite, 39 Uriah[w] the Hittite: thirty[γ] and seven in all.

XXIV. [337

A.M. 4422. B.C. 1019. JERUSALEM.

Parallel place, 1 Chr. xxi. 1—27.

David numbers the fighting men of Israel.

AND again[x] the anger of the LORD was kindled against Israel, and he[δ] moved[ε] David against them to say,[ζ] "Go, number Israel and Judah."

2 For the king said to Joab the captain of the host, which *was* with him, "Go[η] now through all the tribes of Israel, from Dan[y] even to Beer-sheba, and number ye the people, that I may know the number of the people."[z]

3 And Joab said unto the king, "Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?"

4 Notwithstanding the king's word prevailed against Joab,[θ] and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, and pitched in Aroer,[α] on the right side of the city that *lieth* in the midst

r ...Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof... Le. 17, 14.

s 1 Chr. 11. 20.

ξ Heb., *slain.*

o *(Sept., "He was the most honourable of those three," i.e., of the second three.)*

π *(A frontier town of Judah, towards Edom,* Jos. 15, 21. *Called Jekabzeel,* Ne. 11, 25. *Compare Ibleam,* Jos. 17, 11; *called Bileam,* 1 Chr. 6, 70.)

ρ Heb., *great of acts.*

σ Heb., *lions of God.*

t Ex. 15, 15. 1 Chr. 11, 22.

τ *(Bochart thinks that Benaiah went into a cave for shelter from the snow, and was there attacked by a lion, which had also sought shelter there.)*

υ Heb., *a man of countenance;* or, *sight: called,* 1 Chr. 11, 23, *a man of great stature.*

φ Or, *honourable among the thirty.*

χ ...The Chereth-ites and.....the Pelethites... Ch. 8, 18, and 20, 23.

ψ Or, *council.* Heb., *at his command.* 1 Sa. 22, 14.

ω ...Asahel was as light of foot as a wild roe. Ch. 2, 18.

α .....Shammoth the Harorite. 1 Chr. 11, 27.

β Or, *valleys.* De. 1, 24. *(Probably from a rivulet running into the Mediterranean to the N. of Joppa, where now is the river Aujeh.)*

u Ju. 2, 9.

v Ch. 20, 26.

w Ch. 11, 3, 6.

γ *(It is probable that the celebrity of two threes, and of the thirty, gave names to their respective orders, into which others were afterwards admitted.)*

x .....There was a famine three years. Ch. 21, 1.

δ *Satan.* Satan stood up against Israel, and provoked David to number Israel. 1 Chr. 21, 1.

ε *(The original word, which is the same in both places, though variously rendered "moved" and "provoked," signifies "to incite" or persuade,* 2 Ki. 21, 25; *there rendered "stirred up."* Hales.) Ja. 1, 4.

ζ *(In the pride of his heart, and in a spirit of presumptuous reliance on his own strength and resources.)*

η Or, *Compass.*

y Ju. 20, 1.

z Je. 17, 5.

θ *(In vain did even the unprincipled Joab remonstrate against this act, and indirectly represent to him his unbelieving and impertinent curiosity.* R. W. Evans.)

α De. 2, 36. Jos. 13, 9, 16.

of the river[ι] of Gad, and toward Jazer:[b] [6] then they came to Gilead, and to the land of Tahtim-hodshi;[κ] and they came to Dan-jaan,[λ] and about to Zidon,[c] [7] and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

[8] So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

[9] And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight[μ] hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.[ν]

[10] And David's heart smote[d] him after that he had numbered the people. And David said unto the LORD, "I have sinned[e] greatly in that I have done: and now, I beseech Thee, O LORD, take away the iniquity of Thy servant; for I have done very foolishly."

[11] For when David was up in the morning, the word of the LORD came unto the prophet Gad,[f] David's seer, saying, [12] "Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee.

[13] So Gad came to David, and told him, and said unto him, "Shall seven[ξ] years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to Him that sent me."

[14] And David said unto Gad, "I am in a great strait: let us fall now into the hand of the LORD; for His mercies[g] *are* great:[o] and let me not fall into the hand of man."

[15] So the LORD sent a pestilence[π] upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

[16] And when the Angel[i] stretched out His hand upon Jerusalem to destroy it, the LORD repented[k] Him of the evil, and said to the Angel that destroyed the people, "It is enough: stay now Thine hand."

And the Angel of the LORD was by the threshing-place of Araunah[ρ] the Jebusite.

[17] And David spake unto the LORD when he saw the Angel that smote the people, and said, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let Thine hand, I pray Thee, be against me, and against my father's house."

[18] And Gad came that day to David, and said unto him, "Go up, rear an altar unto the LORD in the threshing-floor of Araunah[σ] the Jebusite."

[19] And David, according to the saying of Gad, went up as the LORD commanded.

[20] And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. [21] And Araunah said, "Wherefore is my lord the king come to his servant?"

And David said, "To buy[l] the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed[m] from the people."

[22] And Araunah said unto David, "Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen[n] for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood."— [23] All these *things* did Araunah, *as* a king,[τ] give unto the king.—And Araunah said unto the king, "The LORD thy God accept thee."

[24] And the king said unto Araunah,

ι Or, *valley.*

b Nu. 32, 1, 3.

κ Or, *nether land newly inhabited.*

λ Jos. 19, 47. Ju. 18, 29. *(In the N. of Palestine, towards Tyre, four miles from Paneas.)*

c Jos. 19, 28. Ju. 18, 28.

μ *(Josephus reckons 900,000 in Israel and 400,000 in Judah.* Ant., vii., 13, 1.)

ν ...Of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men. 1 Chr. 21, 5. *(It would seem that, as to the men of Israel, the author of Samuel does not take notice of those in actual service,* comp. 1 Chr. 27, 1, *while the writer of the Chronicles does; they numbered* 300,000, *which is just the difference between the two accounts.)*

d 1 Sa. 24, 5.

e Ch. 12, 13.

f 1 Sa. 9, 9. 1 Chr. 29, 29.

ξ ...Choose thee either three years' famine, 1 Chr. 21, 11. (That is, *three more years, including the three years mentioned,* ch. 21, 1, *and the present year, in all, seven years.)*

g Ps. 103, 8, 13, 14, and 119, 156.

o Or, *many.*

π *(Sept., "So David chose the pestilence, and it was the days of wheat-harvest, and the Lord sent a pestilence upon Israel from morning until dinner-time." So Josephus.)*

i Ex. 12, 23. 1 Chr. 21, 15.

k Ge. 6, 6. 1 Sa. 15, 11. Joel 2, 13, 14.

ρ (1 Chr. 21, 15. 2 Chr. 3, 1, *called* Ornan. *The one name was probably the Canaanitish pronunciation, the other the Hebrew.)*

σ Heb., *Araniah.*

l See Ge. 23, 8—16.

m ...(Aaron) put on incense and made an atonement for the people.....and the plague was stayed. Nu. 16, 47, 48.

n 1 Ki. 19, 21.

τ *(Lightfoot thinks that he was descended from the blood-royal of the Jebusites. Probably nothing, except genealogical distinctions, as Dr. Kitto observes, remained between the Israelites and the ancient inhabitants of the land.)*

"Nay; but I will surely buy *it* of thee at a price; neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing."[ν]

So David bought the threshing-floor and the oxen for fifty shekels of silver.[φ] 25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

PSALM XXX.
(Calmet and Townsend.)

[338

ν *(The renunciation of a few vices, for which we have no propensity; the practice of a few virtues, which are rendered smooth and easy by the countenance of the world; can hardly be considered a service worthy of God.)*

φ *(For the floor, oxen, and implements solely; but* David gave..... for the place six hundred shekels of gold by weight. 1 Chr. 21, 25.)

THE

FIRST BOOK OF THE KINGS,

COMMONLY CALLED

THE THIRD BOOK OF THE KINGS.

AMONG the Jews these books were regarded as forming but one. Hence Eusebius, giving us the canon of Origen, says: "The Third and Fourth of Kings (the First and Second of Samuel being styled the First and Second of Kings), in one" [book]. Jerome, Melito of Sardis, and Josephus assert the same. The present division into two books was made in the Alexandrian and Latin versions, and was introduced into the Hebrew Bibles in Bomberg's editions.

As to the sources whence the historic information contained in these books has been obtained, various opinions have been held. Eichhorn thinks these sources were private historical works. Bertholdt, Hävernick, and Movers hold that they were official documents. This seems probable, since reference is made by name to several works, viz., the Book of the Acts of Solomon, 1 Ki. xi. 41; the Book of the Chronicles of the Kings of Israel, 1 Ki. xiv. 19; xvi. 5, 20, 27; xxii. 39; and the Book of the Chronicles of the Kings of Judah, 1 Ki. xv. 7. This reference too, it should be borne in mind, is uniformly introduced by the expression, "Now *the rest of the Acts*," *&c.*

Yet it is evident, whatever were the sources of information made use of, that the books were the composition of one writer. Even De Wette is obliged to confess that "a certain unity is obvious from beginning to end," while Hävernick proves that similar idioms are continually occurring, producing a uniformity of style. Jewish tradition makes this writer Jeremiah: "Jeremiah wrote his book, and the Book of Kings and Lamentations." (Baba-Bathra, fol. 14, 2, and 15, 1); an opinion which is sustained by Grotius, Hävernick, and others. There is certainly sufficient affinity between these books and Jeremiah's writings to render this supposition probable. Compare 1 Ki. ix. 8, 9, with Jer. xxii. 8, 9; 1 Ki. xi. 4; viii. 25; ix. 5, with Jer. xxxiii. 17; xiii. 13; xvii. 25; 2 Ki. xvii. 13, 14; xxi. 12; xxiv. 18; xxv., with Jer. vii. 13, 24; xix. 3; lii.

It is impossible to decide with any certainty when these books were written. Jahn and Hävernick place their composition in the reign of Evil-Merodach; De Wette fixes on the end of the captivity. We shall be sufficiently near the truth by regarding the work as intermediate between Samuel and Chronicles.

The books themselves constitute a theocratic history, and refer continually to the Mosaic writings. See Hengstenberg on the Pentateuch, i., 169—212. Hence the prominence which is given to the sin of Jeroboam, and the constancy with which the religious character of each succeeding king is described by its similarity or opposition to that of the son of Nebat.

The books may be thus divided, according to Keil:—

I.—The *first* period, the reign of Solomon, i.—xi.

II.—The *second* period, the history of the two kingdoms of Israel and Judah, 1 Ki. xii.—2 Ki. xvii.

III.—The *third* period, the history of the kingdom of Judah, from Hezekiah's reign to the captivity, xviii.—xxv.

I.] A.M. 4422. B.C. 1019. JERUSALEM. *The accession of Solomon.* [339

NOW king David was old *and* stricken in years;[α] and they covered him with clothes,[β] but he gat no heat. 2 Wherefore his servant said unto him, "Let there be sought[γ] for my lord the king a young virgin:[δ] and let her stand before the king, and let her cherish[ε] him, and let her lie in thy bosom, that my lord the king may get heat."

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite,[ζ] and brought her to the king.

α Heb., *entered into days.*

β *(De Wette, Keil, Ewald, Gesenius, "coverlets;" others, after the Versions and Josephus, understand "garments"—wearing apparel, not bedclothes.)*

γ Heb., *Let them seek.*

δ Heb., *a damsel, a virgin.*

ε Heb., *be a cherisher unto him.*

ζ (Lit., *the;* i.e., *an inhabitant of Shunem, and so* 2, 17.)

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 Then Adonijah[a] the son of Haggith exalted himself, saying, "I will be king."[η]
And he prepared[b] him chariots[θ] and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time[ι] in saying, "Why hast thou done so?" and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.[c]

7 And he conferred[κ] with Joab the son of Zeruiah, and with Abiathar[d] the priest: and they following Adonijah helped[λ] *him.* 8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,[e] and Rei, and the mighty[f] men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth,[μ] which *is* by En-rogel,[ν] and called all his brethren the king's sons, and all the men of Judah the king's servants: 10 but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, "Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not? 12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. 13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? 14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm[ξ] thy words."

15 And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king.
And the king said, "What wouldest thou?"[ο]

17 And she said unto him, "My lord, thou swarest by the LORD thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. 18 And now, behold, Adonijah reigneth;[π] and now, my lord the king, thou knowest *it* not: 19 and he hath slain[g] oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. 20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell[ρ] them who shall sit on the throne of my lord the king after him.[σ] 21 Otherwise it shall come to pass, when my lord the king shall sleep[h] with his fathers, that I and my son Solomon shall be counted offenders."[τ]

22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, "Behold Nathan the prophet."
And when he was come in before the king, he bowed himself before the king with his face to the ground. 24 And Nathan said, "My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abia-

a 2 Sa. 3, 4. 1 Chr. 3, 2.

η Heb., *reign.*

b 2 Sa. 15, 1.

θ *(Chariots of state—royal equipages, with escorts of horsemen and runners.* Comp. 2 Sa. 15, 1.)

ι Heb., *from his days.*

c 1 Chr. 3, 2.

κ Heb., *his words were with Joab.*

d 2 Sa. 20, 25.

λ Heb., *helped after Adonijah.*

e .....The son of Elah (Solomon's officer), in Benjamin. Ch. 4, 18.

f 2 Sa. 23, 8.

μ *(Schultz and Thenius think that this rock was to the S. of the valley of Hinnom. It might have received its name from the difficulty of ascending it:* זָחַל *to creep, climb.)*

ν Or, *The well Rogel.* 2 Sa. 17, 17. *("The fountain in the king's garden," according to Josephus; now* Bir Eyûb, *"the well of Joab" (not Job). This is one of the three receptacles of living water accessible at Jerusalem. At the time of Dr. Robinson's visit (April), there were in it nearly fifty feet of water. "The spot," he says, "is the prettiest & most fertile around Jerusalem;" and Dr. Schultz says, "it is still the favourite place of amusement for the inhabitants of Jerusalem.")*

ξ Heb., *fill up.*

ο Heb., *What to thee?*

π *(That God had told David that Solomon should reign after him and build Him an house, "was doubtless," says Bishop Patrick, "known to Adonijah, and he himself confesses as much in the next chapter,* ve. 15, *and the marked exclusion of Solomon proves it.")*

g Ve. 7, 8, 9, 25.

ρ *(The appointment of a successor to the throne, according to the theocracy, rested with the Lord: but neighbouring nations, 2 Ki. 3, 27, as did the Israelites, after this, adopted the principle of primogeniture.)*

σ *(Scorners have taken occasion to blaspheme, because David, who committed such grievous sins, is, in many parts of Scripture, considered as a person accepted and favoured of God. But Divine wisdom tempered mercy with severity; mercy to David humbly repenting, with severity to David foully transgressing. Who, then, art thou, O man, that repliest against God? Because in David He hath set forth an example of His great mercy to all true penitents, despise not thou the riches of His goodness, forbearance, & long suffering?* Bishop Jebb.)

h Ch. 2, 10. De. 31, 16.

τ Heb., *sinners. (Guilty of death for aiming at the kingdom.* Grotius, Patrick.)

thar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.[v] 26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. 27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?"

28 Then king David answered and said, "Call me Bath-sheba."

And she came into the king's presence,[ϕ] and stood before the king.

29 And the king sware, and said, "*As* the LORD liveth,[i] That hath redeemed my soul out of all distress, 30 even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead;[k] even so will I certainly do this day."

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, "Let my lord king David live for ever."[l]

32 And king David said, "Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada."

And they came before the king.

33 The king also said unto them, "Take with you the servants[χ] of your lord, and cause Solomon my son to ride upon mine own[ψ] mule, and bring him down to Gihon:[ω] 34 and let Zadok the priest and Nathan the prophet anoint[m] him there king over Israel: and blow ye with the trumpet,[n] and say, God save king Solomon. 35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel[a] and over Judah."

36 And Benaiah the son of Jehoiada answered the king, and said, "Amen: the LORD God of my lord the king say so *too*. 37 As the LORD hath been with my lord the king, even so be[o] He with Solomon, and make his throne greater[p] than the throne of my lord king David."

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. 39 And Zadok the priest took an horn of oil[β] out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, "God save[q] king Solomon." 40 And all the people came up after him, and the people piped with pipes,[γ] and rejoiced with great joy, so that the earth rent[δ] with the sound of them.

41 And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab[ε] heard the sound of the trumpet, he said, "Wherefore *is this* noise of the city being in an uproar?"

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, "Come in; for thou *art* a valiant man, and bringest good tidings."

43 And Jonathan answered and said to Adonijah, "Verily[ζ] our lord king David hath made Solomon king. 44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: 45 and Zadok the priest and Nathan the prophet have anointed him king in Gihon:[η] and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard. 46 And also Solomon sitteth[θ] on the throne of the kingdom. 47 And moreover the king's servants came to bless our lord king David, saying, God make the name

v Heb., *Let king Adonijah live.* 1 Sa. 10, 24.

ϕ Heb., *before the king.*

i 2 Sa. 4, 9.

k 1 Chr. 22, 9, 10.

l Ne. 2, 3. Da. 2, 4.

χ *(The Cherethites and Pelethites, according to Le Clerc, Dathe, Michaelis, and Keil.* Comp. ve. 38.)

ψ Heb., *which* belongeth *to me.* See Est. 6, 8. *(Maimonides says that it was a capital offence for any one to ride on the king's mule without permission.)*

ω *(An open fountain anciently existing on the west of the city, the waters of which may still continue to flow by subterraneous channels down to the ancient temple, & perhaps Siloam. It was probably near the present Upper Pool.* Kitto's *Cyc.* 2 Chr. 32, 30. *The district Gihon lay between the Valley-gate(the* Gennath *of Josephus,over against the Dragon-well of Gihon), and the tower of the furnace, on the W. of the lower city.)*

m Ch. 19, 16. 1 Sa. 10, 1, and 16, 3, 12. 2 Sa. 2, 4, and 5, 3. 2 Ki. 9, 3, and 11, 12.

n 2 Sa. 15, 10. 2 Ki. 9, 13, and 11, 14.

a *(A reference to those divisions which had been so long working, and which were yet to rend asunder the kingdom.)*

o Jos. 1, 5, 17. 1 Sa. 20, 13.

p Ve. 47.

β *(Holy oil.* Ex. 30, 23. Ps. 89, 20.)

q 1 Sa. 10, 24.

γ Or, *flutes.*

δ *(So we talk of "rending the air with cries.")*

ε *(The old warrior naturally is the first to distinguish that sound he knew so well. So also Joshua was the first to hear the shouting in the camp.* Ex. 32, 17.)

ζ *(Sept., καὶ μάλα. Vulg.,* Nequaquam! *Schmidt, Dathe, De Wette, Keil, "by no means"— "Not so." Von Gerlach, "on the contrary.")*

η *(Gihon lay on the W. of the city up the valley of Gihon, which, leading into the valley of Hinnom, met the Kidron valley in the neighbourhood of En-Rogel, where Adonijah and his party were. Hence, while the anointing of Solomon took place designedly at a considerable distance from En-Rogel, the noise of the shouting would readily reach that spot through the valley.)*

θ *(All described in proper order, Orientals paying great attention to state. Here the anointing, acclamation of the people, sitting on the throne, receiving the homage and gratulations of the king's servants, succeed each other.)*

of Solomon better[s] than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.[t] 48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given[u] *one*[t] to sit on my throne this day, mine eyes even seeing *it*."

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns[κ] of the altar.[v]

51 And it was told Solomon, saying, "Behold, Adonijah feareth[λ] king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword."

52 And Solomon said, "If he will shew himself a worthy man, there shall not an hair of him fall to the earth:[w] but if wickedness shall be found in him, he shall die.[u]"

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, "Go to thine house."

1 Chr. xxi. 28—xxii. 19. (Townsend.) [340

1 Chr. xxiii.—xxvii. [341

1 Chr. xxviii. Ps. xci. (Townsend.) Ps. cxlv. (Townsend.) [342

1 Chr. xxix. 1—30. [343

II. [344

A.M. 4422. B.C. 1019. JERUSALEM.

David's charge to Solomon.

NOW the days of David drew nigh that he should die;[x] and he charged Solomon his son, saying, 2 "I go[y] the way of all the earth: be thou strong therefore, and shew thyself a man;[z] 3 and keep the charge of the LORD thy God, to walk in His ways, to keep His statutes,[ν] and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper[ξ] in all that thou doest,[ο] and whithersoever thou turnest thyself: 4 that the LORD may continue[α] His word which He spake concerning me, saying,[b] If thy children take heed to their way, to walk[c] before Me in truth with all their heart and with all their soul, there shall not fail[π] thee (said[d] He) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did[e] to the two captains of the hosts of Israel, unto Abner[f] the son of Ner, and unto Amasa[g] the son of Jether, whom he slew, and shed[ρ] the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet. 6 Do therefore according to thy wisdom,[ς] and let not his hoar head go down to the grave[σ] in peace. 7 But shew kindness unto the sons of Barzillai[h] the Gileadite, and let them be of those that eat[i] at thy table: for so they came[k] to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee Shimei[l] the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous[τ] curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware[m] to him by the LORD, saying, I will not put thee to death with the sword. 9 Now therefore hold him not guiltless:[υ] for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

10 So David slept[n] with his fathers, and was buried in the city of David. 11 And the days that David reigned over Israel *were* forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

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s Ve. 37.

t Ge. 47, 31.

u Ch. 3, 6. Ps. 132, 11.

t *(Sept., one of my seed.)*

κ *(These were the projecting corners of the altar, probably shaped like horns. Hence Josephus says, Bell. Jud., v., 5, 6, "it had corners like horns." These horns, in which, as it were, the altar culminated, were sprinkled with the blood of the victims.* Ex. 29, 12. Le. 4, 7.)

v Ch. 2, 28.

λ *(Thought he had committed a crime worthy of death, by usurping the kingdom without his father's consent, & against the known design of God.* Bishop Patrick.)

w 1 Sa. 14, 45. 2 Sa. 14, 11. Ac. 27, 34.

u *(If he did anything, as Abarbanel explains, which shewed that he had still a rebellious mind, this pardon should signify nothing, because he had broken the condition of it.* Bishop Patrick.)

x Ge. 47, 29. De. 31, 14.

y Jos. 23, 14.

z De. 17, 19, 20.

ν *(Under these four words are comprehended all the laws of Moses: 1st, constitutions that had their foundation in the will of God; 2nd, moral duties; 3rd, laws belonging to civil government; 4th, those which testified the loving kindness of the Lord.)*

ξ Or, *do wisely.* 1 Sa 18, 5, 14, 30.

ο De. 29, 9. Jos. 1, 7. 1 Chr. 22, 12, 13. *(There is great similarity between this passage and Jos. 1, 7, 8. It may be remarked, too, with Hilvernick, that an important testimony to the existence of the Pentateuch is furnished here "as it is written in the Law of Moses.")*

α 2 Sa. 7, 25.

b Ps. 132, 12.

c 2 Ki. 20, 3.

π Heb., *he cut off from thee from the throne.*

d Ch. 8, 25. 2 Sa. 7, 12.

e 2 Sa. 3, 39; 18, 5, 12, 14; and 19, 5, 6, 7.

f 2 Sa. 3, 27.

g 2 Sa. 20, 10

ρ Heb., *put.*

ς That is, *Though you have now pardoned Joab, yet should he offend again, then punish him with death.* Pr. 20, 26.

σ (Heb., "*Sheol.*")

h 2 Sa. 19, 31, 38.

i 2 Sa. 9, 7, 10, & 19, 28.

k 2 Sa. 17, 27.

l 2 Sa. 16, 5.

τ Heb., *strong.*

m 2 Sa. 19, 23.

υ (That is, *Guard him as a disaffected and dangerous man, confine him in Jerusalem for your own security, for his past crimes deserve death. In this provisional sense the words are understood by Josephus.* Hailes.)

n Ch 1, 21. Ac. 2, 29, and 13, 36.

A.M. 4422. B.C. 1019. JERUSALEM. Parallel place, 2 Chr. i. 1—6. *Solomon's reign.* [345

12 THEN[p] sat Solomon upon the throne of David his father;[χ] and his kingdom was established greatly.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon.

And she said, "Comest thou peaceably?"[q]

And he said, "Peaceably."—14 He said moreover, "I have somewhat to say unto thee."

And she said, "Say on."

15 And he said, "Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me that I should reign: howbeit the kingdom is turned about, and is become my brother's:[r] for it was his from the LORD.[s] 16 And now I ask one petition of thee, deny[ψ] me not."

And she said unto him, "Say on."

17 And he said, "Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag[t] the Shunammite to wife."

18 And Bath-sheba said, "Well; I will speak for thee unto the king."

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah.

And the king rose up to meet her, and bowed[ω] himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother;[α] and she sat on his right[β] hand.

20 Then she said, "I desire one small petition of thee; *I pray thee,* say me not nay."

And the king said unto her, "Ask on, my mother: for I will not say thee nay."

21 And she said, "Let Abishag the Shunammite be given to Adonijah thy brother to wife."

22 And king Solomon answered and said unto his mother, "And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom[γ] also; for he *is* mine elder brother; even for him, and for Abiathar the priest,[u] and for Joab[δ] the son of Zeruiah."—23 Then king Solomon sware by the LORD, saying, "God[v] do so to me, and more also, if Adonijah have not spoken this word against his own life. 24 Now, therefore, *as* the LORD liveth, Which hath established me, and set me on the throne of David my father, and Who hath made me an house as He promised,[w] Adonijah shall be put to death this day."

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, "Get thee to Anathoth,[ε] unto thine own fields; for thou *art* worthy of death:[ζ] but I will not at this time put thee to death, because thou barest[x] the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted."

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which He spake concerning the house of Eli in Shiloh.[y]

28 Then tidings came to Joab: for Joab had turned[z] after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.[α] 29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; "and, behold, *he is* by the altar."[η]

Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall upon him."

30 And Benaiah came to the tabernacle of the LORD, and said unto him, "Thus saith the king, Come forth."

And he said, "Nay; but I will die here."

And Benaiah brought the king

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p 1 Chr. 29, 23. 2 Chr. 1, 1.

χ (The Sept., Alex. and Ald. (not Vat. or Comp., which are the same as Heb.) add, being "twelve years old;" *other places speak of Solomon as very young when he came to the throne. But he is thought to be more than twelve, and especially, because his son Rehoboam is in most copies said to be forty-one, when his father died, after a reign of forty years, and because David gives him* (ve. 9) *the title of a wise* man. Wall.)

q 1 Sa. 16, 4, 5.

r 1 Chr. 22, 9, and 28, 5.

s There is no wisdom, nor understanding, nor counsel, against the LORD. Pr. 21, 30. Da. 2, 21.

ψ Heb., *turn not away my face.* Ps. 132, 10.

t Ch. 1, 3, 4.

ω ("For," *as Bishop Patrick observes,* "*the high honour to which he was advanced did not make him forget the honour due to a parent; unto whom also he was much indebted for his preferment to the kingdom.")*

α (In Eastern courts great respect was always paid to the queen-mother.)

β (Which was the most honourable place, next to his own.) See Ps. 45, 9, and 110, 1.

γ (Among Oriental nations the harem of the preceding king was regarded as a sort of regalia appertaining to the crown, and so essentially the property of his successor, that the possession of it, or of any essential part of it, gave much strength to a claim that might otherwise be disputable. Comp. 2 Sa. 12, 8, and 16, 21, 22.*)*

u Ch. 1, 7.

δ ("*The Hebrew words, in the opinion of Lud. de Dieu,*" *as Bishop Patrick observes,* "*are better rendered by the Chaldee paraphrast:*" "*Was not he and Abiathar & Joab in this counsel,*" i.e., *they are his accomplices and have laid their heads together to advise him to this.)*

v Ru. 1, 17.

w 2 Sa. 7, 11, 13, 1 Chr. 22, 10.

ε (A city of the priests in the tribe of Benjamin. Jos. 21, 18. 1 Chr. 6, 60, and 7, 8.*)*

ζ Heb., *a man of death.*

x 1 Sa. 22, 20, and 23, 6. 2 Sa. 15, 24, 29.

y 1 Sa. 2, 31—35.

z Ch. 1, 7.

α Ch. 1, 50.

η (The altar was regarded with such reverence that, in general, if an offender once reached it, he was safe. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from Mine altar, that he may die. Ex. 21, 14.*)*

word again, saying, "Thus said Joab, and thus he answered me."

31 And the king said[b] unto him, "Do as he hath said, and fall upon him, and bury him: that thou mayest take[c] away the innocent blood, which Joab shed, from me, and from the house of my father. 32 And the LORD shall return[d] his blood upon his own head, who fell upon two men more righteous and better[e] than he, and slew them with the sword, my father David not knowing *thereof, to wit,* Abner[f] the son of Ner, captain of the host of Israel, and Amasa[g] the son of Jether, captain of the host of Judah. 33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever:[h] but upon David, and upon his seed, and upon his house, and upon his throne,[i] shall there be peace for ever from the LORD."[θ]

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok[ι] the priest did the king put in the room of Abiathar.

36 And the king sent and called for Shimei,[κ] and said unto him, "Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. 37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron,[λ] thou shalt know for certain that thou shalt surely die: thy blood[k] shall be upon thine own head."

38 And Shimei said unto the king, "The saying *is* good: as my lord the king hath said, so will thy servant do."

And Shimei dwelt in Jerusalem many days.

[39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish[l] son of Maachah king of Gath. And they told Shimei, saying, "Behold, thy servants *be* in Gath."

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. 42 And the king sent and called for Shimei, and said[μ] unto him, "Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good. 43 Why then hast thou not kept the oath[m] of the LORD, and the commandment that I have charged thee with?"—44 The king said moreover to Shimei, "Thou knowest all the wickedness[ν] which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return[n] thy wickedness upon thine own head; 45 and king Solomon *shall be* blessed,[o] and the throne of David shall be established before the LORD for ever."

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established[p] in the hand of Solomon.]

III.] A.M. 4422. B.C. 1019. JERUSALEM. 2 Chr. i. 7–12 with ve. 5–15. [346

Solomon's wisdom.

AND Solomon made affinity[q] with Pharaoh[ξ] king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own[r] house, and the house of the LORD,[s] and the wall of Jerusalem[t] round about. 2 Only the people sacrificed in high places, because there was no house[u] built unto the name of the

b Ex. 21, 14.

c ...The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Nu. 35, 33. De. 19, 13, and 21, 8, 9.

d Ju. 9, 24, 57. Ps. 7, 16.

e 2 Chr. 21, 13.

f 2 Sa. 3, 27.

g 2 Sa. 20, 10.

h 2 Sa. 3, 29.

i Pr. 25, 5.

θ *(The terrible judgment on the land, arising from the long-past destruction of the Gibeonites by Saul, was calculated to enforce the punishment of Joab. In judging of David's conduct in this matter, we must call to mind the law which it behoved him to obey.* Thine eye shall not pity him, but thou shalt put away *the guilt* of innocent blood from Israel, that it may go well with thee. De. 19, 13, and 21, 9.)

ι *(The eighth* (1 Chr. 6, 53) *in descent from Phinehas the son of Eleazar, son of Aaron...he shall have.....and his seed after him... an everlasting priesthood.* Nu. 25, 13. 1 Chr. 24, 3. Lu. 1, 5.)

κ 2 Sa. 19, 16, 17. *(He was perhaps a demagogue, and as such his influence was great with certain parties.)*

λ *(Used to distinguish the limits "all around Jerusalem" beyond which he was not to go.)*

k Le. 20, 9. Jos. 2, 19. 2 Sa. 1, 16.

l 1 Sa. 27, 2.

μ *(If this act of Shimei's was small, yet the circumstances were deadly; the commands of sovereign authority make the slightest duties weighty. If his journey was harmless, yet his disobedience was far otherwise. It is not for subjects to poise the prince's charge in the scale of their weak constructions.* Bp. Hall.)

m Eze. 17, 19.

ν 2 Sa. 16, 5. *(The tongue that cursed the Lord's anointed receives its requital. Vengeance against rebels may sleep, but it cannot die; a sure, if late, judgment attends those who dare lift up the hand or tongue against the sacred persons of God's vicegerents. How much less will the God of heaven suffer, unrevenged, the insolencies and blasphemies against His own sacred majesty.* Bishop Hall.)

n Ps. 7, 16.

o Pr. 25, 5.

p Ve. 12. Ch. 1, 1.

q Ch. 7, 8, and 9, 24.

ξ *(It is difficult to determine which Pharaoh this was. Greppo thinks it was Pharaoh Osochor, the fifth monarch of the twenty-first dynasty. Wilner & Ewald fix upon Psusennes the last of the same dynasty; others, the Ophrenus of Herodotus, and the Shishak of Scripture.)*

r Ch. 7, 1.

s Ch. vi.

t Ch. 9, 15, 19.

u Ch. 22, 43. Le. 17, 3–5. De. 12, 5.

LORD, until those days. 3 And Solomon loved[v] the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. 4 And the king went to Gibeon[π] to sacrifice there; for that *was* the great high place:[w] a thousand[ρ] burnt-offerings did Solomon offer upon that altar.

5 In Gibeon the LORD appeared to Solomon in a dream[x] by night: and God said, "Ask what I shall give thee."

6 And Solomon said, "Thou hast shewed unto Thy servant David my father great mercy,[σ] according as he walked[y] before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as *it is* this day. 7 And now, O LORD my God, Thou hast made Thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go[τ] out or come in. 8 And Thy servant *is* in the midst of Thy people which Thou hast chosen,[υ] a great people, that cannot be numbered nor counted for multitude.[z] 9 Give[a] therefore Thy servant an understanding[φ] heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?"

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, "Because thou hast asked this thing, and hast not[b] asked for thyself long life;[χ] neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern[ψ] judgment; 12 behold, I have done according to thy words:[c] lo, I have given thee a wise[d] and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked,[e] both riches, and honour:[ω] so that there shall[α] not be any among the kings like unto thee all thy days. 14 And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David[δ] did walk, then I will lengthen thy days."[f]

15 And Solomon awoke; and, behold, *it was* a dream.[γ]

And he came to Jerusalem, and stood before the ark[δ] of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast[g] to all his servants.

16 Then came there two women, *that were* harlots,[ε] unto the king, and stood[h] before him.

17 And the one woman said, "O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. 18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house. 19 And this woman's child died in the night; because she overlaid it. 20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear."

22 And the other woman said, "Nay; but the living *is* my son, and the dead *is* thy son."

And this said, "No; but the dead *is* thy son, and the living *is* my son."

Thus they spake before the king.

23 Then saith the king, "The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living."—24 And the king said, "Bring me a sword."

And they brought a sword before the king.

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v De. 6, 5, and 30, 16, 20. Ps. 31, 23. Ro. 8, 28. 1 Co. 8, 3.

π (Lightfoot says, "At Gibeon was the greatest synagogue in the land, for there stood the tabernacle & the brazen altar, being brought thither as to the chief residence of the sons of Ithamar, who waited on it when Shiloh fell.")

w 1 Chr. 16, 39. 2 Chr. 1, 3.

ρ (As proportionate to the greatness of the occasion, and the gathering. Comp. 2 Chr. 1, 2.)

x Nu. 12, 6. Mat. 1, 20, and 2, 13, 19.

σ Or, *bounty.*

y Ch. 2, 4, and 9, 4. 2 Ki. 20, 3. Ps. 15, 2.

τ Nu. 27, 17. *(A proverbial saying, by which was signified the whole administration of things pertaining to life.* Schulz.)

υ De. 7, 6. *(I know not, from want of experience, how to govern so great a people.)*

z Ge. 13, 16, and 15, 5.

a 2 Chr. 1, 10 Pr. 2, 3—9. Ja. 1, 5.

φ Heb., *hearing.*

b Ja. 4, 3.

χ Heb., *many days.*

ψ Heb., *to hear.*

c .....This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us. 1 Jno. 5, 14.

d Ch. 4, 29—31; 5, 12, and 10, 24. Ec. 1, 16.

e Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Mat. 6, 33. Eph. 3, 20.

ω Pr. 3, 16. *(These are absolutely promised him; but here is no mention of long life, for that depended on the condition of his stedfast obedience to God.)*

α Or, *hath not been.*

β (Uprightness of heart here, and at ve. 6, *ascribed to David does not signify that he was without fault, for he was guilty of great transgressions against the moral law, but it is spoken in opposition to Saul, who was rejected for controlling the orders of God.* Bishop Patrick.)

f Length of days, and long life, and peace, shall they add to thee. Pr. 3, 2.

γ (Mentioned, as Thenius thinks, to intimate the historic ground of the narrative.)

δ (Which was there in a tabernacle which David had pitched for it, 2 Sa. 6, 17, *though the tabernacle which Moses made remained at Gibeon, where Solomon had been to worship.)*

g So Ge. 40, 20. Ch. 8, 65. Es. 1, 3.

ε (Kept an house of public entertainment, as the Targum translates.)

h Nu. 27, 2.

[25] And the king said, "Divide the living child in two, and give half to the one, and half to the other."

[26] Then spake the woman whose the living child *was* unto the king, for her bowels[i] yearned[ζ] upon her son, and she said, "O my lord, give her the living child, and in no wise slay it."

But the other said, "Let it be neither mine nor thine, *but* divide *it*."

[27] Then the king answered and said, "Give her the living child, and in no wise slay it: she *is* the mother thereof."[η]

[28] And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom[k] of God *was* in him,[ι] to do judgment.

IV.] A.M. 4422. B.C. 1019. JERUSALEM. *Solomon's greatness.* [347

SO king Solomon was king over all Israel.

[2] And these *were* the princes[κ] which he had; Azariah the son of Zadok the priest,[λ] [3] Elihoreph and Ahiah, the sons of Shisha, scribes;[μ] Jehoshaphat[l] the son of Ahilud, the recorder.[ν] [4] And Benaiah[m] the son of Jehoiada *was* over the host: and Zadok and Abiathar[n] *were* the priests: [5] and Azariah the son of Nathan *was* over the officers:[o] and Zabud the son of Nathan *was* principal[p] officer, *and* the king's friend:[q] [6] and Ahishar *was* over the household: and Adoniram[r] the son of Abda *was* over the tribute.[ξ]

[7] And Solomon had twelve officers[o] over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. [8] And these *are* their names:[π] The son[ρ] of Hur, in mount Ephraim: [9] the son[σ] of Dekar, in Makaz, and in Shaalbim,[τ] and Beth-shemesh, and Elon-beth-hanan: [10] the son[υ] of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher: [11] the son[φ] of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: [12] Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam: [13] the son[χ] of Geber, in Ramoth-gilead; to him *pertained* the towns[s] of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob,[ψ] which *is* in Bashan, threescore great cities with walls and brasen bars: [14] Ahinadab the son of Iddo *had* Mahanaim:[ω] [15] Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife: [16] Baanah the son of Hushai *was* in Asher and in Aloth: [17] Jehoshaphat the son of Paruah, in Issachar: [18] Shimei the son of Elah, in Benjamin: [19] Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only[α] officer which *was* in the land.

[20] Judah and Israel *were* many, as the sand which *is* by the sea in multitude,[t] eating and drinking, and making merry.[u]

[21] And Solomon reigned over all kingdoms from the river[w] unto the land of the Philistines, and unto the border of Egypt: they brought presents,[x] and served Solomon all the days of his life. [22] And Solomon's provision[β] for one day was thirty measures[γ] of fine flour, and threescore measures of meal, [23] ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl. [24] For he had dominion over all *the region* on this side the river, from Tiphsah[δ] even to Azzah,[ε] over all the kings[y] on this side the river: and he had peace[z] on all sides round about him. [25] And

i Ge. 43, 30. Is. 49, 15. Je. 31, 20. Ho. 11, 8.

ζ Heb., *were hot.*

η *(Sept., "Give the living child to her that said, Give it to the other, and in no wise slay it. She is the mother!")*

k Ve. 9, 11, 12.

ι Heb., *in the midst of him.*

κ *(Chief or principal men.)*

λ Or, *the chief officer.*

μ Or, *secretaries.*

l 2 Sa. 8, 16, and 20, 24.

ν Or, *remembrancer.*

m Ch. 2, 35.

n See ch. 2, 27.

o Ve. 7.

p 2 Sa. 8, 18, and 20, 26.

q 2 Sa. 15, 37, and 16, 16. 1 Chr. 27, 33.

r Ch. 5, 14.

ξ Or, *levy.*

o *(Collectors, or general receivers of the fruits and produce of the land, these being the sources of the revenue of princes in the East.)*

π *(The order does not seem to be geographical. It is probable that it was that followed in the revenue list of the kingdom.)*

ρ Or, *Ben-hur.*

σ Or, *Ben-dekar.*

τ *(Probably the same as Shaalabbin, a city of Dan, near Ajalon. Jos. 19, 42.)*

υ Or, *Ben-hesed.*

φ Or, *Ben-Abinadab.*

χ Or, *Ben-geber.*

s Nu. 32, 41.

ψ De. 3, 4. *(The Targum gives for this, Trachonitis. Indeed, Trachonitis, the "rugged, stony," is but the Greek translation of the Heb. Argob, a "stony and rugged place.")*

ω Or, *to Mahanaim.* Heb., *Mah'nâ'm. ah,* i.e., *Mahanaim-ward.*

α De. 3, 8. *(Probably because the collection of the revenue in that land of pasturage was easy.)*

t Ch. 3, 8. Pr. 14, 28. Ge. 22, 17.

u Ps. 72, 3, 7. Mi. 4, 4.

w Ge. 15, 18. Jos. 1, 4.

x Ps. 68, 29, and 72, 10, 11.

β Heb., *bread.*

γ Heb., *cors. (According to Thenius, the "cor or homer," the largest of the Hebrew measures, contained 10,113 Paris cubic inches. Thus the whole would amount to 28,000 Dresden lbs. of bread.)*

δ *(A large and opulent city on the W. bank of the Euphrates, situated at the lowest ferding-place of that river; whence it became the point of trading communication. Consequently, the possession of it was deemed of high importance. Solomon sought by means of it to draw the Eastern trade into his dominions.)*

ε *(Gaza.)*

y Ps. 72, 11.

z 1 Chr. 22, 9.

Judah and Israel dwelt safely,[ζ] every man under his vine and under his fig tree,[a] from Dan even to Beer-sheba, all the days of Solomon.

26 And Solomon[b] had forty[η] thousand stalls of horses for his chariots, and twelve thousand horsemen. 27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. 28 Barley also and straw for the horses and dromedaries[θ] brought they unto the place where *the officers*[ι] were, every man according to his charge.

29 And God gave Solomon wisdom[c] and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore. 30 And Solomon's wisdom excelled the wisdom of all the children of the East[κ] country, and all the wisdom of Egypt.[d] 31 For he was wiser than all men; than Ethan the Ezrahite, and Heman,[λ] and Chalcol, and Darda, the sons of Mahol:[μ] and his fame was in all nations round about. 32 And he spake three thousand proverbs: and his songs[ν] were a thousand and five. 33 And he spake of trees, from the cedar-tree[ξ] that *is* in Lebanon even unto the hyssop[ο] that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 34 And there came[ε] of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

V.] A.M. 4424. B.C. 1017. JERUSALEM. [348

Parallel place, 2 Chr. ii. 1—18.

Solomon's preparations.

AND Hiram[π] king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover[f] of David.

2 And Solomon sent to Hiram, saying, 3 "Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars[g] which were about him on every side, until the LORD put them under the soles of his feet. 4 But now the LORD my God hath given me rest[h] on every side, *so that there is* neither adversary nor evil occurrent. 5 And, behold, I purpose[σ] to build an house unto the name of the LORD my God, as the LORD spake[i] unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto My name. 6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint:[τ] for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians."

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed *be* the LORD this day, which hath given unto David a wise son over this great people."

8 And Hiram sent to Solomon, saying, "I have considered[υ] the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir. 9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place[k] that thou shalt appoint me,[φ] and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my household."[l]

10 So Hiram gave Solomon cedar trees[χ] and fir trees *according to* all his desire. 11 And Solomon gave Hiram twenty thousand measures[ψ] of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

ζ Heb., *confidently.*

a Mi. 4, 4. Zec. 3, 10.

b Ch. 10, 26. 2 Chr. 1, 14, and 9, 25.

η (4000, 2 Chr. 9, 25, i.e., *in Jerusalem, and the remainder of the* 40,000 *were dispersed throughout the kingdom.)*

θ Or, *mules*, or, *swift beasts.* Est. 8, 14. Mi. 1, 13. *(Properly "steeds," "coursers," distinguished from the common chariot horses.)*

ι *(Sept.....Wherever the king might be;* i. e., *each one conveyed it to whatsoever place the king took his progress. So Theniius.)*

c Ch. 3, 12.

κ Ge. 25, 6. *(Jarchi,* Chaldeans; *Grotius, Keil, and Ewald,* Arabians; *Leugerke,* Temanites.)

d See Ac. 7, 22.

λ See 1 Chr. 2, 6; 6, 33; and 15, 19. Ps. 88 title.

μ (That is, *sons of song, or poets.)*

ν Ca. 1, 1. *(Sept.,* 5000; *Josephus,* 5000.)

ξ *(The* cedrus conifera, *growing very tall and wide spreading.)*

ο *(Dr. Royle thinks this plant was the caper-plant,* capparis spinosa, *called by the Arabs* Asuf.)

e Ch. 10, 1. 2 Chr. 9, 1, 23.

π Ve. 10, 18. 2 Chr. 2, 3, *Huram.*

f 2 Sa. 5, 11. 1 Chr. 14, 1. Am. 1, 9.

g 1 Chr. 22, 8, and 28, 3.

h Ch. 4, 24. 1 Chr. 22, 9.

σ Heb., *say.*

i 2 Sa. 7, 13. 1 Chr. 17, 12, and 22, 10.

τ Heb., *say.*

υ Heb., *heard.*

k ...We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa.... 2 Chr. 2, 16.

φ Heb., *send.*

l *(In the time of Ezra)* They gave.....meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa .....Ezr. 3, 7. Eze. 27, 17. Ac. 12, 20.

χ *(Dion and Menander both speak of Hirom as having cut down timber from Lebanon for the building of temples.* Josephus *(contra* Ap. i., 17, 18). *And Q. Curtius says of Alexander, at the siege of Tyre,* materies ex Libano monte ratibus et turribus faciendis vehebatur.)

ψ Heb., *cors.*

12 And the LORD gave Solomon wisdom, as He promised[m] him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a levy[ω] out of all Israel; and the levy was thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon[n] had threescore and ten thousand that bare burdens,[o] and fourscore thousand hewers in the mountains; 16 beside the chief of Solomon's officers which *were* over the work, three thousand and three[α] hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed[p] stones, to lay the foundation of the house. 18 And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers:[β] so they prepared timber and stones to build the house.

VI.] A.M. 4425. B.C. 1016. JERUSALEM. [349

Parallel place, 2 Chr. iii. 1—17.

The building of the temple.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif,[γ] which *is* the second month, that he began[δ] to build[ε] the house of the LORD.

2 And the house[q] which king Solomon built for the LORD, the length thereof *was* threescore cubits,[ζ] and the breadth thereof twenty *cubits*, and the height thereof thirty cubits. 3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house. 4 And for the house he made windows[ι] of narrow lights.

5 And against[κ] the wall of the house he built chambers[λ] round about, *against* the walls of the house round about, *both* of the temple and of the oracle:[r] and he made chambers[μ] round about: 6 the nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests[ν] round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither;[s] so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side[ξ] of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams[ο] and boards of cedar. 10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the LORD came to Solomon, saying,[π] 12 "*Concerning* this house which thou art in building, if thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them; then will I perform My word with thee, which I spake[t] unto David thy father: 13 and I will dwell[u] among the children of Israel, and will not forsake My people Israel."

14 So Solomon built the house, and finished it.

15 And he built[ρ] the walls of the house within with boards of cedar, both[σ] the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and

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m Ch. 3, 12.

ω Heb., *tribute* of men.

n Ch. 9, 21. 2 Chr. 2, 17, 18.

o 2 Chr. 2, 17.

α *(In* 2 Chr. 2, 2, 18, "600," *which also is the reading of the Sept. Kimchi thinks the* 300 *added in* Chr. *were superior officers. Abarbanel regards them as supernumeraries employed in the more difficult sort of work, while Pool regards them as a reserve in case of sickness, death, &c.)*

p 1 Chr. 22, 2.

β Or, *Giblites, as* Eze. 27, 9. *(Inhabitants of a city, and probably surrounding district, between Tripolis and Beirût, now called* Jebeil. *These are mentioned separately, most probably from their great skill.)*

γ *(According to the Rabbins this month extended from the new moon of April to that of May. It was called Zif (brightness, beauty) from its being the month of flowers.)*

δ *(Thenius gives the date of the commencement of the building of the Temple as* 1014 B.C.)

ε Heb., *built.* Ac. 7, 47.

q See Eze. 41, 1, &c.

ζ *(According to Thenius the old Hebrew cubit is* 21·512 *Paris lines* = 19·05 *of our inches. Hence the length of the Temple proper was* 95·25 *feet, the breadth* 31·75 *feet, & the height* 47·625 *feet.)*

ι Or, *windows broad within, & narrow without: or, skewed and closed.* Eze. 40, 16, and 41, 16.

κ Or, *upon*, or, *joining to.*

λ Heb., *floors.*

r Ve. 16, 19, 20, 21, 31.

μ Heb., *narrowings*, or, *rebatements.*

ν Heb., *ribs. (For he made prominent parts to the house round about, on the outside, that the beams might not be inserted in the walls.* Maurer. Comp. Eze. 41, 6.)

s Ch. 5, 18. De. 27, 5, 6.

ξ Heb., *shoulder.*

ο Or, *the vault-beams and the ceilings with cedar:* (i.e., *the roof was an arch within, which made it look more noble, though without, it was flat.* Bishop Patrick.)

π *(God would have him," says Bp. Patrick, "not presume upon the duration of the house, unless he and the people of Israel were obedient to Him; that he had better not proceed, nor be at any further charge, unless he intended to be a good man and observe all His laws.")*

t 2 Sa. 7, 13. 1 Chr. 22, 10.

u Ex. 25, 8. Le. 26, 11. 2 Co. 6, 16. Re. 21, 3.

ρ (That is, *wainscoted them with cedar.)*

σ Or, *from the floor of the house unto the walls, &c. and so* ve. 16. *(From the floor to the ceiling.)*

covered the floor of the house with planks of fir. 16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.[v]

17 And the house, that *is*, the temple before it, was forty cubits *long*. 18 And the cedar of the house within *was* carved[τ] with knops[υ] and open[φ] flowers: all *was* cedar; there was no stone seen.

19 And the oracle[χ] he prepared in the house within, to set there the ark of the covenant of the LORD. 20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure[ψ] gold; and *so* covered the altar *which was of* cedar. 21 So Solomon overlaid the house within with pure gold: and he made a partition[ω] by the chains of gold before the oracle; and he overlaid it with gold. 22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar[w] that *was* by the oracle he overlaid with gold.

23 And within the oracle he made two cherubims[x] *of* olive[α] tree, *each* ten cubits high. 24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits. 25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size. 26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub. 27 And he set the cherubims within the inner house: and they[β] stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. 28 And he overlaid the cherubims with gold. 29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open[γ] flowers, within[δ] and without. 30 And the floor of the house he overlaid with gold, within[δ] and without.

31 And for the entering of the oracle he made doors *of* olive tree: the lintel[ε] *and* side posts *were* a[ζ] fifth part *of the wall*. 32 The two[η] doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open[ι] flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees. 33 So also made he for the door of the temple posts *of* olive tree, a fourth[κ] part *of the wall*. 34 And the two doors *were of* fir tree: the two[ϑ] leaves of the one door *were* folding, and the two leaves of the other door *were* folding. 35 And he carved *thereon* cherubims and palm trees and open flowers; and covered *them* with gold fitted upon the carved work.

36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif: 38 and in the eleventh year, in the month Bul,[λ] which *is* the eighth month, was the house finished throughout[μ] all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

VII.] 1 But[ν] Solomon was building his own house[ξ] thirteen[ζ] years, and he finished all his house.

2 He built also the house of the forest[ο] of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. 3 And *it was* covered with cedar above upon the beams,[π] that *lay* on forty five

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v Ch. 8, 6. Ex. 26, 33. Le. 16, 2. 2 Chr. 3, 8. Eze. 45, 3. He. 9, 3.

τ *(In bas-relief. So Thenius.)*

υ Or, *gourds.* *(The* pekaim, *here translated "knops," were most probably representations of the fruit of the* momordica elaterium.)

φ Heb., *openings of flowers. (Gesenius,* "opening flower-buds.")

χ *(The place separated from the Sanctuary to be God's dwelling-place.)*

ψ Heb., *shut up*—(viz., *plates of gold fastened to the boards with golden-headed nails).* 2 Chr. 3, 9.

ω (Lit., "*And he closed up with golden chains (instead of bolts or bars) before the Holy of Holies.*" *So Gesenius. Professor Lee,* "*he passed chains of gold from one side to the other.*")

w Ex. 30, 1, 3, 6.

x Ex. 37, 7, 8, 9. 2 Chr. 3, 10, 11, 12.

α Or, *oily.* Heb., *trees of oil.* (Or, *oil-tree. According to Celsius, a generic term for any* resinous *tree. Gesenius thinks that this was the* oleaster. *So also Winer and Thenius.)*

β Or, *the cherubims stretched forth their wings.* Comp. 2 Chr. 3, 11.

γ Heb., *openings of flowers.*

δ *(Sept., both the inner* house *(the Holy of Holies) and the outer* house, *the* ναος.)

ε *("A projection," says Gesenius, "in a lateral wall, serving as a post or column,* i.e., *a pilaster.")*

ζ Or, *five-square.*

η Or, *leaves of the doors.*

ι Heb., *openings of flowers.*

κ Or, *four-square.*

ϑ Eze. 41, 23, 25.

λ *("Rainy," part of October and November, the eighth Hebrew month, the same as Marchesvan.)*

μ Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

ν *(Here the Sept. proceeds to speak of the utensils of the Temple, but the Heb. interposes the account of Solomon's own house, and then returns to the remainder of the Temple. Lightfoot says,* "*because the Holy Ghost would mention all the piles of Solomon's buildings, before He came to speak of the furniture of any.*")

ξ *(His royal palace, which, as it is thought, had three bodies of buildings, severed one from the other by courts; one was for the king, one for the queen, and the third for pleasure.* Diodati.)

ζ Ch. 9, 10. 2 Chr. 8, 1.

ο *(So called from the cedar of Lebanon, which was used extensively in its construction.* Ne. 3, 19.)

π Heb., *ribs.*

pillars, fifteen *in* a row. 4 And *there were* windows *in* three rows, and light[ρ] *was* against light *in* three ranks. 5 And all the doors[σ] and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before[τ] them: and the *other* pillars and the thick beam *were* before[υ] them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from[φ] one side of the floor to the other.

8 And his house where he dwelt *had* another court within the porch, *which* was of the like work.

Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*,[a] like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court. 10 And the foundation *was of* costly stones, even great[χ] stones, stones of ten cubits, and stones of eight cubits. 11 And above *were* costly stones, after the measures of hewed stones and cedars. 12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch[b] of the house.

A.M. 4425. B.C. 1016. JERUSALEM. [350

Parallel place, 2 Chr. iv. 1—22.

The vessels and ornaments of the temple.

13 AND king Solomon sent and fetched Hiram[ψ] out of Tyre. 14 He *was* a widow's[ω] son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker[α] in brass: [β] and he was filled[c] with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. 15 For he cast[γ] two pillars[d] of brass, of eighteen[δ] cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits: 17 *and* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven[ε] for the one chapiter, and seven for the other chapiter. 18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter. 19 And the chapiters that *were* upon the top of the pillars *were* of lily work[ζ] in the porch, four cubits. 20 And the chapiters upon the two pillars *had pomegranates*[η] also above, over against the belly which *was* by the network: and the pomegranates *were* two[ε] hundred in rows round about upon the other chapiter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin:[θ] and he set up the left pillar, and called the name thereof Boaz.[ι]

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 And he made a molten[κ] sea,[λ] ten cubits from the one brim to the other:[μ] *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about. 24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast. 25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three

ρ Heb., *sight against sight.*

σ Or, *spaces and pillars* were *square in prospect. (Gesenius, "made square with layers of beams," i.e., were not arched, but covered above with beams, and therefore square.)*

τ Or, *according to them.*

υ Or, *according to them.*

φ Heb., *from floor to floor.*

a Ch. 3, 1. 2 Chr. 8, 11.

χ *(The ancients placed much value on the size of their stones. In Baalbec are stones sixty feet in length. M. Tipping, referring to the ruins of the temple-work at Jerusalem, says, that "the corner-stones especially are of surpassing magnitude. He mentions several twenty feet long, but little larger than those mentioned in the text.)*

b Jno. 10, 23. Ac. 3, 11.

ψ 2 Chr. 4, 11, *Huram.*

ω Heb., *the son of a widow woman.* 2 Chr. 2, 14.

α *(Some refer this to his father.)*

β *(Bronze.)* The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram his father make..... 2 Chr. 4, 16.

c Ex. 31, 3, and 36, 1.

γ Heb., *fashioned.*

d 2 Ki. 25, 17. 2 Chr. 3, 15, and 4, 12. Je. 52, 21.

δ *(Sacred cubits.* Tremellius). See 2 Chr. 3, 15.

ε *(Sept., "Two nets of chequer-work for the chapiters, one for one chapiter and one for the other." See* ve. 41, 42, *and the Sept. will seem to be the true reading.* Wall.)

ζ *(Volutes.)*

η ...Made an hundred pomegranates, and put *them* on the chains. 2 Chr. 3, 16. *(With two chains to each chapiter and one hundred on each chain, there would be four hundred in all.)*

ε See 2 Chr. 3, 16, and 4, 13. Je. 52, 23.

θ That is, *He shall establish.*

ι That is, *In it is strength. (Bishop Patrick thinks that it is not improbable, as Abarbanel conjectures, that Solomon had respect to the pillar of the cloud and the pillar of fire in the wilderness.)*

κ *(It was a brasen vessel, of very great capacity, like unto that which Moses made,* Ex. 30, 18, *which was to hold the water wherewith the priests washed their feet and hands,* 2 Chr. 4, 6, *drawing, as it is likely, the water out of cocks.* Diodati.)

λ 2 Ki. 25, 13. 2 Chr. 4, 2. Je. 52, 17. *("This brasen vessel," says Josephus, "was called a sea from its large size.")*

μ Heb., *from his brim to his brim.*

looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. 26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two[ν] thousand baths.

27 And he made ten bases[ξ] of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it. 28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges: 29 and on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions[ο] made of thin work. 30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters[π] molten, at the side of every addition. 31 And the mouth[ρ] of it within the chapiter and above *was* a cubit; but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round. 32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined*[σ] to the base: and the height of a wheel *was* a cubit and half a cubit. 33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten. 34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself. 35 And in the top[τ] of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. 36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion[υ] of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 Then made he ten lavers[φ] of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver. 39 And he put five bases on the right side[χ] of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 And Hiram[ψ] made the lavers and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: 41 the two pillars, and the *two* bowls[ω] of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars; 42 and four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon[α] the pillars; 43 and the ten bases, and ten lavers on the bases; 44 and one sea, and twelve oxen under the sea; 45 and the pots,[ε] and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright[β] brass.

46 In the plain[ζ] of Jordan did the king cast them, in the clay[γ] ground between Succoth[δ] and Zarthan.[ε]

47 And Solomon left all the vessels *unweighed*, because[ζ] they were exceeding many: neither was the weight of the brass found[η] out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar[g] of gold, and the table[h] of gold, whereupon the

ν (*It received and held three thousand baths.* 2 Chr. 4, 5. *2,000 baths would be above* 15,000 *gallons. Some suppose that it could contain the larger quantity, but ordinarily had only the smaller. But the difference may have arisen from the transcriber mistaking the numeral letter* כ = 2,000 *for* ג = 3,000.)

ξ (*Certain square and hollow bodies, which bore up the lavers in which the sacrifices were washed,* 2 Chr. 4, 6. *They were cast in one piece and divided into two plates above and below, and four little pilasters at the corners.*)

ο (*Gesenius, "Wreaths of hanging work, festoons."*)

π (*Gesenius, "Shoulders of the axle." Some bending props which went up from the pilasters in the corners, to bear up the belly of the laver.*)

ρ (*The hollowness of the foot in which the bottom of the laver was set.*)

σ Heb., *in the base.*

τ (*Above the plate and within the square of it, there was a certain round hollow place; perhaps to receive the water which came out at the cocks.*)

υ Heb., *nakedness.*

φ 2 Chr. 4, 6. (*But one in the tabernacle,* Ex. 30, 18. *There are ten lavers besides the sea. And so of the candlesticks and tables there were ten in the temple to one in the tabernacle. Each laver contained forty baths = ten barrels, reckoning eight gallons to the bath and four baths to the barrel.* Bishop Richardson.)

χ Heb., *shoulder.*

ψ Heb., *Hirom.* See ve. 13.

ω (*Capitals are so called because of their origin and resemblance; being made at first in the resemblance of bowls, or pots, full of flowers or boughs.* Diodati.)

α Heb., *upon the face of the pillars.*

ε Ex. 27, 3. 2 Chr. 4, 16.

β Heb., *made bright;* or, *scoured.*

ζ 2 Chr. 4, 17.

γ Heb., *in the thickness of the ground.*

δ (*In the tribe of Gad, on the E. of the Jordan, and in the valley of the river to the S.W. of Penuel and the ford of the Jabbok.* Ge. 33, 17. Jos. 13, 27. Ju. 8, 5.)

ε (*Probably the same as Zaretan,* Jos. 3, 16; *Zartanah,* ch. 4, 12; *and Zeredathah,* 2 Chr. 4, 17.)

ζ Heb., *for the exceeding multitude.*

η Heb., *searched.* 1 Chr. 22, 14.

g Ex. 37, 25.

h Ex. 37, 10.

shewbread[i] *was*, [49]and the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold, [50]and the bowls, and the snuffers, and the basons, and the spoons, and the censers[θ] *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

[51]So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things[ι] which David his father had dedicated;[κ] *even* the silver and the gold, and the vessels, did he put among the treasures of the house of the LORD.

VIII.] A.M. 4433. B.C. 1008. JERUSALEM. [351

2 Chr. v. 2—14; Ps. xlvii., xcvii.—c., cxxxv., cxxxvii.

The dedication of the temple.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers[λ] of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark[k] of the covenant of the LORD out of the city of David, which *is* Zion.[l] [2]And all the men of Israel assembled themselves unto king Solomon at the feast[μ] in the month Ethanim, which *is* the seventh[ν] month. [3]And all the elders of Israel came, and the priests[m] took up the ark.

[4]And they brought up the ark of the LORD, and the tabernacle[n] of the congregation, and all the holy vessels[ξ] that *were* in the tabernacle, even those did the priests and the Levites bring up.

[5]And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing[ο] sheep and oxen, that could not be told nor numbered for multitude.

[6]And the priests brought in the ark of the covenant of the LORD unto his place,[p] into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims. [7]For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

[8]And they drew[ο] out the staves, that the ends[π] of the staves were seen out in the holy[ρ] *place* before the oracle, and they were not seen without: and there they are unto this day.

[9]*There was* nothing[σ] in the ark[q] save[τ] the two tables[τ] of stone, which Moses put there at Horeb,[s] when[υ] the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

[10]And it came to pass, when the priests were come out of the holy *place*, that the cloud filled[t] the house of the LORD, [11]so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

[12]Then spake Solomon, "The LORD said that He would dwell in the thick darkness."—[13]I have surely built[φ] Thee an house to dwell in, a settled[w] place for Thee to abide in for ever."—[14]And the king turned his face about, and blessed[x] all the congregation of Israel: (and all the congregation of Israel stood;)—[15]and he said, "Blessed *be* the LORD God of Israel, which spake[y] with His mouth unto David my father, and hath with His hand fulfilled *it*, saying, [16]Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that My name[z] might be therein; but I chose David[a] to be over My people Israel.—[17]And it was in the heart[b] of David my father to build an house for the name of the LORD God of Israel.—[18]And the

i Ex. 25, 30. Le. 24, 5—8.

θ Heb., *ash-pans.*

ι Heb., *holy things of David. (Hallowed.)*

κ 2 Sa. 8, 11. 2 Chr. 5, 1. *("The remaining silver and gold," says Bp. Patrick, "which David left and was not spent in the work, Solomon preserved in the treasury of the temple, where the altar of burnt-offering which Moses made, and some other things, were laid up, as the tabernacle itself was; all which it was fit to preserve as things that had been holy to the Lord.")*

λ Heb., *princes.*

k 2 Sa. 6, 17.

l 2 Sa. 5, 7, 9, and 6, 12, 16.

μ *(Feast of tabernacles on the fifteenth of Tisri. (part of September and October.)* Le. 23, 34. 2 Chr. 7, 8. Jno. 7, 37.)

ν *(Yet the temple was not finished till the eighth month,* ch. 6, 38. *But this was the seventh of the next year, the intervening time being required to get all in order within, and to prepare for the dedication.)*

m Nu. 4, 15. De. 31, 9. Jos. 3, 3. 1 Chr. 15, 14.

n Ch. 3, 4. 2 Chr. 1, 3.

ξ *(Namely, the altar of incense, & the table, and the candlestick, and everything belonging to them, which remained in the tabernacle when the ark was removed from it.)*

o 2 Sa. 6, 13.

p Ex. 26, 33, 34. Ch. 6, 19.

ο *(Not wholly, (this was forbidden,* Ex. 25, 14, 15; Nu. 4, 6) *but in part. The staves were so drawn out that the ends of them might be seen, as the high priest on the day of expiation went between these staves to sprinkle the blood.* 2 Chr. 5, 9. See *Buxtorf's* Arca Fœderis, 96, 97.)

π Heb., *heads.*

ρ Or, *ark;* as 2 Chr. 5, 9.

σ *("And therefore," says Sir I. Newton, "when the Philistines took the ark, they took out of it the Book of the Law, and the golden pot of manna, and Aaron's rod.")*

q Ex. 25, 21. De. 10, 2.

τ *(After the captivity the Holy of Holies was empty.* Josephus *Bell. Jud.,* v., 5.)

r De. 10, 5. He. 9, 4.

s Ex. 40, 20.

υ Or, *where.* Ve. 21. Ex. 34, 27. De. 4, 13.

t Ex. 40, 34, 35. 2 Chr. 5, 13, and 7, 2.

u Le. 16, 2. Ps. 18, 11, and 97, 2.

v 2 Sa. 7, 13.

w Ps. 132, 14.

x 2 Sa. 6, 18.

y 2 Sa. 7, 5.

z Ve. 29. De. 12, 11.

a 1 Sa. 16, 1. 2 Sa. 7, 8. 1 Chr. 28, 4.

b 2 Sa. 7, 2. 1 Chr. 17, 1.

LORD said unto David my father, Whereas it was in thine heart to build an house unto My name, thou didst well that it was in thine heart. [19] Nevertheless thou[c] shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto My name.— [20] And the LORD hath performed His word that He spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised,[d] and have built an house for the name of the LORD God of Israel. [21] And I have set there a place for the ark, wherein *is* the covenant[e] of the LORD, which He made with our fathers, when He brought them out of the land of Egypt.

Solomon's prayer.
Parallel place, 2 Chr. vi. 12—42. [352

[22] AND Solomon stood[χ] before the altar of the LORD in the presence of all the congregation of Israel, and spread[ψ] forth his hands toward heaven: [23] and he said, "LORD God of Israel, *there is* no God like Thee,[f] in heaven above, or on earth beneath, Who keepest covenant[g] and mercy with Thy servants that walk[h] before Thee with all their heart: [24] Who hast kept with Thy servant David my father that Thou promisedst him: Thou spakest also with Thy mouth, and hast fulfilled *it* with Thine hand, as *it is* this day. [25] Therefore now, LORD God of Israel, keep with Thy servant David my father that Thou promisedst him, saying, There shall not fail thee a man in My sight[ω] to sit on the throne of Israel; so that[α] thy children take heed to their way, that they walk before Me as thou hast walked before Me.—[26] And now, O God of Israel, let Thy word, I pray Thee, be verified, which Thou spakest unto Thy servant David my father.

[27] But will God indeed dwell[β] on the earth?[i] behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded? [28] Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which Thy servant prayeth[γ] before Thee to-day: [29] that Thine eyes may be open toward this house night and day, *even* toward the place of which Thou hast said, My name[k] shall be there: that Thou mayest hearken unto the prayer which Thy servant shall make toward[δ] this place. [30] And hearken[l] Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward[ε] this place: and hear Thou in heaven Thy dwelling place: and when Thou hearest, forgive.

[31] If[ζ] any man trespass against his neighbour, and an oath[m] be laid upon him[η] to cause him to swear, and the oath come before Thine altar in this house: [32] then hear Thou in heaven, and do, and judge Thy servants, condemning the wicked,[n] to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.—[33] When Thy people Israel be smitten[o] down before the enemy, because they have sinned against Thee, and shall turn[p] again to Thee, and confess Thy name, and pray, and make supplication unto Thee in[θ] this house: [34] then hear Thou in heaven, and forgive the sin of Thy people Israel, and bring them again unto the land which Thou gavest unto their fathers.—[35] When heaven is shut[q] up, and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them: [36] then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people Israel, that Thou teach[ι] them the good way wherein they should walk, and give rain upon Thy land, which Thou hast given to Thy

c Ch. 5, 3, 5. 2 Sa. 7, 5, 12, 13.

d 1 Chr. 28, 5, 6.

e ...This book of the law...De. 31, 26. Ve. 9.

χ (*"It is evident," says Bishop Patrick, "both from* 2 Chr. 6, 13, *and* ve. 54 *of this chapter, that when Solomon had stood awhile with his face toward the altar he fell down upon his knees."*)

ψ Ex. 9, 33. Ezr. 9, 5. Is. 1, 15. *(According to the ancient gesture in praying, with out-stretched arms, hands spread forth, and eyes turned up toward heaven.)*

f Ex. 15, 11. 2 Sa. 7, 22.

g De. 7, 9. Ne. 1, 5. Da. 9, 4.

h Ch. 3, 6. Ge. 17, 1, 2. 2 Ki. 20, 3.

ω Heb., *There shall not be cut off unto thee a man from My sight.*

α Heb., *only if.*

β *(Man can, at all times and in all places, hold sweet communion with his Maker. He can, at proper intervals, withdraw from the vicissitudes of earth to the calm and tranquil regions of eternity. And, by employing this world and the things of this world as trials of strength, and instruments of righteousness, he can transmute earth into heaven, the pilgrimage of man into the paradise of God.* Bishop Jebb.)

i 2 Chr. 2, 6. Is. 66, 1. Je. 23, 24. Ac. 7, 49, and 17, 24.

γ *(Abarbanel remarks, on the three words used in this verse respecting prayer, that the first signifies a setting forth the praises of God with a loud voice, the second confession of sin, and the third for forgiveness and all needed supplies.)*

k De. 12, 11.

δ Or, *in this place.* Da. 6, 10.

l 2 Chr. 20, 9. Ne. 1, 6.

ε Or, *in this place. (Which was afterwards used by the Jews, who, in all places, either near or far off, when they prayed, always turned their faces toward the place of the sanctuary,* Da. 6, 10, *for a figure of directing our prayers to Christ only,* Jno. 2, 21. Col. 2, 9, *to present all our prayers unto God.* Diodati.)

ζ *(Solomon now refers to seven cases in which the gracious interposition and mercy of God would be needed: 1st,* ve. 31, 32; *2nd,* 33, 34; *3rd,* 35, 36; *4th,* 37—40; *5th,* 41—43; *6th,* 44, 45; *7th,* 46—53.)

η Heb., *and he require an oath of him.* Le. 5, 1.

m Ex. 22, 11.

n De. 25, 1.

o Le. 26, 17. De. 28, 25.

p Le. 26, 39, 40. Ne. 1, 9.

θ Or, *toward.*

q Le. 26, 19. De. 28, 23.

ι Ps. 25, 4; 27, 11; 94, 12; and 143, 8. *(As well by instruction, as by the discipline of Thy corrections.)*

people for an inheritance.—[37] If there be in the land famine,[r] if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their cities;[κ] whatsoever plague, whatsoever sickness *there be;* [38] what prayer and supplication soever be *made* by any man, *or* by all Thy people Israel, which shall know every man the plague[λ] of his own heart, and spread forth his hands toward this house: [39] then hear Thou in heaven Thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest; (for Thou, *even* Thou only, knowest the hearts[s] of all the children of men;) [40] that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers. [41] Moreover concerning a stranger, that *is* not of Thy people Israel, but cometh out of a far country for Thy name's sake; [42] (for they shall hear of Thy great name, and of Thy strong hand,[t] and of Thy stretched-out arm;) when he shall come and pray toward this house; [43] hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy name,[u] to fear[v] Thee, as *do* Thy people Israel; and that they may know that this house, which I have builded, is called by Thy name.[μ]—[44] If Thy people go out to battle against their enemy, whithersoever Thou shalt send[ν] them, and shall pray unto the LORD toward the city[ξ] which Thou hast chosen, and *toward* the house that I have built for Thy name: [45] then hear Thou in heaven their prayer and their supplication, and maintain their cause.[ο]—[46] If they sin against Thee, (for *there is* no man that sinneth not,[w]) and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy,[x] far or near; [47] *yet* if they shall bethink[π] themselves in the land whither they were carried captives, and repent, and make supplication unto Thee in the land of them that carried them captives, saying,[y] We have sinned, and have done perversely, we have committed wickedness; [48] and *so* return unto Thee with all their heart,[z] and with all their soul,[ρ] in the land of their enemies, which led them away captive, and pray[α] unto Thee toward their land, which Thou gavest unto their fathers, the city which Thou hast chosen, and the house which I have built for Thy name: [49] then hear Thou their prayer and their supplication in heaven Thy dwelling-place, and maintain their cause,[σ] [50] and forgive Thy people that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, and give them compassion[b] before them who carried them captive, that they may have compassion on them: [51] for they *be* Thy people,[c] and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the furnace[d] of iron: [52] that Thine eyes may be open unto the supplication of Thy servant, and unto the supplication of Thy people Israel, to hearken unto them in all that they call for unto Thee. [53] For Thou didst separate them from among all the people of the earth, *to be* Thine inheritance, as Thou spakest[e] by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt, O Lord GOD."

[54] And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling[τ] on his knees with his hands spread up to heaven. [55] And he stood, and blessed[f] all the congregation of Israel with a loud voice, saying, [56] "Blessed *be* the LORD, That hath given rest unto His people Israel,

r Le. 26, 16. De. 28, 21. 2 Chr. 20, 9.

κ Or, *jurisdiction.*

λ (Viz., *their sin, whereby they shall have wounded their conscience, & whereby, through Thy punishments, they shall be induced to seek remedy at Thy hands.* Diodati.)

s 1 Sa. 16, 7. 1 Chr. 28, 9. Ps. 11, 14. Je. 17, 10. Ac. 1, 24.

t ...For what God *is there* in heaven or in earth, that can do according to Thy works, and according to Thy might? De. 3, 24.

u 1 Sa. 17, 46. 2 Ki. 19, 19. Ps. 67, 2.

v Ps. 102, 15.

μ Heb., *Thy name is called upon this house.*

ν (*There may, therefore, be a lawful war, undertaken by God's express command, or, according to common right, founded on a necessary justice and a just necessity.*)

ξ Heb., *the way of the city.*

ο Or, *right.*

w Who can say, "I have made my heart clean, I am pure from my sin?" Pr. 20, 9. 2 Chr. 6, 36. Ec. 7, 20. Ja. 3, 2. 1 Jno. 1, 8, 10.

x Le. 26, 34. De. 28, 36.

π Heb., *bring back to their heart.* (That is, *think seriously upon the true causes and remedies of their evils.*)

y Ne. 1, 6. Ps 106, 6. Da. 9, 5.

z Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. Je. 29, 12.

ρ (*In that which may be regarded as the chief good of man, the following must unite. It must be — 1. Intellectual; otherwise the pleasure which it affords will not be of a nature superior to that of the brutes. 2. Attainable by all, of whatever age, sex, or mental conformation. 3. Unimpaired by distribution. 4. Independent of the circumstances of time or place. 5. Incapable of being possessed to excess. 6. Composed of essentially the same elements as the good to be enjoyed in a future state.*)

α Da. 6, 10.

σ Or, *right.*

b Ezr. 7, 6. Ps. 106, 46.

c De. 9, 29. Ne. 1, 10.

d De. 4, 20. Je. 11, 4.

e Ex. 19, 5. De. 9, 26, 29, and 14, 2.

τ (*Among the Hebrews, as now among Oriental Christians, the attitude in prayer on festivals was standing; but on days of special prayer or fasting kneeling.* 2 Chr. 6, 13. Ezr. 9, 5. Da. 6, 10; *and sometimes prostrated themselves on the ground—the position of deep reverence and humiliation.* Ex. 34, 8. 2 Chr. 29, 29. Ps. 95, 6.)

f 2 Sa. 6, 18.

according to all that He promised: there hath not failed[v] one word of all His good promise,[g] which He promised by the hand of Moses His servant.

57 The LORD our God be with us, as He was with our fathers: let Him not leave us, nor forsake us:[h] 58 that He may incline[i] our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers. 59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times,[φ] as the matter shall require: 60 that all the people of the earth[k] may know that the LORD *is* God, *and that there is* none else.

61 Let your heart[l] therefore be perfect with the LORD our God, to walk in His statutes, and to keep His commandments, as at this day."

62 And the king, and all Israel with him, offered sacrifice before the LORD. 63 And Solomon offered a sacrifice of peace-offerings,[χ] which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated[ψ] the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feast,[m] and all Israel with him, a great congregation, from the entering in of Hamath[ω] unto the river[α] of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days. 66 On the eighth[β] day he sent the people away: and they blessed[γ] the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David His servant, and for Israel His people.

IX. [353

A.M. 4433. B.C. 1008. JERUSALEM.

Parallel place, 2 Chr. vii. 11—22.

The LORD'S answer.

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, 2 that the LORD appeared to Solomon the second time, as He had appeared unto him at Gibeon.[n]

3 And the LORD said unto him, "I have heard[o] thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and Mine heart shall be there perpetually. 4 And if thou wilt walk[p] before Me, as David[q] thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep My statutes and My judgments: 5 then I will establish the throne of thy kingdom upon Israel for ever, as I promised[r] to David thy father, saying, There shall not fail thee a man upon the throne of Israel. 6 *But* if ye shall at all turn[s] from following Me, ye or your children, and will not keep My commandments *and* My statutes which I have set before you, but go and serve other gods, and worship them: 7 then will I cut[t] off Israel out of the land which I have given them; and this house which I have hallowed for My name, will I cast out of My sight; and Israel shall be a proverb and a byword[u] among all people: 8 and at

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v Heb., *fallen.*

g De. 12, 10. Jos. 21, 45, and 23, 14.

h De. 31, 6. Jos. 1, 5.

i Ps. 119, 36.

φ Heb., *the thing of a day in his day.*

k Jos. 4, 24. 1 Sa. 17, 46. 2 Ki. 19, 19.

l Ch. 11, 4, and 15, 3, 14. 2 Ki. 20, 3.

χ *(The vast number of oxen and sheep sacrificed on this occasion is explained from the fact, that they were peace-offerings, certain portions of which were burnt on the altar to the Lord, the breast and right shoulder set apart for the priests, and the rest eaten by the offerer and his friends. Now as vast multitudes repaired to Jerusalem at the feast of the dedication, the number of sacrifices would be proportionately large.)*

ψ *(A thing or place is said to be "dedicated" when it is first employed to that use to which it is hereafter designed. See Selden, lib. iii., p. 204. Bishop Patrick.)*

m Ve. 2. Le. 23, 34.

ω *(Probably at Kulaat Husn, according to the Rev. W. M. Thomson,* Bib. Sac., v., 693.)

α *(Now* El Arisch, *the little river which runs down from the Desert of Shur to the Mediterranean. In* Am. 6, 14, *it is called the river of the wilderness.* Ge. 15, 18. Nu. 34, 5. 2 Ki. 24, 7. 2 Chr. 7, 8. Is. 27, 12.)

β *(The feast of the dedication and the feast of the tabernacles lasted each seven days.* 2 Chr. 7, 9. *According to* Chronicles, *the people returned on the ninth day. Jarchi supposes that permission, of which many availed themselves, was given to return on the eighth, but that many remained till the ninth.)*

γ Or, *thanked.*

n Ch. 3, 5.

o 2 Ki. 20, 5. Ps. 10, 17.

p Ge. 17, 1.

q Ch. 11, 4, 6, 38; 14, 8; and 15, 5.

r Ch. 2, 4, and 6, 12. 2 Sa. 7, 12, 16. 1 Chr. 22, 10. Ps. 132, 12.

s Ps. 89, 30.

t De. 4, 26. 2 Ki. 17, 23, and 25, 21.

u De. 28, 37. Ps. 44, 14.

this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why[c] hath the LORD done thus unto this land, and to this house?

[9] And they shall answer, Because they forsook the LORD their God, Who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil."

A.M. 4442. B.C. 999. JERUSALEM. [354
Parallel place, 2 Chr. viii. 1—18.

The acts of Solomon.

[10] AND it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house, [11] *(now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.[δ]

[12] And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased[ε] him not. [13] And he said, "What cities *are* these which thou hast given me, my brother?"

And he called them the land of Cabul[ζ] unto this day.

[14] And Hiram sent to the king six-score[η] talents of gold.

[15] And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo,[θ] and the wall of Jerusalem, and Hazor,[ι] and Megiddo,[κ] and Gezer.[λ]—[16] *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife. [17] And Solomon built Gezer, and Beth-horon[ξ] the nether, [18] and Baalath,[ο] and Tadmor[π] in the wilderness, in the land, [19] and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired[ρ] to build in Jerusalem, and in Lebanon, and in all the land of his dominion. [20] *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, [21] their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service[σ] unto this day. [22] But of the children of Israel did Solomon make no[α] bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. [23] These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

[24] But Pharaoh's daughter came up out of the city of David unto her house[β] which *Solomon* had built for her: then did he build Millo.[ξ]

[25] And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon[ο] the altar that *was* before the LORD. So he finished the house.

[26] And king Solomon made a navy of ships in Ezion-geber,[π] which *is* beside[ρ] Eloth,[σ] on the shore[τ] of the Red sea, in the land of Edom. [27] And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. [28] And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

v De. 29. 24—26. Je. 22, 8, 9.

δ (Not the more modern Galilee, but as the words "circle," "region," import, a district, in the tribe of Naphtali.)

ε Heb., *were not right in his eyes.*

ζ That is, *Displeasing*; or, *Dirty.* (Ve. 12. *Josephus says,* "The name, according to the language of the Phœnicians, denotes, 'Which does not please.'" *Meier,* "hard," "unfruitful." *Bochart & Fürst follow the Sept., and regard it as equivalent to* "border." *Hiller, Gesenius, Winer,* "something that is exhaled—as nothing.")

η (This explains, "and with gold," ve. 11. *Thenius makes the* 120 *talents* = 3,600,000 *thalers.)*

θ (Kimchi, "a large building for public meetings." *So Abarbanel. Jarchi,* "a mound of earth inside the wall." *Williams thinks,* "this mound was called Millo because it partly filled up, or crossed, the valley of the Tyropœon; it gave name to that part of the city." *There was a building called* Beth-Millo, 2 Ki. 12, 20. *Josephus, Bell. Jud.,* vi., 6, 3; *and in the immediate neighbourhood was the Xystus, or place of public resort.)*

ι Jos. 19, 36. Jn. 4, 16. Ps. 83, 9.

κ Ch. 4, 12. Jos. 12, 21, and 17, 11. 2 Ki. 9, 27, & 23, 29. 1 Chr. 7, 29. 2 Chr. 35, 22. 1 Esdras 1, 29.

λ Jos. 10, 33; 12, 12; and 16, 3, 10. Jn. 1, 29.

x Jos. 16, 3, and 21, 22. 1 Chr. 7, 24. 2 Chr. 8, 5.

y Jos. 19, 44.

μ (About twenty-seven miles N. of Damascus, and W. of the Euphrates, between the river and Hamath, in a fertile country now Tadmur, *probably "city of palms." hence the Greek name,* Palmyra.)

ν Heb., *the desire of Solomon which he desired.*

z Ge. 9, 25. Ezr. 2, 55, 58. Ne. 7, 57, and 11, 3.

a Le. 25, 39.

b Ch. 7, 8.

ξ ("*A filling in.*" An. Un. Hist., iv., 229. *Sept.,* ἄκρα. Jn. 9, 6 Ch. 11, 27. 2 Sa. 5, 9. 1 Chr. 11, 8. 2 Chr. 32, 5. See ch. 11, 27.)

o Heb., *upon it.*

π (On the E. arm of the Red Sea. Josephus, Ant., viii., 6, 4, *says it is called Berenice. Probably the same as* Ass-yan. *Robinson,* Bib. Res., i., 250, *thinks there is a trace of the place in a small wady with brackish water, el-Ghudyan, to the N. of Akabah.* Kitto's *Bib. Cyc. Schubert suggests the small island Kureiyeh.* Ch. 22, 48. Nu. 33, 35. De. 2, 8. 2 Chr. 8, 17; 9, 21; and 20, 36.)

ρ (Five miles to the S. of it.)

σ (Sept., Αἰλών, *and the Roman* Elana. *In Jerome,* Ailath, *now* Ailah, *on the E. arm of the Red Sea which thence received the name* Sinus Elanitticus.)

τ Heb., *lip.*

THE SONG OF SOLOMON.
(On Solomon's bringing up Pharaoh's daughter to the house he had prepared for her, ch. ix. 24, he seems to have made this song. Lightfoot.) [355

X.] A.M. 4443. B.C. 998. SHEBA. [356

[Yemen, the S.W. part of Arabia Felix (Je. vi. 20; Joel iii. 8), as the unpublished Arabic version, quoted by Pocock, explains the name. Here dwelt a powerful and extensive tribe called Shebaum, and by the Romans Sabæi, whose country teemed with frankincense and the rich aromatic reed. This *southern* Arab tribe, sprung from Shem, Ge. x. 28, must not be confused with its namesake in the N., of Æthiop race, from Cush, Ge. x. 7. According to the Greek and Arabic writers, the chief cities of the Sabæans were Saba and Marcabe, three or four days' journey distant from Sana'a.]

Parallel place, 2 Chr. ix. 1—12.

The visit of the queen of Sheba.

AND when the queen[d] of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. [2] And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

[3] And Solomon told her all her questions:[φ] there was not *any* thing hid from the king which he told her not.

[4] And when the queen of Sheba had seen all Solomon's wisdom, and the house[χ] that he had built, [5] and the meat of his table, and the sitting of his servants, and the attendance[ψ] of his ministers, and their apparel, and his cupbearers,[ω] and his ascent[α] by which he went up unto the house of the LORD; there was no more spirit in her. [6] And she said to the king, "It was a true report[β] that I heard in mine own land of thy acts[γ] and of thy wisdom. [7] Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and behold, the half was not told me: thy wisdom[δ] and prosperity exceedeth the fame which I heard. [8] Happy[ε] *are* thy men, happy *are* these thy servants which stand continually before thee, *and* that hear thy wisdom. [9] Blessed be the LORD thy God, Which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made He thee king, to do judgment[ζ] and justice."

[10] And she gave the king an hundred and twenty talents of gold,[η] and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

[11] And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug[ϵ] trees, and precious stones.

[12] And the king made of the almug trees pillars[ζ] for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

[13] And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty.[η] So she turned and went to her own country, she and her servants.

A.M. 4450. B.C. 991. OPHIR.* [357

[To *determine* the situation of Ophir is perhaps impossible: probability is all we can expect. "Among modern interpreters," says Gesenius, "the best hesitate only between two regions, viz., India and some part of Arabia." Lassen places it between the mouths of the Indus and the gulf of Cambay. He finds the name Abhîra there. Josephus, Vitringa, and Reland also think it in India. But the arguments in favour of Southern Arabia are, however, stronger. Ophir, in Ge. x. 29, is mentioned among the descendants of Joktan, and is placed between Sheba and Havilah. It was, probably, as Forster, Gesenius, and others think, in the present district of Oman, where there still exists a place called el-Ophir. That gold formerly abounded in that region is evident from many authorities, nor need it be felt as a difficulty that Indian productions were thus obtained, since, doubtless, Ophir was a great trading emporium.]

Parallel place, 2 Chr. ix. 13—28; and with verses 28 and 29, 2 Chr. i. 14—17.

The riches of Solomon.

[14] NOW the weight of gold that came to Solomon in one year[θ] was

d Mat. 12, 42. Lu. 11, 31.

φ Heb., *words.*

χ (*The palace, as Dathe, Keil, Thenius, &c., affirm.* See ve. 5.)

ψ Heb., *standing.*

ω Or, *butlers.*

α 1 Chr. 26, 16. (*The Sept., Vulg., Chald., Syr., and Arab. versions have,* "*And the holocausts (whole burnt-offerings), which he offered in the house of the Lord.*" *But in* 2 Chr. 9, 4. *it is* "his ascent," i.e., *stairs up to the temple. Dr. Robinson, Williams, Keil, Kraft, Ewald, and Winer agree in regarding it as* "staircase." Ezc. 40, 26. *This staircase is also called* "terraces." 2 Chr. 9, 11; *and stated to have been made of almug trees.*)

β Heb., *word.*

γ Or, *sayings.*

δ Heb., *thou hast added wisdom and goodness to thy fame.*

ε Pr. 8, 34.

f 2 Sa. 8, 15. Ps. 72, 2. Pr. 8, 15.

g And He shall live, and to Him shall be given of the gold of Sheba. Ps. 72, 15.

ϵ (*Algum trees,* 2 Chr. 2, 8, and 9, 10, 11. *Sandal wood. So Celsius, Gesenius, Royle, Winer, Fürst, Thenius, &c. The white* Santalum album *was most highly esteemed in India. Of this wood were made the gates of Sóm-nâth. Professor Wheatstone thinks it was well fitted for musical instruments. Its name in the Deccan is* Valgum. *See Ritter,* Erdk., v., 726, 815.)

ζ Or, *rails.* Heb., *a prop.* (*Lightfoot quotes Ralbag, who says,* "*battlements,*" i.e., *rails on either side. Gesenius,* "*balustrades.*")

η Heb., *according to the hand of king Solomon.*

* (Heb., *Awfir;* or, *Aófir=Afr: hence the Roman,* i.e., *Punic, name for all* beyond sea, *south and eastward.*)

θ (That is, *every year. Vulgate,* "per annos singulos.")

six hundred threescore and six talents[t] of gold, 15 beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia,[κ] and of the governors[λ] of the country.

16 And king Solomon made two hundred targets[μ] *of* beaten gold: six hundred *shekels* of gold went to one target. 17 And *he made* three hundred shields *of* beaten gold; three pound[ν] of gold went to one shield: and the king put them in the house of the forest of Lebanon.[h]

18 Moreover the king made a great throne of ivory, and overlaid it with the best gold. 19 The throne had six steps, and the top of the throne *was* round behind:[ξ] and *there were* stays[ο] on either side on the place of the seat, and two lions stood beside the stays. 20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like[π] made in any kingdom.

21 And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none[ρ] *were of* silver: it was nothing accounted of in the days of Solomon. 22 For the king had at sea a navy of Tharshish[i] with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory,[σ] and apes, and peacocks.[ς] 23 So king Solomon exceeded[k] all the kings of the earth for riches and for wisdom.

24 And all the earth sought[τ] to Solomon, to hear his wisdom, which God had put in his heart. 25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 And Solomon[l] gathered[m] together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen,[υ] whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king[n] made[φ] silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore-trees[χ] that *are* in the vale, for abundance.

28 And Solomon had horses brought[ψ] out of Egypt, and linen[ω] yarn: the king's merchants received the linen yarn at a price. 29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites,[ο] and for the kings of Syria, did they bring *them* out by their means.[α]

THE BOOK OF PROVERBS. [358

XI.] A.M. 4454. B.C. 987. JERUSALEM. [359

Solomon's idolatry.

BUT king Solomon loved[β] many strange women, together[γ] with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites; 2 of the nations *concerning* which the LORD said unto the children of Israel, "Ye shall not go[q] in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods:" Solomon clave unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned[r] away his heart after other gods: and his heart was not perfect[s] with the LORD his God as *was* the heart[t] of David his father. 5 For Solomon went after Ashtoreth[u] the goddess of the Zidonians, and after Milcom[ε] the abomination of the Ammonites. 6 And Solomon did evil in the sight of the LORD, and went not fully[ζ] after

ι (£3,380,000 *sterling. But Dr. Gray says, "Certainly of less value than the Mosaic talents."*)

κ 2 Chr. 9, 24. Ps. 72, 13. (*Sept., "all the foreign kings."*)

λ Or, *captains.*

μ Ch. 14, 26. (*Rather, shields capable of covering the whole body, such as are represented on the Nineveh remains.*)

ν (*The* maneh *weighed* 1 *lb.* 9 *oz., which make* 100 *common shekels at* 1*s.* 2*d. each, or* £5 16*s.* 8*d. Bishop Cumberland, from* Eze. 45, 12, *sets it at* 60 *shekels. There were probably two sorts of maneh, one of* 100, *the other of* 60 *shekels.*)

h Ch. 7, 2.

ξ Heb., *on the hinder part thereof.*

ο Heb., *hands.* (That is, *arms.*)

π Heb., *so.*

ρ Or, there was *no silver* in them.

i Ge. 10, 4. 2 Chr. 20, 36. (*Probably, as Gesenius and others imagine, this term was used* generally *of all* large *merchant-ships, because the largest then known made the long voyage to and from Tarshish.* Comp. Is. 2, 16. Ps. 48, 7.)

σ Or, *elephants' teeth. (The Hebrew word is compounded of* שֵׁן *"a tooth," and* הַאבִּים, *contracted into* הַבִּים, *apparently from the Sanscrit* ibha-s, *an elephant. Compare the Egyptian* ebo, *Old Assyrian* habba, *Greek* ἐλ-έφας. *The Latin* ebur *and our* ivory *have the same origin.)*

ς (Heb., *tuckiim.* Sanscrit, *sikhi.* Deccan, *ticki.* Malabar, *togei. Hence the Greek* ταως, *and, the letters* t *and* p *interchanged, the Latin* pavo.)

k Ch. 3, 12, 13, and 4, 30.

τ Heb., *sought the face of.*

l Ch. 4, 26. 2 Chr. 1, 14, and 9, 25.

m De. 17, 16.

υ (*Sept., "four thousand mares for chariots."* Ch. 4, 26.)

n 2 Chr. 1, 15—17.

φ Heb., *gave.*

χ (*A species of fig,* ficus Sycomorus *of botanists, and the same as "Shikmol."* Royle.)

ψ Heb., *And the going forth of the horses which* was *Solomon's.*

ω (*Rather, "strings of horses," as horses are still conducted to and from fairs.*)

o Jos. 1, 4. 2 Ki. 7, 6.

α Heb., *by their hand.*

β (*Contrary to the law.* De. 17, 17. Ne. 13, 26.)

γ Or, *beside.*

q Ex. 34, 16. De. 7, 6.

r De. 17, 17. Ne. 13, 26.

s Ch. 8, 61.

t Ch. 9, 4.

u Ve. 33. Ju. 2. 13. 2 Ki. 23, 13.

ε Called *Molech,* ve. 7.

ζ Heb., *fulfilled not after.* Nu. 14, 24.

the LORD, as *did* David his father. 7 Then did Solomon build[v] an high place for Chemosh,[w] the abomination of Moab, in the hill[x] that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared[y] unto him twice, 10 and had commanded[z] him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. 11 Wherefore the LORD said unto Solomon, "Forasmuch as this is done[θ] of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend[a] the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son. 13 Howbeit[ι] I will not rend away all[b] the kingdom; *but* will give one[c] tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen."[d]

THE BOOK OF ECCLESIASTES. [360

[This is understood by the most judicious interpreters to contain a formal recantation of the sins of Solomon's youth, and a public test of his sincere repentance in his old age, written after the last Divine warning. Hales.]

A.M. 4122—4462. B.C. 1019—979. JERUSALEM. [361

Parallel place with ve. 41—43, 2 Chr. ix, 29—31.

The close of the reign of Solomon.

11 AND the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom. 15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten[e] every male in Edom; 16 (for six months did Joab remain there with all Israel, until he had cut off every male in Edom:) 17 that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.[κ] 18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. 19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. 20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead,[g] Hadad said to Pharaoh, "Let me depart,[λ] that I may go to mine own country."

22 Then Pharaoh said unto him, "But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?"

And he answered, "Nothing:[μ] howbeit let me go in any wise."[ν]

23 And God stirred[ς] him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer[h] king of Zobah: 24 and he gathered men unto him, and became captain over a band, when David slew[i] them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus. 25 And he was an adversary to Israel all the days of Solomon, beside[ξ] the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.[o]

26 And Jeroboam[k] the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted[l] up *his* hand against the king

v Ye shall...destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places. Nu. 33, 52.

w Nu. 21, 29. Jn. 11, 24.

x ...The mount of corruption (i.e., *the mount of Olives*, mar.), which Solomon .....builded for Ashtoreth, &c. 2 Ki. 23, 13.

y Ch. 3, 5, & 9, 2.

z Ch. 6, 12, and 9, 6.

θ Heb., *is with thee.*

a Ve. 31. Ch. 12, 15, 16.

ι *(In returning from the ways of iniquity, our own exertions are indispensable, for mercy and pardon are not to be obtained without any effort or sacrifice on our part. And if we are sincere in our wish to cast off any vice or any failing, however habituated to it, or of whatever nature it may be, it will certainly yield at length to our repeated endeavours.* J. W. D. Browning.)

b .....My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. Ps. 89, 33. 2 Sa. 7, 15.

c Ch. 12, 20.

d De. 12, 11.

e ...Abishai..... slew of the Edomites in the valley of Salt eighteen thousand. And he put garrisons in Edom, and all the Edomites became David's servants. 1 Chr. 18, 12, 13. 2 Sa. 8, 14.

f Nu. 24, 18, 19.

κ *(A little "boy;" one who was apprehensive of his danger, and could, with his father's servants, make his escape: not an infant.* Dr. A. Clarke.)

g 1 Ki. 2, 10, 34.

λ Heb., *Send me away.*

μ Heb., *Not.*

ν *(Josephus says that Hadad, on his arrival in Edom, found the territory too strongly guarded by Solomon's troops to afford any hope of success. He therefore proceeded to Syria, where he was well received by Rezon, then at the head of a band of robbers.* Kitto's *Bib. Cyc.)*

ς *(From the time that Solomon's wives publicly exercised their idolatry.)*

h 2 Sa. 8, 3.

i 2 Sa. 10, 8, 18.

ξ *(Abarbanel thinks that Rezon, seeing what success Hadad afterwards had in Edom, seized on Damascus.)*

o *(The Septuagint reads* Edom *instead of* Aram, (Syria,) *but Josephus agrees with our version.)*

k .....The LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt: yet Jeroboam...the servant of Solomon ...is risen up, and hath rebelled against his lord. 2 Chr. 13, 5, 6.

l 2 Sa. 20, 21.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo,[m] *and* repaired[π] the breaches of the city of David his father. 28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious,[ρ] he made him ruler over all the charge[σ] of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah[n] the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field: 30 and Ahijah caught the new garment that *was* on him, and rent[o] it *in* twelve pieces: 31 and he said to Jeroboam, "Take thee ten pieces: for thus saith[p] the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 32 (but he shall have one[τ] tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) 33 because that they have forsaken Me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do *that which is* right in Mine eyes, and *to keep* My statutes and My judgments as *did* David his father. 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes:[υ] 35 but I will take the kingdom out of his son's[τ] hand, and will give it unto thee, *even* ten tribes. 36 And unto his son will I give one tribe, that David's[s] My servant may have a light[φ] alway before Me in Jerusalem, the city which I have chosen Me to put My name there. 37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do *that is* right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with[t] thee, and build thee a sure[χ] house, as I built for David, and will give Israel unto thee.[ψ] 39 And I will for this afflict the seed of David, but not for ever."

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak[ω] king of Egypt, and was in Egypt until the death of Solomon.

41 And the rest[u] of the acts[α] of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon? 42 And the time[β] that Solomon reigned[v] in Jerusalem over all Israel *was* forty years. 43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam[γ] his son reigned in his stead.

XII.] A.M. 4462. B.C. 979. SHECHEM. [362

Parallel place, 2 Chr. x. 1—xi. 4.

Division of the kingdom into Judah and Israel.

AND Rehoboam went to Shechem: for all Israel were come to Shechem[δ] to make him king.

2 And it came to pass when Jeroboam the son of Nebat, who was yet in Egypt,[w] heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt:) 3 that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake[ε] unto Rehoboam, saying, 4 "Thy father made our yoke grievous:[x] now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

m Ch. 9, 24.

π Heb., *closed. (Perhaps as some think, "closed up" certain vacant spots of ground which were regarded as public property.)*

ρ Heb., *did work.*

σ Heb., *burden.*

n Ch. 14, 2.

o ...(Samuel) laid hold upon (the skirt of (Saul's) mantle, and it rent. And Samuel said... ... "The LORD hath rent the kingdom of Israel from thee this day."...1 Sa. 15, 27, 28, and 24, 5.

p Ve. 11, 13.

τ *(Sept., "two tribes." And yet, at ve. 13, it is "one tribe" again. They were ten tribes. Judah and Benjamin: but they were by this time conjoined into one.* Dr. Wall. *Both having a share in the city of Jerusalem, and lying near one to the other.* Bishop Patrick.)

υ *(This was an admonition to Jeroboam not to molest Solomon in his life-time by raising rebellion against him; and also to walk in God's ways as David did, and not fall into idolatry.* Bishop Patrick.)

r Ch. 12, 16, 17.

s Ch. 15, 4. 2 Ki. 8, 19. Ps. 132, 17.

φ Heb., *lamp*; or, *candle. ("By this is meant," says Bp. Patrick, "a succession of kings, who are called the light of the people, as David is,* 2 Sa. 21, 17.")

t Jos. 1, 5.

χ 2 Sa. 7, 11. *(The same promise that God made to David; only He doth not say that He would establish "his kingdom for ever.")*

ψ *(Adam, Saul, the tribe of Levi, Jeroboam, the men of Nineveh, and the Jews, in relation to the offer of Salvation to them, are examples of individuals and nations receiving a totally different portion from what God intended and (conditionally) promised that they should receive.)*

ω *(Identified as the first king of the twenty-second dynasty, the Sesonchis of profane history. He is said to have been of Ethiopian origin, and it is supposed that he dethroned the Pharaoh who gave his daughter to Solomon.* Ch. 3, 1. Kitto's *Bib. Cyc.)*

u 2 Chr. 9, 29.

α Or, *words*; or *things.*

β Heb., *days.*

v 2 Chr. 9, 30.

γ Called *Roboam.* Mat. 1, 7.

δ *(Probably because it was in the tribe of Ephraim, which had long envied Judah her precedence, and the leaders of the movement would speak more freely than at Jerusalem.)* Ch. 11, 26.

w Ch. 11, 40.

ε *(Sept. "And the people spake to Rehoboam." See ve. 20.)*

x 1 Sa. 8, 11—18.

[5] And he said unto them, "Depart yet *for* three days, then come again to me."

And the people departed.

[6] And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, "How do ye advise that I may answer this people?"

[7] And they spake unto him, saying, "If thou wilt be a servant[y] unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."[ζ]

[8] But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him: [9] and he said unto them, "What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter.[η]

[10] And the young men that were grown up with him spake unto him, saying, "Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. [11] And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."

[12] So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, "Come to me again the third day."

[13] And the king answered the people roughly,[θ] and forsook the old men's counsel that they gave him; [14] and spake to them after the counsel of the young men, saying, "My father made your yoke heavy,[ι] and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions."[ς]

[15] Wherefore the king hearkened not unto the people; for the cause[z] was from the LORD,[ι] that He might perform His saying, which the LORD spake[a] by Ahijah the Shilonite unto Jeroboam the son of Nebat.

[16] So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,[b] "What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David."

So Israel departed unto their tents.

[17] But *as for* the children of Israel which dwelt in the cities of Judah,[c] Rehoboam reigned over them.

[18] Then king Rehoboam sent Adoram,[d] who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed[κ] to get him up to his chariot, to flee to Jerusalem. [19] So Israel rebelled[λ] against the house of David[μ] unto this day.[e] [20] And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.[f]

[21] And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

[22] But the word of God came unto Shemaiah the man of God, saying, [23] "Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the peo-

y .....Be kind to this people, and please them, and speak good words to them. 2 Chr. 10, 7. Pr. 15, 1.

ζ *(Though the aged counsellors wisely recommended conciliation, yet it does not follow that the Israelites complained justly. It is not said that any native Israelite was made to serve.* Ch. 9, 22.)

η *(The gradations of rank in society are supported, not for the advantage or pleasure of those who possess the highest places in it, but for the security, the repose, the protection, the encouragement of all; and obedience to civil authority is to be ranked amongst the relative duties of life, for the transgression of which we shall be accountable at the tribunal of Divine justice, whether the magistrate be able to punish us for it or not.* Collinson.)

θ Heb., *hardly.*

ι (Did he, then, &c.; *taking them at their word.* See Mat. 25, 24, 26. Lu. 19, 22.)

ς *(Scourges armed with knots. So the Latin* scorpio, *according to Isidorus* (Orig., v., 27), virga nodosa et aculata. *The Chald. and Syr., "scourges.")*

z Ve. 24. Jn. 14, 4. 2 Chr. 10, 15; 22, 7; and 25, 20.

ι *("Mark how," says Dr. Chalmers, "though the proximate causes of this disruption were human and secondary, yet the efficient cause of all was from the Lord. Let me ever look beyond and above the visible to the unseen, and refer all to the will, and providence, and presiding authority of Him Who worketh all in all. He makes men and men's passions the instrument for fulfilling all His pleasure; as the wrath of man to punish His enemies, and redound to His own praise.")*

a Ch. 11, 11, 31.

b 2 Sa. 20, 1.

c Ch. 11, 13, 36.

d Ch. 4, 6, and 5, 14.

κ Heb., *strengthened himself.*

λ Or, *fell away.*

μ *(Israel was ripening for this revolt from times prior to the monarchy, and there were outbreakings of its spirit during the reign of David. The present alleged reasons were probably only a pretext, for we hear no more of them, and the taxes of the Israelites, though taken directly from the produce of their grounds and from their cattle, could not, amid the great prosperity of the kingdom, be very onerous in their pressure.)*

e 2 Ki. 17, 21.

f Ch. 11, 13, 32.

ple, saying, [24]Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from Me."

They hearkened[μ] therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

2 CHRONICLES XI. 5—23, and CHAPTER XIV. 21—24. [363
The reign of Rehoboam.

2 CHRONICLES XII. 1—16, and CHAPTER XIV. 25—31. [364
The invasion of Shishak.

A.M. 4462. B.C. 979. [365
TIRZAH.

[An ancient Canaanitish city (Jos. xii. 24), pleasantly situated (Ca. vi. 4) probably in the E. of Manasseh, about midway between Shechem and the Jordan. Its site is unknown.)
Jeroboam's idolatry.

[25]THEN Jeroboam built Shechem[g] in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.[h]

[26]And Jeroboam said in his heart, "Now shall the kingdom return to the house of David: [27]if this people go up to do sacrifice in the house of the LORD at Jerusalem,[i] then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah."

[28]Whereupon the king took counsel,[ν] and made two calves[k] *of* gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods,[l] O Israel, which brought thee up out of the land of Egypt."

[29]And he set the one in Beth-el,[m] and the other put he in Dan.[n]

[30]And this thing became a sin:[ξ] for the people went *to worship* before the one, *even* unto Dan.

[31]And he made an house of high places, and made priests[o] of the lowest[o] of the people, which were not of the sons of Levi.

[32]And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast[p] that *is* in Judah, and he offered[π] upon the altar. So did he in Beth-el, sacrificing[ρ] unto the calves that he had made: and he placed[q] in Beth-el the priests of the high places which he had made. [33]So he offered[ς] upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised[σ] of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and[τ] burnt incense.

XIII. [1]And, behold, there came a man[r] of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar[s] to burn[υ] incense. [2]And he cried against the altar in the word of the LORD, and said, "O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer[φ] the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

[3]And he gave a sign[t] the same day, saying, "This *is* the sign which[χ] the LORD hath spoken: Behold, the altar shall be rent, and the ashes[ψ] that *are* upon it shall be poured out."

[4]And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, "Lay hold on him."

And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. [5]The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

[6]And the king answered and said unto the man of God, "Intreat[ω] now the face of the LORD thy God, and pray for me, that my hand may be restored me again."

μ *(Unreserved obedience to the will of God is the first duty of a Christian. It constitutes the great object of that important lesson which He Whom the Christian is directed and professes to follow invariably taught and illustrated in every action of His most holy life. And no man walks, no man strives to walk, as his Saviour walked, who does not, to the best of his ability, endeavour to perform God's will in every instance of known and required duty.* Bowerbank.)

g See Ju. 9, 45.

h Ju. 8, 17.

i De. 12, 5.

ν *(Instead of committing himself to God, Who, if he had been faithful to Him, would have preserved him in the kingdom which He had given him.)*

k 2 Ki. 10, 29, and 17, 16.

l Ex. 32, 4, 8.

m Ho. 4, 15.

n Ju. 18, 29.

ξ Ch. 13, 34. 2 Ki. 17, 21. *(Whatever may be our circumstances in this life, by whatever temptations we may be assailed, and with whatever evils we may be called on to contend, in the time of wealth and in the time of tribulation, a habit of trusting God with the event, depending upon His love, & resigning ourselves to His care and keeping, will be our best and surest wisdom.* Bishop Bethell.)

o Ch. 13, 33. Nu. 3, 10. 2 Ki. 17, 32. 2 Chr. 11, 14. Eze. 44, 7.

o *(Of all the people.* Maurer.)

p Ch. 8, 2, 5. Le. 23, 33. Nu. 29, 12.

π Or, *went up to the altar, &c. (Sept., "went up to the altar to offer sacrifice."* See Ex. 20, 26.)

ρ Or, *to sacrifice.*

q Am. 7, 13.

ς Or, *went up to the altar, &c.*

σ Nu. 15, 39. *(The feast was intended to come at the close of the agricultural labours of the year, and this was somewhat later in the northern parts of Palestine.* Pic. Bib.)

τ Heb., *to burn incense.* Ch. 13, 1.

r 2 Ki. 23, 17.

s Ch. 12, 32, 33.

υ Or, *to offer.*

φ *(Slay the priests of the high places and then burn their bones.)* ...The altar that was at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, ...(Josiah) brake down, and burnt ...and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it. 2 Ki. 23, 15, 16.

t Is. 7, 14. Jno. 2, 18. 1 Co. 1, 22.

χ *(This is a proof that the Lord has spoken, &c.* Maurer.)

ψ *(Sept., "and the fat that is upon it shall be poured off:" and so ve. 5. And so Josephus.)*

ω Ex. 8, 8; 9, 28, and 10, 17. Nu. 21, 7. Ac. 8, 24. Ja. 5, 16.

And the man of God besought the LORD,[ω] and the king's hand was restored him again, and became as *it was* before.

[7] And the king said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward."[v]

[8] And the man of God said unto the king, "If thou wilt give[w] me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: [9] for so was it charged[a] me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest."[β]

[10] So he went another way, and returned not by the way that he came to Beth-el.

[11] Now there dwelt[γ] an old prophet in Beth-el; and his sons[δ] came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

[12] And their father said unto them, "What way went he?"—For his sons had seen what way the man of God went, which came from Judah. —[13] And he said unto his sons, "Saddle me the ass."

So they saddled him the ass: and he rode thereon, [14] and went after the man of God, and found him sitting under an oak: and he said unto him, "*Art* thou the man of God that camest from Judah?"

And he said, "I *am*."

[15] Then he said unto him, "Come home with me, and eat bread."

[16] And he said, "I may[x] not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: [17] for it was said[ε] to me by the word[y] of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest."

[18] He said unto him, "I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water."—*But* he lied[ζ] unto him.

[19] So he went back with him, and did eat bread in his house, and drank water.[η]

[20] And it came to pass, as they sat at the table, that the word of the LORD came[θ] unto the prophet that brought him back: [21] and he cried unto the man of God that came from Judah, saying, "Thus saith the LORD, Forasmuch as thou hast disobeyed[ι] the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee; [22] but camest back, and hast eaten bread and drunk water in the place,[z] of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers."

[23] And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. [24] And when he was gone, a lion[a] met him by the way, and slew him:[κ] and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. [25] And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

[26] And when the prophet that brought him back from the way heard *thereof*, he said, "It *is* the man of God, who was disobedient[λ] unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn[μ] him, and slain him, according to the word of the LORD, which He spake unto

ω Heb., *the face of the* LORD.

v 1 Sa. 9, 7. 2 Ki. 5, 15.

w So Nu. 22, 18, and 24, 13.

a *(The prophet dares not argue cases, where he had to obey a positive command. Whatever might be the conduct, or whatever the future destiny of Jeroboam and his people, God must be obeyed. The counsels of man must not be set up in opposition to the Divine will.* Anderson.)

β *(Bishop Patrick says, he was not to eat or drink with them, because that was to have familiar intercourse with idolaters; and as he that doth anything without success is said to return by the way that he came,* Is. 37, 29, 34, *so the prophet is commanded to do the thing effectually.)*

γ *(In* 2 Ki. 23, 18 *he is called* "the prophet that came out of Samaria.")

δ Heb., *son. (That is, one came first and told; afterwards came the rest, and confirmed what the first had related.)*

x Ve. 8, 9.

ε Heb., *a word* was.

y Ch. 20, 35. 1 Th. 4, 15.

ζ *(A well-intentioned officious falsehood....*Putting away lying, speak every man truth with his neighbour... Eph. 4, 25. Zec. 8, 16.)

η *(The great adversary of our souls never makes more dangerous assaults upon us, than when he has succeeded in persuading us that there is no evil in deviating from God's express commands.* J. S. Anderson.)

θ *(By some internal inspiration, or prophetic extasy, whereby he was forced to condemn himself for deceit, as well as the other prophet for disobedience.* Diodati.)

ι *(The command which God had given His servant was direct, simple, and authoritative. The prophet must have felt it to be so, and the truth of this message had been confirmed by incontrovertible testimony, compared with which the message of the old prophet was weak and vague.)*

z Ve. 9.

a Ch. 20, 36.

κ *(The judgment on the disobedient prophet was not merely a personal punishment of the messenger, but was necessary to vindicate the character of the message, which had been compromised by his disobedience.* Pic. Bib.)

λ *(The design of the prohibition, which the prophet of Judah had received, was to mark the Lord's abhorrence of the place in which idols were set up and worshipped.)*

μ Heb., *broken.*

him."—[27]And he spake to his sons, saying, "Saddle me the ass."

And they saddled *him*.

[28]And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn[v] the ass.

[29]And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. [30]And he laid his carcase in his own grave; and they mourned[b] over him, *saying*, "Alas, my brother!"

[31]And it came to pass, after he had buried him, that he spake to his sons, saying, "When I am dead, then bury me in the sepulchre wherein the man of God *is* buried;[ξ] lay my bones beside his bones:[c] [32]for the saying[d] which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria,[e] shall surely come to pass."

A.M. 4462. B.C. 979. SHILOH. [366

The death of Jeroboam.

[33]AFTER this thing Jeroboam[f] returned not from his evil way, but made again[o] of the lowest of the people priests of the high places: whosoever would, he consecrated[π] him, and he became *one* of the priests of the high places. [34]And this thing became sin[ρ] unto the house of Jeroboam, even to cut[g] *it* off, and to destroy *it* from off the face of the earth

XIV.] [1]AT that time Abijah the son of Jeroboam fell sick.

[2]And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told[h] me that *I should be* king over this people. [3]And take[i] with[σ] thee ten loaves, and cracknels,[τ] and a cruse[υ] of honey, and go to him: he shall tell thee what shall become of the child."

[4]And Jeroboam's wife did so, and arose, and went to Shiloh,[k] and came to the house of Ahijah. But Ahijah could not see; for his eyes were set[φ] by reason of his age.

[5]And the LORD said unto Ahijah, "Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*."

[6]And it was *so*, when Ahijah heard the sound of her feet as she came in at the door, that he said, "Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy[χ] *tidings*. [7]Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch[l] as I exalted thee from among the people, and made thee prince over My people Israel, [8]and rent[m] the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart[n] to do *that* only *which was* right in Mine eyes; [9]but hast done evil above all that were before thee: for thou hast gone and made[o] thee other gods, and molten images, to provoke Me to anger, and hast cast Me behind thy back:[ψ] [10]therefore, behold, I will bring evil[p] upon the house of Jeroboam, and will cut[ω] off from Jeroboam him that pisseth against the wall, *and* him that is shut[a] up and left in Israel, and will take away the remnant[β] of the house of Jeroboam, as a man taketh away dung,[γ] till it be all gone. [11]Him that dieth of Jeroboam in the city shall the dogs[q] eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.—[12]Arise thou therefore, get thee to thine own house: *and*

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v Heb., *broken. (Dr. Kitto observes that these circumstances were "calculated forcibly to direct the attention of the people to that Divine power, which thus authenticated its own message by the destruction of the messenger.")*

b Jo. 22, 18.

ξ (It was not the mere act of eating bread and of drinking water in the land of Beth-el which constituted the prophet's offence, but the forgetfulness of God's authority manifested by it. Our first parents, Ge. 3, 6. *Lot's wife,* Ge. 19, 26. *Moses at the waters of strife,* Nu. 20, 12, *and Saul,* 1 Sa. 15, 9, *were likewise* disobedient unto the word of the LORD, *and like him were punished.* J. S. Anderson.)

c 2 Ki. 23, 17, 18.

d Ve. 2. 2 Ki. 23, 16, 19.

e See ch. 16, 24.

f Ch. 12, 31, 32. 2 Chr. 11, 15, & 13, 9.... ... That which beareth thorns & briers *is* rejected, and *is* nigh unto cursing, whose end *is* to be burned. He. 6, 8.

o Heb., *returned and made.*

π Heb., *filled his hand.* Ju. 17, 12.

ρ Ch. 12, 30. *(And (Jeroboam) on this account occasioned blame to the house of Jeroboam, &c.* Maurer.)

g Ch. 14, 10.

h Ch. 11, 31.

i See 1 Sa. 9, 7, 8.

σ Heb., *in thine hand.*

τ Or, *cakes. (As the word suggests the idea of something spotted, Harmer conjectures that they were some such sort of biscuit, sprinkled with seeds, as are still much used in the East.* Ple. Bib.)

υ Or, *bottle. (Jar or pot; it is a different Hebrew word from that in* ch. 17, 12; 19, 6; and 1 Sa. 26, 12.)

k Ch. 11, 29.

φ Heb., *stood for his hoariness.* (See 1 Sa. 4, 15.)

χ Heb., *hard.*

l Ch. 16, 2. 2 Sa. 12, 7, 8.

m Ch. 11, 31.

n Ch. 11, 33, 38, and 15, 5.

o Ch. 12, 28. 2 Chr. 11, 15.

ψ (Neglected Me and My service; as men do with that for which they have no regard.) Neh. 9, 26. Ps. 50, 17. Eze. 23, 35.

p Ch. 15, 29.

ω Ch. 21, 21. 2 Ki. 9, 8. *(Leave not a man of his family alive.)*

a (That is, *married or unmarried, as He then expounds* De. 32, 36; *all sorts of men, of whatsoever state or condition they be.* Bishop Patrick.) 2 Ki. 14, 26.

β (Posterity, survivors.)

γ (Which servants remove so carefully, that they suffer not the least speck to remain.)

q Ch. 16, 4, and 21, 24.

when thy feet enter[q] into the city, the child shall die. 13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good[r] thing toward the LORD God of Israel in the house of Jeroboam. 14 Moreover the LORD shall raise him up a king over Israel, who shall cut[s] off the house of Jeroboam that day: but what? even now. 15 For the LORD shall smite Israel, as a reed[δ] is shaken in the water, and He shall root[t] up Israel out of this good land,[u] which He gave to their fathers, and shall scatter them beyond the river,[v] because they have made their groves, provoking the LORD to anger.[w] 16 And He shall give Israel up because of the sins of Jeroboam, who did[ε] sin, and who made Israel to sin."

17 And Jeroboam's wife arose, and departed, and came to Tirzah: [x] *and* when she came to the threshold[y] of the door, the child died; 18 and they buried him; and all Israel mourned for him, according[z] to the word of the LORD, which He spake by the hand of His servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred,[a] and how he reigned, behold, they *are* written in the book of the chronicles[ζ] of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept[η] with his fathers, and Nadab his son reigned in his stead.

CHAPTER XV. 1. [367

A.M. 4422—4479. B.C. 1019—962. JERUSALEM. [363

Parallel places, ch. xii. 24, and 2 Chr. xi. 5—23.

The reign of Rehoboam.

21 AND Rehoboam the son of Solomon reigned in Judah. Rehoboam[b] *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put His name there. And his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked[c] Him to jealousy with their sins which they had committed, above all that their fathers[θ] had done. 23 For they also built them high[d] places, and images,[ι] and groves,[ε] on every high hill, and under every green tree.[f] 24 And there were also sodomites[g] in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

Parallel places, ch. xii. 24, and 2 Chr. xii. 1—16. [364

Shishak's invasion.

25 AND it came to pass in the fifth year of king Rehoboam, *that* Shishak[κ] king of Egypt came up against Jerusalem: 26 and he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.[h]

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard,[λ] which kept the door of the king's house. 28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war[i] between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an

q Ve. 17.

r 2 Chr. 12, 12, and 19, 3.

s Baasha...he left not to Jeroboam any that breatheth...Ch. 15, 29.

δ (That is, *they shall be in perpetual commotions from civil wars, having no quiet, but frequently changing their kings.* Bochart in Patrick. .....No peace to him that went out, nor to him that came in... 2 Chr. 15, 5.)

t 2 Ki. 17, 6. Ps. 52, 5.

u Jos. 23, 15, 16.

v Tiglath-pileser ...carried them captive to Assyria. 2 Ki. 15, 29. Shalmaneser carried Israel away...and placed them...in the cities of the Medes. 2 Ki. 17, 5.

w Ex. 34, 13. De. 12, 3, 4.

ε (*Hath sinned, & made Israel sin.*) Ch. 12, 30; 13, 34; 15, 30, 34, and 16, 2.

x Ch. 16, 6, 8, 15, 23. Ca. 6, 4.

y Ve. 12.

z Ve. 13.

a 2 Chr. 13, 2.

ζ (*Civil chronicles, or rolls not now extant, like those in* Ezr. 6, 1. Est. 6, 1.)

η Heb., *lay down.*

b 2 Chr. 12, 13.

c De. 32, 21. Ps. 78, 58. 1 Co. 10, 22.

θ (*Above all that had been practised in the time of the judges.*)

d De. 12, 2. Eze. 16, 24.

ι Or, *standing images;* or, *statues.*

ε 2 Ki. 17, 9, 10.

f Is. 57, 5.

g Ch. 15, 12, and 22, 46. De. 23, 17. 2 Ki. 23, 7.

κ Ch. 11, 40. (*In hieroglyphics the name is found written* Schschnk, *or* Schnk, *or* Schschk. *See Leeman's* Lettre à M. F. Salvlini, p. 110. *He was the first king of the twenty-second or Bubastic dynasty.* "*In the wonderful palace (Karnac) I saw,*" *says Champollion,* "*Sesonchis dragging at the feet of the Theban Trinity the chiefs of more than thirty vanquished nations, among which I have found, written in letters at full length,* Jouda-ha-málek, "*the kingdom of the Jews or Judah.*")

h Ch. 10, 17.

λ Heb., *runners.*

i Ch. 12, 24, and 15, 6.

Ammonitess. And Abijam[μ] his son reigned in his stead.

CHAPTER XII. 25—XIII. 32. [365

CHAPTER XIII. 33—XIV. 20. [366

XV.] A.M. 4479. B.C. 962. JERUSALEM. [367

(Homer flourished A.M. 4478, B.C. 963.)

Parallel place, 2 Chr. xiii. 1—22.

The reign of Abijam.

NOW in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. [2]Three years reigned he in Jerusalem. And his mother's[ξ] name *was* Maachah,[ν] the daughter of Abishalom.[ξ] [3]And he walked in all the sins of his father, which he had done before him: and his heart was not perfect[l] with the LORD his God, as the heart of David his father. [4]Nevertheless for David's sake[m] did the LORD his God give him a lamp[o] in Jerusalem, to set up his son after him, and to establish Jerusalem: [5]because David did *that which was* right[n] in the eyes of the LORD, and turned not aside from any *thing* that He commanded him all the days of his life, save only in the matter[π] of Uriah[p] the Hittite.

[6]And there was war between Rehoboam and Jeroboam all the days of his life.

[7]Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. [8]And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

A.M. 4482. B.C. 959. JERUSALEM. [368

Parallel place, 2 Chr. xiv. 1—8.

The reign of Asa.

[9]AND in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. [10]And forty and one years reigned he in Jerusalem. And his mother's[ρ] name *was* Maachah, the daughter of Abishalom.

2 CHRONICLES XIV. 9—15. *The invasion of Zerah.* [369

Parallel place, 2 Chr. xv. 1—19. *Asa's reform.* [370

[11]AND Asa did *that which was* right in the eyes of the LORD, as *did* David his father. [12]And he took away the sodomites[q] out of the land, and removed all the idols that his fathers had made. [13]And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed[σ] her idol, and burnt[τ] *it* by the brook Kidron. [14]But the high[τ] places were not removed; nevertheless Asa's heart was perfect[ς] with the LORD all his days. [15]And he brought in the things[υ] which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

Parallel place, 2 Chr. xvi. 1—14. *The wars of Asa and Baasha.* [371

[16]AND there was war between Asa and Baasha king of Israel all their days. [17]And Baasha king of Israel went up against Judah, and built[φ] Ramah,[χ] that he might not suffer[s] any to go out or come in to Asa[t] king of Judah.

[18]Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad,[ψ] the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus,[u] saying, [19]"*There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart[ω] from me."

μ 2 Chr. 12. 16, *Abijah.* Mat. 1, 7, *Abia.*

k 2 Chr. 11, 20—22.

ν 2 Chr. 13, 2, *Michaiah the daughter of Uriel.*

ξ 2 Chr. 11, 21. *Absalom. (Abishalom is only another way of spelling Absalom. The Sept. spells it Abessalom. Micaiah is probably the same as Maacah, and Uriel probably the man who married Tamar, and had by her Maacah.* Wall.)

l Ch. 11, 4. Ps. 119, 80.

m Ch. 11, 32, 36. 2 Chr. 21, 7.

o Or, *candle.* Ch. 11, 36.

n Ch. 14, 8.

π *(Although we may not, like David, have fallen into gross and heinous sin, we may still be aliens and strangers unto God: for if evil passions reign in our breasts, if the pleasures, cares, and vanities of the world have dominion in our hearts, we are not come to God by Christ; for if we knew the ease and refreshment that His Holy Spirit can give to our souls, the pleasures that scatter abroad our thoughts would appear as they are, not worthy the attention of those who, having the hope of seeing God, desire to purify themselves as He is pure.* Townson.)

p 2 Sa. 11, 4, 15. and 12. 9.

ρ (That is, *grandmother's. The* "king's mother," *or* reine mere, *was the title of the queen dowager.* Ve. 2.)

q Ch. 14, 24, and 22, 46.

σ Heb., *cut off.*

r So Ex. 32, 20.

τ (That is, *those wherein God alone was worshipped: the licence was not abolished till the days of Hezekiah.* 2 Ki. 18, 4.)

ς (That is, *wherein no part is wholly wanting, sincerely affected, loyal.* Jos. 24, 14.)

υ Heb., *holy.*

φ *(Fortified.)*

χ *(A town of Benjamin* (Jos. 18, 25), *in the vicinity of Gibeah* (Ju. 19, 13. Ezr. 2 26. Ne. 7, 30, and 11. 33. Is. 10, 29. Ho. 5, 8), *on the way from Jerusalem to Beth-el* (Ju. 4, 5), *and not far from the confines of the two kingdoms* (ve. 21, 22). *The district may perhaps correspond with Ramathem, ...added unto Judæa, from the country of Samaria.* 1 Mac. 11, 34.)

s See ch. 12, 27.

t ...*For they fell to him out of Israel in abundance, when they saw that the* LORD *his God was with him.* 2 Chr. 15, 9.

ψ *(The first king of Damascus and of Zobah was Hadadezer: to him succeeded Rezon, who was the immediate predecessor of Hezion.* Ch. 11, 23.)

u Ch. 11, 23, 24.

ω Heb., *go up.*

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon,[v] and Dan,[w] and Abel-beth-maachah,[x] and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.[a]

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted:[β] and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba[y] of Benjamin, and Mizpah.[z]

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.[γ] 24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat[δ] his son reigned in his stead.

A.M. 4484–4486. B.C. 957–955. TIRZAH. [372
The reigns of Nadab and of Baasha.

25 AND Nadab the son of Jeroboam began[ε] to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. 26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin[a] wherewith he made Israel to sin.

27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon,[ζ] which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon. 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. 29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying[b] of the LORD, which He spake by His servant Ahijah the Shilonite: 30 because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. 34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam,[c] and in his sin wherewith he made Israel to sin.

XVI. 1 Then the word of the LORD came to Jehu[d] the son of Hanani against Baasha, saying, "2 Forasmuch as I exalted thee out of the dust, and made thee prince over My people Israel;[e] and thou hast walked in the way of Jeroboam,[f] and hast made My people Israel to sin, to provoke Me to anger with their sins; 3 behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. 4 Him that dieth of Baasha in the city shall the dogs eat;[g] and him that dieth of his in the fields shall the fowls of the air eat."

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? 6 So Baasha slept with his fathers, and was buried in Tirzah:[h] and Elah his son reigned in his stead.

v 2 Ki. 15, 29.

w Ju. 18, 29.

x 2 Sa. 20, 14.

a (*Now, according to Dr. Robinson & Van de Velde,* Talûsi. "*An important village on a high hill, to the N. extremity of the Mokhna plain.*")

β Heb., *free.*

y Jos. 21, 17.

z Jos. 18, 26.

γ (*He had the gout, as the Gemara of the Sanhedrim explains it,* cap. vi., n. 7. Bishop Patrick.)

δ Mat. 1, 8, *called Josaphat.*

ε Heb., *reigned.*

a Ch. 12, 30, and 14, 16.

ζ (*A Levite city in the tribe of Dan.* Ch. 16, 15. Jos. 19, 44, & 21, 23.) The Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD. 2 Chr. 11, 14.

b Ch. 14, 10, 14.

c Ch. 12, 28, 29; 13, 33, and 14, 16.

d Ve. 7. 2 Chr. 19, 2, and 20, 34.

e Ch. 14, 7.

f Ch. 15, 34.

g Ch. 14, 11.

h Ch. 14, 17, and 15, 21.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking Him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed[i] him.[κ]

i Ch. 15, 27, 29. See Ho. 1, 4.

κ (That is, *the whole house of Jeroboam, which he did, not that he might fulfil the word of the Lord, but to gratify his own ambition.)*

A.M. 4509—4522. B.C. 932—919. TIRZAH. [373

The reigns of Elah, Zimri, Omri, and Ahab.

8 IN the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. 9 And his servant Zimri,[k] captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward[λ] of *his* house in Tirzah. 10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. 11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left[μ] him not one that pisseth against a wall,[l] neither of his kinsfolks, nor of his friends.[ν] 12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which He spake against Baasha by[ξ] Jehu the prophet, 13 for all the sins of Baasha, and the sins of Elah his son, by which they sinned,[ο] and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.[π]

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines. 16 And the people *that were* encamped heard say, "Zimri hath conspired, and hath also slain the king:" wherefore all Israel made Omri; the captain of the host, king over Israel that day in the camp. 17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, 19 for his sins which he sinned in doing evil in the sight[ς] of the LORD, in walking in the way[m] of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve[ρ] years: six years reigned he in Tirzah. 24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill,[σ] and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.[τ] 25 But Omri[n] wrought evil in the eyes of the LORD, and did worse than all that *were* before him. 26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he

k 2 Ki. 9, 31.

λ Heb., *which was over.*

μ *(Abarbanel notes, there was a wonderful likeness between Jeroboam and Baasha, in their lives and in their deaths, in their sons and in their family.* Bishop Patrick.)

l Sa. 25, 22.

ν Or, *both his kinsmen and his friends.*

ξ Heb., *by the hand of*

ο *(During the whole period between Aaron and Jeroboam there is not a trace of calf-worship. Jeroboam during his residence in Egypt had become acquainted with it. There were* two *sacred bulls, Apis at Memphis, and Mnevis at Heliopolis. How little the worship of the two calves satisfied the desire of the age is evident from the constant tendency of the people to the worship of Baal.)*

π *(Gods of their own devising.* De. 32, 21. 1 Sa. 12, 21. Is. 41, 29. Jonah 2, 8. 1 Co. 8, 4, and 10, 19.)

ς *(It is the great moral purpose of Christianity to make what is invisible, spiritual, and eternal, predominate over what is visible, corporeal, and temporal; to withdraw our affections from low, trivial, and unsatisfactory objects, and to place us in a world where all is elevated, important, and answerable to the claims of spirits made for God, and which in God alone can find their adequate enjoyment.* Bishop Jebb.)

m Ch. 12, 28, and 15, 26, 34.

ρ *(Tibni was his competitor till the thirty-first year of Asa, four years & probably some months, which may make it called five. Omri's time of reign lasted seven years, to Asa's thirty-eighth, which seven, with the other five, make up the twelve years ascribed to him.* Wall.)

σ *(Near the middle of Palestine, on the confines of Ephraim and Manasseh. As a situation of strength, fertility, and beauty combined,* "it has," says Dr. Robinson, "greatly the advantage over Jerusalem." *John Hyrcanus took it after a year's siege, and razed it to the ground.* Josephus, *Ant.*, xiii., 10, 3. *Gabinius, and after him, Herod, rebuilt the city with great magnificence.* Kitto's *Bib. Cyc.)*

τ Heb., *Shomeron.* See ch. 13, 32. 2 Ki. 17, 24. Jno. 4, 4.

n Mi. 6, 16.

shewed, *are* they not written in the book of the chronicles of the kings of Israel? [28] So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

[29] And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. [30] And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

[31] And it came to pass, as if[v] it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife[o] Jezebel the daughter of Ethbaal[ϕ] king of the Zidonians,[p] and went and served Baal, and worshipped him.[q] [32] And he reared up an altar for Baal[r] in the house of Baal, which he had built in Samaria. [33] And Ahab made a grove;[s] and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

[34] In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, according[t] to the word[χ] of the LORD, which He spake by Joshua the son of Nun.

XVII.

SAREPTA, OR TSAREFTHA.

[A Phœnician town between Tyre and Sidon, and ten miles S. of the latter. It still subsists as a large village, *Sarafend.*]

The mission of Elijah.

AND Elijah[ψ] the Tishbite,[α] *who was* of the inhabitants of Gilead, said unto Ahab, "*As* the LORD God of Israel liveth,[u] before whom I stand,[v] there shall not be dew[β] nor rain[w] these[γ] years,[x] but according to my word."

[2] And the word of the LORD came unto him, saying, [3] "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith,[δ] that *is* before Jordan. [4] And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens[ε] to feed thee there."

[5] So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan. [6] And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. [7] And it came to pass after[ζ] a while, that the brook dried up, because there had been no rain in the land.

[8] And the word of the LORD came unto him, saying, [9] "Arise, get thee to Zarephath,[η] which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

[10] So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink."—[11] And as she was going to fetch *it*, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand."

[12] And she said, "*As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel,[θ] and a little oil in a cruse:[ι] and, behold, I *am* gathering two[κ] sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

[13] And Elijah said unto her, "Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. [14] For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth[λ] rain upon the earth."

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v Heb., *was it a light thing, &c. (As much as to say, it was a heinous crime.)*

o De. 7, 3, 4.

ϕ *(He was also king of Tyre. Josephus says, "Ithobalus, a priest of Astarte, assumed the sceptre and reigned thirty-two years. Dido who founded Carthage was of his family.)*

p Ju. 18, 7.

q Ch. 21, 25, 26. 2 Ki. 10, 18, and 17, 16.

r 2 Ki. 10, 21, 26, 27.

s 2 Ki. 13, 6; 17, 10, and 21, 3. Je. 17, 2.

t Jos. 6, 26.

χ *(As the first-fruits of the conquest, it had been placed under a* cherem *of "never to be rebuilt." Hiel disregarded this, but the sentence which Joshua pronounced against him who should rebuild it proved true; his children died one after the other, his eldest when he laid the first stone, and the youngest when it was finished.)*

ψ Heb., *Elijahu.* (*Or,* AELI-JAHU.)

α (Or, *the Reformer.)*

u 2 Ki. 3, 14.

v De. 10, 8.

β (That is, *in the usual necessary quantities.)*

w Elias...prayed earnestly that it might not rain...Ja. 5, 17.

γ *(Josephus cites Menander as mentioning this drought in the time of Ithobal king of Tyre.)*

x Lu. 4, 25.

δ *(Dr. Robinson suggests the Wady Kelt in the mountains W. of Jericho; but Bachiene and Van de Velde fix on Ain Fasaël. To this spot also tradition points.* Samutus in Gestis per Franc. p. 247.)

ε *(Not* Arabians, *nor* Orebim *(a people), as Jerome, Dathe, and Bertheau think, but* ravens. *So Gesenius, Prof. Lee, Maurer, De Wette, and Thenius. It is sustained too by the versions, Aquila, Symmachus, Theodotion, Septuagint, and the ancient versions generally, the Arabic excepted.)*

ζ Heb., *at the end of days.* (That is, *of a year.)*

η Ob. 20. Lu. 4, 26, *called* Sarepta.

θ *(Jar.)*

ι *(The same Hebrew word as is used* ch. 19, 6, and 1 Sa. 26, 12.)

κ *(A few, as two signifies in* Is. 17, 6. Je. 3, 14.)

λ Heb., *giveth.*

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many*[μ] days.
16 *And* the barrel of meal wasted not, neither did the cruse of oil fail,[ν] according to the word of the LORD, which He spake by[ξ] Elijah.

17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.
18 And she said unto Elijah, "What[y] have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance,[ο] and to slay my son?"
19 And he said unto her, "Give me thy son:" and he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.
20 And he cried unto the LORD, and said, "O LORD my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?"—21 And[ζ] he stretched[π] himself upon the child three times, and cried unto the LORD, and said, "O LORD my God, I pray Thee, let this child's soul come into him[ρ] again."
22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.[α]
23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, "See, thy son liveth."
24 And the woman said to Elijah, "Now by this I know[σ] that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth."[τ]

XVIII.

A.M. 4532. B.C. 909. MOUNT CARMEL. [376

[A range of hills in the tribe of Zebulun, ending in a promontory that forms the Bay of Acre.]

The execution of the prophets of Baal.

AND it came to pass *after* many[b] days, that the word of the LORD came to Elijah in the third[υ] year, saying, "Go, shew thyself unto Ahab; and I will send[c] rain upon the earth."
2 And Elijah went to shew himself unto Ahab.

And *there was* a sore famine in Samaria. 3 And Ahab called Obadiah,[φ] which *was* the governor[χ] of *his* house.

(Now Obadiah feared the LORD greatly: 4 for it was *so*, when Jezebel[ψ] cut off the prophets of the LORD, that Obadiah took an hundred prophets,[ω] and hid them by fifty in a cave, and fed them with bread and water.[α]
5 And Ahab said unto Obadiah, "Go into the land, unto all fountains of water, and unto all brooks: peradventure[β] we may find grass to save the horses and mules alive, that we lose[γ] not all the beasts."
6 So they divided[δ] the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "*Art* thou that my lord Elijah?"
8 And he answered him, "I *am*: go, tell thy lord, Behold, Elijah *is here*."
9 And he said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not. 11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.
12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit[d] of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear[ε] the LORD from my youth. 13 Was it not told my lord

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μ Or, *a full year.*

ν *(Perhaps, like the manna supplied according to the necessities of the Israelites, fitted to teach Elijah, that, though but one prophet of truth remained, yet might that Truth be promulgated over the land of Israel, and each successive day of labour in God's cause bring with it grace sufficient for its necessities.* C. Lawson.)

ξ Heb., *by the hand of.*

y See Lu. 5, 8.

ο *(This infliction wrought, on one who had already made some progress in that discipline of the affections which leads the creature to cast all his care on the Creator, a still deeper conviction of her former ungodliness; teaching us, under all circumstances, to abide constantly by the commandment of God, leaving consequences to His wisdom and mercy.* C. Lawson.)

z 2 Ki. 4, 34.

π Heb., *measured.*

ρ Heb., *into his inward parts.*

α Ho. 11, 35.

σ Jno. 3, 2, and 16, 30. *(De Wette and Maurer omit by this.)*

τ *(We must not be surprised if, to the difficulties of our Christian warfare, afflictions from without be added. It required the severest stroke of God's hand before the widow of Zarephath could acknowledge, in all the fulness of faith, her conviction of His truth.* C. Lawson.)

b Lu. 4, 24. Ja. 5, 17.

υ *(Bishop Patrick thinks that "at the beginning of the drought, Ahab imputed the want of rain to natural causes, but after six months he was enraged at Elijah," and that from that time the three years here mentioned are to be computed.)*

c De. 28, 12.

φ Heb., *Obadiahu.*

χ Heb., *over his house.*

ψ Heb., *Izebel.*

ω *(Men of the schools of the prophets.)*

α *(Used generally for meat and drink.* Bishop Pococke.)

β *(Brooks are the most likely places to find grass in the time of drought; but yet not certain, for in such seasons herbivorous animals stop near fountains of water, and feed in the vicinity till all the grass is consumed.* Pic. Bib.)

γ Heb., *that we cut not off ourselves from the beasts.*

δ *(It is the same now in S. Africa. No king there, or any of his principal chiefs, would think they were at all lessening their dignity by engaging in an expedition in search either of grass or water.* Pic. Bib.)

d 2 Ki. 2, 16. Eze. 3, 12. 14. Mat. 4, 1. Ac. 8, 39.

ε *(We are not [lightly] to forego our place in that system of nature and providence which God Himself hath formed and appointed as our present sphere of operation.* Bp. Jebb.)

what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? 14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me."

15 And Elijah said, "*As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day."

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "*Art*[e] thou he that troubleth[f] Israel?"[ζ]

18 And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. 19 Now therefore send, *and* gather to me all Israel unto mount Carmel,[η] and the prophets of Baal four hundred and fifty, and the prophets of the groves[θ] four hundred, which eat at Jezebel's table."

20 So Ahab sent unto all the children of Israel, and gathered[h] the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, "How long halt[ι] ye between two opinions?[ι] if the LORD *be* God, follow Him: but if Baal, *then* follow him."[k]

And the people answered him not a word.

22 Then said Elijah unto the people, "I, *even* I only, remain[l] a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men. 23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:* 24 and call ye on the name of your gods, and I will call on the name of the LORD; and the God that answereth[m] by fire, let Him be God."

And all the people answered and said, "It is well spoken."[κ]

25 And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*."

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, "O Baal, hear[λ] us."

But *there was* no[π] voice, nor any that answered.[μ] And they leaped upon the altar[ν] which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud:[ξ] for he *is* a god; either he is talking,[ο] or he is pursuing,[π] or he is in a journey, *or* peradventure he sleepeth, and must be awaked."

28 And they cried aloud, and cut[ρ] themselves after their manner with knives[ρ] and lancets, till the blood[σ] gushed out upon them. 29 And it came to pass, when mid-day was past, and they prophesied[τ] until the *time* of the offering[υ] of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.[φ]

30 And Elijah said unto all the people, "Come near unto me."

And all the people came near unto him. And he repaired the altar[χ] of the LORD *that was* broken down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, "Israel[ψ] shall be thy name:" 32 and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order,[ω] and

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e ...Hast thou found me, O mine enemy?... Ch. 21, 20.

f Jos. 7, 25. Ac. 16, 20.

ζ *(With the usual effrontery of a hardened heart. So little effect had the Lord's judgment produced on him.* Jos. 7, 25.)

η Jos. 19, 26. *(The site was probably on the abrupt and rocky height of Mokhraka, than which there is not in Carmel a more conspicuous spot, while about* 250 *feet below the altar plateau is a vaulted and abundant fountain.* Ve. 33. Van de Velde.)

θ Heb., Asherah. *(Bishop Patrick says, "Mr. Selden understands by this the goddess Astarte," with whom the Sept., Sym., and Syr. identify the name; but Movers* (Phön. i., 560) *maintains that they differ. "Asherah" apparently was a female divinity of the Syrians and Sidonians; and the name, as Fürst thinks, means "companion," "wife"—*i.e., *of Baal, with whom Asherah is so frequently associated.)*

h Ch. 22, 6.

i 2 Ki. 17, 41. Mat. 6, 24.

ι Or, *thoughts? ("Between two sides."* De Wette and Maurer.)

k See Jos. 24, 15.

l Ch. 19, 10, 14.

m Ve. 38. 1 Chr. 21, 26.

κ Heb., *the word* is *good.*

λ Or, *answer.*

n Ps. 115, 5. Je. 10, 5. 1 Co. 8, 4, and 12, 2.

μ Or, *heard.*

ν Or, *leaped up and down at the altar.*

ξ Heb., *with a great voice.*

ο Or, *he meditateth.*

π Heb., *hath a pursuit.*

ρ Le. 19, 28. De. 14, 1.

ρ *(Mrs. Postans relates that at a festival at Nassik, in honour of the goddess Kali, bands of natives, preceded by "tom-toms," parade in native cities in India, and, as they go, wound themselves with knives, to the pain of which they are rendered insensible by large quantities of "cheng" (prepared hemp-seed and opium).*

σ Heb., *poured out blood upon them.*

τ *(Continued praying, "raved."* De Wette, Maurer.)

υ Heb., *ascending.*

φ Heb., *attention. (Instead of this clause, the Sept. has, "Elijah said to the prophets of the abominations, Now, get you gone, and I will make my sacrifice; and they went away and departed." So Josephus.)*

χ *(This was the reason why the spot was chosen by Elijah. Tacitus and Suetonius both mention an altar on Carmel which Vespasian went to consult.)*

ψ Ge. 32, 28, and 35, 10. 2 Ki. 17, 34.

ω Le. 1, 6—8.

cut the bullock in pieces, and laid *him* on the wood, and said, "Fill four barrels[ψ] with water, and pour[r] *it* on the burnt sacrifice, and on the wood." —[34] And he said, "Do *it* the second time."

And they did *it* the second time.

And he said, "Do *it* the third time."

And they did *it* the third time.

[35] And the water ran[ω] round about the altar; and he filled the trench also with water.

[36] And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, "LORD God of Abraham, Isaac, and of Israel, let it be known[s] this day that Thou *art* God in Israel, and *that* I *am* Thy servant, and *that* I have done[t] all these things at Thy word. [37] Hear me, O LORD, hear me, that this people may know that Thou *art* the LORD God, and *that* Thou hast turned their heart back again."[a]

[38] Then the fire[u] of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. [39] And when all the people saw *it*, they fell on their faces: and they said, "The LORD, He *is* the God; the LORD, He *is* the God."

[40] And Elijah said unto them, "Take[β] the prophets of Baal; let not one of them escape."

And they took them: and Elijah brought them down to the brook Kishon, and slew[v] them there.

[41] And Elijah said unto Ahab, "Get thee up, eat and drink; for *there is* a sound of abundance of rain."[γ]

[42] So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he cast[w] himself down upon the earth, and put his face between his knees,[δ] [43] and said to his servant, "Go up now, look toward the sea."

And he went up, and looked, and said, "*There is* nothing."

And he said, "Go again seven times."

[41] And it came to pass at the seventh time, that he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand."[ε]

And he said, "Go up, say unto Ahab, Prepare[ζ] *thy chariot*, and get thee down, that the rain stop thee not."

[45] And it came to pass in the mean while,[η] that the heaven was black with clouds and wind, and there was a great rain.

And Ahab rode, and went to Jezreel.

[46] And the hand of the LORD was on Elijah; and he girded[x] up his loins, and ran before Ahab to the entrance[θ] of Jezreel.[ι]

XIX. [377

A.M. 4532. B.C. 909.
BEER-SHEBA.
The flight of Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain[y] all the prophets[κ] with the sword.

[2] Then Jezebel sent a messenger unto Elijah, saying, "So let the gods[z] do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time."

[3] And when he saw *that*, he arose, and went for his life, and came to Beer-sheba,[λ] which *belongeth* to Judah, and left his servant there.

[4] But he himself went a day's journey into the wilderness, and came and sat down under a juniper[μ] tree: and he requested[α] for himself[ν] that he might die; and said, "It is enough; now, O LORD, take away my life; for I *am* not better than my fathers."

[5] And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, "Arise *and* eat."

ψ (Rather, *jars.*)

r See Jn. 6, 20.

ω Heb., *went.*

s Ch. 8, 43. 2 Ki. 19, 19. Ps. 83, 18.

t Nu. 16, 28.

a *(God not only does that which evidently tends to convert men, and is sufficient to do it, but for the present so affects them that they are converted; though they will not take care to continue in that pious bent, but start back again from Him.* Bishop Patrick.)

u Le. 9, 24. Jn. 6, 21. 1 Chr. 21, 26. 2 Chr. 7, 1.

β Or, *Apprehend* 2 Ki. 10, 25.

v ...Shall be put to death; because he hath spoken to turn *you* away from the LORD your God...Dt. 13, 5, and 18, 20.

γ Or, *a sound of a noise of rain.*

w (Elias)..... prayed again, & the heavens gave rain..... Ja. 5, 18.

δ *(The promises of the Almighty do not discharge our prayers, but suppose them.* Bishop Hall.)

ε *("We saw," says Emerson, "a little black cloud on the verge of the horizon toward the S. Scarcely an instant had elapsed ere the squall was upon us, and all grew black around: the wind came rushing and crisping over the water, whilst the rain was dashing in torrents on the decks.")*

ζ Heb., *tie*; or, *bind.*

η *(Quicker than you could turn your hand.* Maurer.)

x 2 Ki. 4, 29, and 9, 1.

θ Heb., *till thou come to Jezreel.*

ι *(The* Esdrăla *of Eusebius, now* Zerin. *The kings of Israel had a palace here.)*

y Ch. 18, 40.

κ (That is, *all the prophets of "Baal," for they only are mentioned, ch. 18, 22, 25. The prophets of the groves (or Asherah, probably Zidonians), were still in being,* ch. 22, 6. Bishop Patrick.)

z Ch. 20, 10. Ru. 1, 17. 2 Ki. 6, 31.

λ *(From Samaria to Beersheba, the southern extremity of Judah, is about 150 miles.* Hales.)

μ (Genista raetam, *of Forskal, the Arabic* raetem. *Burckhardt takes frequent notice of it. Lord Lindsay says* (i. 283), *"The rattăm, a species of broom, afforded me frequent shelter."*)

α Nu. 11, 15. Jonah 4, 3, 8.

ν Heb., *for his life.*

[ξ] (*Upon hot stones, as Bochart shews,* Hieroz., pt. i., l. 2, c. 33. Bp. Patrick.)

[o] Heb., *bolster.*

[b] So Ex. 34, 28. De. 9, 9, 18. Mat. 4, 2.

[c] Ex. 3, 1.

[π] (*Perhaps he travelled by a circuitous route. The direct distance was not above a hundred and fifty miles, which might easily be travelled in five or six days.* Hales.)

[d] Ro. 11, 3.

[e] Nu. 25, 11, 13. Ps. 69, 9.

[f] Ch. 18, 4.

[g] Ch. 18, 22. Ro. 11, 3.

[h] Ex. 24, 12.

[i] Eze. 1, 4, and 37, 7.

[ρ] (*"Some think," says Bp. Patrick, "God intended to shew Elijah that He had all the elements at His command, if He pleased to make use of them; but by that "still voice" He declared the Divine patience and tenderness."*)

[σ] (*Sept. (Alex.) adds, "and there the Lord was."*)

[k] So Ex. 3, 6. Is. 6, 2.

[l] 2 Ki. 8, 12.

[τ] (*On an inscription on the obelisk at Nineveh is found the name of Hazael in connexion with that of Jehu.* Layard, p. 316.)

[m] 2 Ki. 9, 1–3.

[n] 2 Ki. 8, 12; 9, 14; 10, 6; and 13, 3.

[o] See Ho. 6, 5.

[φ] (*God appointed each to execute that which it was proper for him to do. Hazael, in battle; Jehu, the worshippers of Baal; Elisha, profane youths: in the case of the latter it might be*...hewed them by the prophets; .....have slain them by the words of My mouth. Ho. 6, 5.)

[p] Ro. 11, 4.

[χ] Or, *I will leave.*

[q] Ho. 13, 2.

[ψ] ("*In the act of adoration,*" *says Pliny, "we kiss the right hand." Hence* προσκυνεῖν *and* adorare *mean secondarily and generally "to worship." See the Apology of Minucius Felix:* "Cæcilius simulacro Serapidis denotat (ut vulgus superstitiosus solet) manum ori admovens, osculum labiis impressit.")

[ω] (*Not only an act by which Elisha became invested with the prophetic office, but by which Elijah declared him to be his own successor. The usage exists among the sect of Sooffees in Persia.* Pic. Bib.)

[r] Mat. 8, 21. Lu. 9, 61.

[a] Heb., *Go return.*

[s] 2 Sa. 24, 22.

[β] (*Ben-hadad II.*)

[γ] (*Princes or kings of isolated cities surrounded by a territory of very limited extent.*)

[v] Lu. 4, 27, *called Eliseus.*

[6] And he looked, and, behold, *there was* a cake baken on the coals,[ξ] and a cruse of water at his head.[o] And he did eat and drink, and laid him down again.

[7] And the Angel of the LORD came again the second time, and touched him, and said, "Arise *and* eat; because the journey *is* too great for thee."

[8] And he arose, and did eat and drink, and went in the strength of that meat forty[b] days and forty nights unto Horeb[c] the mount[π] of God. [9] And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and He said unto him, "What doest thou here, Elijah?"

[10] And he said,[d] "I have been very jealous[e] for the LORD God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain[f] Thy prophets with the sword; and I, *even* I only, am left;[g] and they seek my life, to take it away."

[11] And He said, "Go forth, and stand upon[h] the mount before the LORD."

And, behold, the LORD passed by, and a great and strong wind[i] rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: [12] and after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still[ρ] small voice.[σ] [13] And it was *so*, when Elijah heard *it*, that he wrapped[k] his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, "What doest thou here, Elijah?"

[14] And he said, "I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away."

[15] And the LORD said unto him, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint[l] Hazael[τ] *to be* king over Syria: [16] and Jehu[m] the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha[v] the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room. [17] And it shall come to pass,[n] *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha[o] slay.[φ] [18] Yet[p] I have[χ] left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth[q] which hath not kissed[ψ] him."

[19] So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle[ω] upon him.

[20] And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and *then* I will follow[r] thee."

And he said unto him, "Go back[a] again: for what have I done to thee?"

[21] And he returned back from him, and took a yoke of oxen, and slew them, and boiled[s] their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAPTER XXI. [378

XX.] A.M. 4539. B.C. 902. SAMARIA. [379

[The Septuagint puts this chapter after chapter xxi., and so does Josephus; and the method seems more natural. Wall.]

The invasion of Ben-hadad.

AND Ben-hadad[β] the king of Syria gathered all his host together: and *there were* thirty and two kings[γ] with him, and horses and chariots:

and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, "Thus saith Ben-hadad, 3 Thy silver and thy gold *is* mine; and thy wives also and thy children, *even* the goodliest, *are* mine."

4 And the king of Israel answered and said, "My lord, O king, according to thy saying, I *am* thine, and all that I have."[δ]

5 And the messengers came again, and said, "Thus speaketh Ben-hadad, saying, "Although[ε] I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant[ζ] in thine[η] eyes, they shall put *it* in their hand, and take *it* away."

7 Then the king of Israel called all the elders of the land, and said, "Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied[θ] him not."

8 And all the elders and all the people said unto him, "Hearken not *unto him*, nor consent."

9 Wherefore he said unto the messengers of Ben-hadad, "Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do."

And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, "The gods[ι] do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow[κ] me."

11 And the king of Israel answered and said, "Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth *it* off."[κ]

12 And it came to pass when *Ben-hadad* heard this message,[λ] as he *was* drinking, he and the kings in the pavilions,[μ] that he said unto his servants, "Set[ν] *yourselves in array*."

And they set *themselves in array* against the city.

13 And, behold, there came[ξ] a prophet unto Ahab king of Israel, saying, "Thus saith the LORD, hast thou seen all this great multitude? behold, I will deliver[ω] it into thine hand this day; and thou shalt know that I *am* the LORD."

14 And Ahab said, "By whom?"

And he said, "Thus saith the LORD, *Even* by the young[ο] men of the princes of the provinces."

Then he said, "Who shall order[π] the battle?"

And he answered, "Thou."

15 Then he numbered the young men of the princes[ρ] of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, "There are men come out of Samaria."

18 And he said, "Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive."

19 So these young men of the princes of the provinces came out of the city, and the army which followed them. 20 And they slew[σ] every one his man: and the Syrians fled;[τ] and Israel pursued them: and Ben-hadad the king of Syria escaped

δ *(I acknowledge myself thy vassal, and am ready to yield homage to thee.* Diodati.)

ε *(That is not the meaning of my demand, but "I will be master and possessor of all thou hast."* Diodati.)

ζ Heb., *desirable.*

η *(Sept., Josephus, Vulg.,* "their *eyes*, their *hand*, they.")

θ Heb., *I kept not back from him.* (That is, *I refused not submission to him as my sovereign lord.)*

ι Ch. 19, 2.

κ Heb., *are at my feet.* So Ex. 11, 8. Ju. 4, 10.

κ *(Jonathan renders this proverbial expression thus:* "*Let not him who girds himself, and goes down to the battle, boast as he who has conquered and returned from it.*")

λ Heb., *words.*

μ Or, *tents.*

ν Or, *Place* the engines. *And they placed* engines. (*Sept.,* "*Make a trench.*" *Vulg.,* "*Begirt the city.*")

ξ Heb., *approached.*

ω Ve. 28.

ο Or, *servants.*

π Heb., *bind;* or, *tie.* (*Join;* and so ve. 29.)

ρ *(Governors of the several provinces into which the kingdom was divided.)*

σ *(Sept.,* "*And every one slew the one next him: and then every one a second.*")

τ *(Many instances occur in history of a sudden panic dispersing armies. Indeed the word* "*panic*" *was used to describe such unaccountable terrors, from the persuasion among the Greeks that they were caused by the god Pan.)*

on an horse with the horsemen. 21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 And the prophet came to the king of Israel, and said unto him, "Go, strengthen thyself, and mark, and see what thou doest: for at the return[υ] of the year the king of Syria will come up against thee."

23 And the servants of the king of Syria said unto him, "Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.[φ] 24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: 25 and number thee an army, like the army that thou hast lost,[χ] horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they."

And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek,[ψ] to fight against Israel.[ω]

27 And the children of Israel were numbered, and were all present,[α] and went against them: and the children of Israel pitched before them like two little flocks of kids;[β] but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, "Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but He *is* not God of the valleys, therefore will I deliver[υ] all this great multitude into thine hand, and ye shall know that I *am* the LORD."

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. 30 But the rest fled to Aphek, into the city; and *there* a wall fell[γ] upon twenty and seven thousand of the men *that were* left.

And Ben-hadad fled, and came into the city, into[δ] an inner chamber.

31 And his servants said unto him, "Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth[w] on our loins, and ropes[ε] upon our heads, and go out to the king of Israel: peradventure he will save thy life."

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, "Thy servant Ben-hadad saith, I pray thee, let me live."

And he said, "*Is* he yet alive? he *is* my brother."[ζ]

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch[η] *it:* and they said, "Thy brother Ben-hadad."

Then he said, "Go ye, bring him."

Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, "The cities,[x] which my father took from thy father, I will restore; and thou shalt make streets[θ] for thee in Damascus, as my father made in Samaria."

Then *said Ahab*, "I will send thee away with this covenant."

So he made a covenant with him, and sent him away.

35 And a certain man of the sons[y] of the prophets said unto his neighbour[ι] in the word[z] of the LORD, "Smite me, I pray thee."

And the man refused to smite him.

36 Then said he unto him, "Because thou hast not obeyed the voice

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υ *(In the spring, at the time when kings used to go out to war.* 2 Sa. 11, 1.)

φ *(According to the common opinion among the heathen, that different gods presided in different localities: and from their observing that Palestine was a hilly country.)*

χ Heb., *that was fallen.*

ψ Jos. 13, 4. *(Probably the* Apheca *of Eusebius, situated to the E. of the Sea of Galilee, and which is mentioned by Burckhardt, Seetzen, & others, under the name of* Feik. Kitto's *Bib. Cyc.)*

ω Heb., *to the war with Israel.*

α Or, *were victualled. (The Vulgate agrees with the margin, and so Gesenius and Thenius translate.)*

β *(Flocks of goats are always small, for goats love to ramble, and are scattered up and down, as Bochart observes, who translates "two flocks of young kids," denoting that they were few, feeble, and timorous.* Bishop Patrick.)

υ Ve. 13.

γ *(The wall of the city under which they lay ready to defend, killing some and maiming others.* Bp. Patrick.)

δ Or, *from chamber to chamber.* Heb., *into a chamber within a chamber,* ch. 22, 25.

w Ge. 37, 34.

ε *(The sculptures of Egypt and of Persia represent captives as dragged before the conquering king by a rope, which passes round all their necks, and strings them to each other.* Pic. Bib.)

ζ *("This was folly," says Bp. Patrick, "not good-nature; for a man that lately treated him so disdainfully, could never make a true friend.")*

η *(Professor Lee, "so the men observed and hasted greatly — i. e., were very quick, keen to observe what (fell) from him." Gesenius, "and they hasted & urged whether it was from him.")*

x Ch. 15, 20.

θ *(Rather, according to Thenius and Böttcher, "bazars." The Genoese and the Venetians had each a street, or bazar, subject to their own jurisdiction, in Acre: and Emanuel stipulated that the Turks should have a street in Constantinople, with the free exercise of their religion and laws.)*

y 2 Ki. 2, 3, 5, 7, 15.

ι *(Rather, "to his companion," as S. Jerome.)*

z Ch. 13, 17, 18.

of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee."

And as soon as he was departed from him, a lion[a] found him, and slew him.

[37] Then he found another man, and said, "Smite me, I pray thee."

And the man smote him, so[κ] that in smiting he wounded *him*.

[38] So the prophet departed, and waited for the king by the way, and disguised himself with ashes[λ] upon his face.

[39] And as the king passed[b] by, he cried unto the king: and he said, "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life,[c] or else thou shalt pay[μ] a talent of silver. [40] And as thy servant was busy here and there, he *was* gone."[ν]

And the king of Israel said unto him, "So *shall* thy judgment[ξ] *be;* thyself hast decided *it*."

[41] And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets. [42] And he said unto him, "Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life[ο] shall go for his life, and thy people for his people."[π]

[43] And the king of Israel went to his house heavy and displeased, and came to Samaria.

a Ch. 13, 24.

κ Heb., *smiting and wounding.*

λ (*A covering, fillet, or turban.* Gesenius, Professor Lee, and Maurer. *Sept.*, "*bound a cloth over his eyes,*" *and so* ve. 41, "*took off the covering from his eyes.*")

b See 2 Sa. 12, 1.

c 2 Ki. 10, 24.

μ Heb., *weigh.*

ν Heb., *he* was *not.* (*Could not be found.*)

ξ (*Ahab condemns himself as David did,* 2 Sa. 12, 5: *the Lord had put Ben-hadad into his hands to make sure of his person for His people's safety, and he having freed him for his own particular profit, deserved to be punished for it.* See ch. 22, 31. Diodati.)

ο (*According to the law of the accursed or devoted thing.* De. 7, 26. Jos. 7, 12.)

π (*The victory being obtained by the singular favour of God, Ahab ought not to have resolved how to dispose of Ben-hadad, without consulting God what He would have done with him.* Bishop Patrick.)

CHAPTER XXII. [380

XXI.] A.M. 4540. B.C. 901. SAMARIA. [378

The murder of Naboth.

AND it came to pass after these things *that* Naboth the Jezreelite had a vineyard,[ρ] which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

ρ (*Sept., had a vineyard hard by the palace.*)

[2] And Ahab spake unto Naboth, saying, "Give me thy vineyard,[d] that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem[σ] good to thee, I will give thee the worth of it in money."

[3] And Naboth said to Ahab, "The LORD forbid it me, that I should give the inheritance[ε] of my fathers unto thee."[τ]

[4] And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, "I will not give thee the inheritance of my fathers."—And he laid him down upon his bed, and turned away his face, and would eat no bread.

[5] But Jezebel his wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?"

[6] And he said unto her, "Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard."

[7] And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

[8] So she wrote letters in Ahab's name, and sealed *them* with his seal,[υ] and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth. [9] And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high[φ] among the people: [10] and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme[χ] God and the king.[χ] And *then* carry him out, and stone him, that he may die."

[11] And the men of his city, *even*

d 1 Sa. 8, 14.

σ Heb., *be good in thine eyes.*

ε The land shall not be sold for ever: for the land *is* Mine; for ye *are* strangers and sojourners with Me. Le. 25, 23. Nu. 36, 7. Eze. 46, 18.

τ (*Naboth considered that, if he should part with his vineyard, he should never get it out of the king's hands at the jubilee: being made part of the ground belonging to the royal palace.* Bishop Patrick.)

υ (*These were wont to be worn on one of the fingers, and never to be taken off night or day, but when they used them; which shews she was an audacious woman that durst steal this from Ahab's hand.* Bishop Patrick.)

φ Heb., *in the top of the people.*

χ Ex. 22 28. Le. 24, 15, 16. Ac. 6, 11.

χ (*If a man only blasphemed God, his goods came to his heirs; but if condemned for treason, his estate was forfeited to him against whom the offence was committed.* Bishop Patrick.) 2 Sa. 16, 4.

the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them. 12 They proclaimed a fast,[g] and set Naboth on high among the people. 13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, "Naboth did blaspheme God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died.[h]

14 Then they sent to Jezebel, saying, "Naboth is stoned, and is dead."

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word[i] of the LORD came to Elijah the Tishbite, saying, 18 "Arise, go down to meet Ahab king of Israel, which[k] *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. 19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood,[ψ] even thine."[l]

20 And Ahab said to Elijah, "Hast thou found me, O mine enemy?"[m]

And he answered, "I have found *thee:* because thou hast sold[n] thyself[ω] to work evil in the sight of the LORD. 21 Behold, I will bring[o] evil upon thee, and will take away thy posterity, and will cut[p] off from Ahab him that pisseth against the wall, and him that is shut[q] up and left in Israel, 22 and will make thine house like the house of Jeroboam[r] the son of Nebat, and like the house of Baasha[s] the son of Ahijah, for the provocation wherewith thou hast provoked *Me* to anger, and made Israel to sin."—23 And of Jezebel[t] also spake the LORD, saying, "The dogs shall eat Jezebel by the wall[α] of Jezreel. 24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."

25 But there was none[u] like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred[β] up. 26 And he did very abominably in following idols, according to all *things* as did the Amorites,[v] whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth[w] upon his flesh, and fasted, and lay in sackcloth, and went softly.[γ]

28 And the word of the LORD came to Elijah the Tishbite, saying, 29 "Seest thou how Ahab humbleth himself before Me? because he humbleth[δ] himself before Me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house."[x]

CHAPTER XX. [379

XXII.] A.M. 4544. B.C. 897. SAMARIA. [380

Parallel place, 2 Chr. xviii.

The death of Ahab.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

g ...Ye fast for strife and debate, and to smite with the fist of wickedness...Is. 58, 4.

h Surely I have seen yesterday the blood of Naboth...and I will requite thee in this plat *(portion,* mar.), saith the LORD. 2 Ki. 9, 26.

i Ps. 9, 12.

k Ch. 13, 32. 2 Chr. 22, 9.

ψ (As the dogs licked, or in like manner as they licked Naboth's blood, so shall they lick thine: mark what I say! even thine. Bp. Patrick. *Sept., "hogs and dogs licked—shall hogs and dogs lick thine: and the wenches shall wash in thy blood.")*

l One washed the chariot in the pool of Samaria; and the dogs licked up his blood. Ch. 22, 38.

m Ch. 18, 17.

n 2 Ki. 17, 17. Ro. 7, 14.

ω (They that sell themselves are wholly under the power of their masters. So was Ahab under the power of sin; a perfect slave to his sinful lusts and passions, which hurried him into the foulest crimes. Bp. Patrick.)

o Ch. 14, 10. 2 Ki. 9, 8.

p 1 Sa. 25, 22. *(Every male.)*

q Ch. 14, 10.

r Ch. 15, 29.

s Ch. 16, 3, 11.

t 2 Ki. 9, 36.

α Or, *ditch.*

u Ch. 16, 30.

β Or, *incited.*

v Ge. 15, 16. 2 Ki. 21, 11.

w Ge. 37, 34.

γ (A slow-timed manner of walking, usually barefoot, suited to the state of mourners labouring under much sorrow and dejection of mind. Pic. Bib.)

δ (Such a power there is in hearty repentance and reformation of life to obtain a pardon, that God remits part of Ahab's punishment, or at least deferred it, on this imperfect repentance. Bishop Patrick.)

x ...Take up, and cast him (Joram) in the portion of the field of Naboth....according to the word of the LORD. 2 Ki. 9, 25, 26.

[3] And the king of Israel said unto his servants, "Know ye that Ramoth[c] in Gilead *is* our's, and we *be* still,[ζ] *and* take it not out of the hand of the king of Syria?"

[4] And he said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead?"

And Jehoshaphat said to the king of Israel, "I *am*[y] as thou *art*, my people as thy people, my horses as thy horses."—[5] And Jehoshaphat said unto the king of Israel, "Enquire, I pray thee, at the word of the LORD to-day."

[6] Then the king of Israel gathered[z] the prophets together, about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?"

And they said, "Go up; for the LORD shall deliver *it* into the hand of the king."

[7] And Jehoshaphat[a] said, "*Is there* not here a prophet[η] of the LORD besides, that we might enquire of him?"

[8] And the king of Israel said unto Jehoshaphat, "*There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil."

And Jehoshaphat said, "Let not the king say so."[θ]

[9] Then the king of Israel called an officer,[ι] and said, "Hasten *hither* Micaiah the son of Imlah."

[10] And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void[κ] place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

[11] And Zedekiah the son of Chenaanah made him horns of iron: and he said, "Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them."

[12] And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand."

[13] And the messenger that was gone to call Micaiah spake unto him, saying, "Behold now, the words of the prophets *declare* good unto the king with one mouth:[λ] let thy word, I pray thee, be like the word of one of them, and speak *that which is* good."

[14] And Micaiah said, "*As* the LORD liveth, what the LORD[b] saith unto me, that will I speak."

[15] So he came to the king. And the king said unto him, "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?"

And he answered him, "Go, and prosper: for the LORD shall deliver *it* into the hand of the king."[μ]

[16] And the king said unto him, "How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?"

[17] And he said, "I saw all Israel scattered[c] upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace."[ν]

[18] And the king of Israel said unto Jehoshaphat, "Did I not tell thee that he would prophesy no good concerning me, but evil?"

[19] And he said, "Hear thou therefore[ξ] the word of the LORD: I saw[d] the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.[e] [20] And the LORD said, Who shall [f]persuade[ο] Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. [21] And there came forth a spirit,[π] and stood before the LORD, and said, I will persuade him. [22] And the LORD said unto him, Wherewith? And he said, I

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c (*It was one of the six cities of refuge*, De. 4, 43. *According to Eusebius, fifteen miles W. of Philadelphia.*)

ζ Heb., *silent from taking it.*

y 2 Ki. 3, 7.

z Ch. 18, 19.

a 2 Ki. 3, 11.

η (*Jehoshaphat does not reject these as no prophets of the Lord, although he suspects them; for, as Dr. Jackson argues, he would not have persisted in his resolution of accompanying Ahab, had he believed that Micaiah alone belonged to the Lord.* Bp. Patrick. *Perhaps they came from the schools of the prophets.* Comp. ve. 22.)

θ (*We ought to love those who speak the truth, not those who speak what pleases us.* Bp. Patrick.)

ι Or, *eunuch. (Though the custom here implied was illegal among the Jews*, Le. 22, 24; De. 23, 1, *yet these officers were obtained by the Hebrew princes from a distance, and held important and influential posts.* 2 Ki. 8, 6; 9, 32, 33; 20, 18; & 23, 11. Je. 38, 7; 39, 16; & 41, 16. Kitto's *Bib. Cyc.*)

κ Heb., *floor. (An area, an open place*, locus complanatus. *This "forum" was near the gate of Oriental cities. In it trials were held, and assemblies convened.*)

λ (*Unanimously.*) See Ro. 15, 5.

b Nu. 22, 38.

μ (*As if he had said, "To what purpose should I contradict your prophets? for you have a mind to go; do so, and try the truth of their prediction."* Bishop Patrick.)

c Mat. 9, 36.

ν (*An exact representation of what followed.* See ve. 36.)

ξ (*Since thou takest what is foretold thee in ill part, as though I spoke it of myself from malice, I will open the vision to thee at large.* Diodati.)

d Is. 6, 1. Da. 7, 9.

e Job 1, 6, and 2, 1. Ps. 103, 20. Da. 7, 10. Zec. 1, 10. Mat. 18, 10. He. 1, 7, 14.

f Ju. 9, 23. Job 12, 16. Eze. 14, 9. 2 Th. 2, 11.

ο Or, *deceive.*

π (Lit., *the spirit*; i.e., *according to Michaelis, Schulz, Maurer, Hitzig, and Keil, "the prophesying spirit," which, says Maurer, by prosopopœia, is represented as a person.*)

will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade *him*, and prevail also: go forth, and do so. 23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."[ρ]

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, "Which way went the Spirit of the LORD from me to speak unto thee?"

25 And Micaiah said, "Behold, thou shalt see in that day, when thou shalt go into[σ] an inner[τ] chamber to hide thyself."

26 And the king of Israel said, "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 27 and say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."

28 And Micaiah said, "If thou return at all in peace, the LORD hath not spoken by me."[g]—And he said, "Hearken, O people, every one of you."

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, "I will disguise[υ] myself, and enter into the battle; but put thou on thy[φ] robes."

And the king of Israel disguised[h] himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, "Fight neither with small nor great, save only with the king of Israel."

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it *is* the king of Israel."—And they turned aside to fight against him: and Jehoshaphat cried[ι] out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.[ς]

34 And a *certain* man drew a bow at a venture,[χ] and smote the king of Israel between the joints[ψ] of the harness: wherefore he said unto the driver of his chariot, "Turn thine hand, and carry me out of the host; for I am wounded."[ω]

35 And the battle increased[α] that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst[β] of the chariot. 36 And there went a proclamation throughout the host about the going down of the sun, saying, "Every man to his city, and every man to his own country."[γ]

37 So the king died,[δ] and was brought[ε] to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour;[ζ] according unto the word of the LORD which He spake.[k]

39 Now the rest of the acts of Ahab, and all that he did, and the ivory[η] house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? 40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

2 CHRONICLES XIX. [381
The reign of Jehoshaphat.

2 CHRONICLES XX. 1—30. [382
The defeat of the Moabites, &c.

A.M. 4548. B.C. 893. [383
JERUSALEM.
Parallel place, 2 Chr. XX. 31—37.
The close of Jehoshaphat's reign.

41 AND Jehoshaphat[θ] the son of Asa began to reign over Judah in the

ρ *(Micaiah saw that these prophets were all deceivers, but instead of bluntly telling the king that they were all liars, he declares it in a parable, as the prophets were used to do.* Waterland.)

σ Or, *from chamber to chamber.*

τ Heb., *a chamber in a chamber.* Ch. 20, 30.

g Nu. 16, 29. De. 18, 20.

υ Or, *when he was to disguise himself, and enter into the battle.*

φ *(The Septuagint, both here and ot the parallel place,* 2 Chr. 18, 29, *has "my robes.")*

h 2 Chr. 35, 22.

i He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed. Pr. 13, 20.

ς *(Jehoshaphat was heard because he had feared with a religious fear all the days of his life,* Pr. 11, 8; *but those who live without God in the world will sadly and fatally find, at the hour of death, that it will be too late to cry for mercy when it is the time of judgment.* Townson.)

χ Heb., *in his simplicity.* 2 Sa. 15, 11.

ψ Heb., *joints and the breastplate. (Between the fastenings of the coat of mail to the body and the armour itself. Sept., "the pneumon and the thorax." Josephus, "the arrow hit him in the breast, and shot him through the lungs.")*

ω Heb., *made sick.*

α Heb., *ascended.*

β Heb., *bosom.*

γ *(The Sept. adds, "for the king is dead.")*

δ *(Wisely has the Almighty guarded His laws that concern our duty to each other, by forbidding us to covet the property of our neighbour; lest, by looking, as Ahab did, with an eye of desire on that which is his, and which cannot be had on honourable terms, an evil concupiscence should hurry us on to measures injurious to others, and still more detrimental in the end to ourselves.* Townson.)

ε Heb., *came.*

ζ *(And the harlots washed(him).* De Wette, Maurer. *The word in the Septuagint is πορναι, which does not always in the Septuagint signify harlots, but "the lowest sort of women," as Josephus here, "the common women."* Dr. Wall.)

k Ch. 21, 19.

η Am. 3, 15. *(Built of polished marble, white, and shining like ivory. It might be in part of ivory. Comp. the ivory carvings from Nineveh, and the ivory chairs of the Romans.)*

θ *Began to reign alone.* Ve. 51. 2 Chr. 20, 31.

fourth year of Ahab king of Israel. 42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. 43 And he walked[l] in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places[m] were not taken away; *for* the people offered and burnt incense yet in the high places. 44 And Jehoshaphat made peace[n] with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah? 46 And the remnant of the sodomites,[o] which remained in the days of his father Asa, he took out of the land. 47 *There was* then no king[p] in Edom: a deputy *was* king. 48 Jehoshaphat made[t] ships of Tharshish[κ] to go to Ophir for gold: but they went not;[q] for the ships were broken at Ezion-geber.[r] 49 Then said Ahaziah the son of Ahab unto Jehoshaphat, "Let my servants go with thy servants in the ships." But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram[λ] his son reigned in his stead.

A.M. 4544. B.C. 897. SAMARIA. [384

The reign of Ahaziah.

51 AHAZIAH the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. 52 And he did evil in the sight of the LORD, and walked in the way[s] of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: 53 for he served Baal,[t] and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

l 2 Chr. 17, 3.

m Ch. 14, 23, and 15, 14. 2 Ki. 12, 3.

n 2 Co. 6, 14.

o Ch 14, 24, and 15, 12.

p Ge. 25, 23. 2 Sa. 8, 14. 2 Ki. 3, 9, and 8, 20.

t Or, had *ten ships.*

κ (That is, *fitted to sail in the great ocean.* Ch. 10, 22. Diodati. *As we say "East-indiamen.")*

q ...Eliezer...prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works." 2 Chr. 20, 37.

r Ch. 9, 26.

λ *Now he begins to reign alone.*

s Ch. 15, 26.

t Ch. 16, 31. Ju. 2, 11.

THE

SECOND BOOK OF THE KINGS,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

I.] A.M. 4546. B.C. 895. SAMARIA. [385

(The third year of Ahaziah and the nineteenth of Jehoshaphat.)

The death of Ahaziah.

THEN Moab rebelled[a] against Israel after the death[b] of Ahab.

2 And Ahaziah fell down through a lattice[α] in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, "Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease."

3 But the Angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub[β] the god of Ekron?[γ] 4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die."[δ]

And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, "Why are ye now turned back?"

6 And they said unto him, "There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die."

7 And he said unto them, "What[ε] manner of man *was he* which came up to meet you, and told you these words?"

8 And they answered him, "*He was* an hairy[ζ] man, and girt with a girdle of leather about his loins."

And he said, "It *is* Elijah the Tishbite."

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, "Thou man of God, the king hath said, Come down."

10 And Elijah answered and said to the captain of fifty, "If I *be* a man of God, then let fire[c] come down from heaven, and consume thee and thy fifty."

And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, "O man of God, thus hath the king said, Come down quickly."

12 And Elijah answered and said unto them, "If I *be* a man of God,

a ...the Moabites became David's servants, *and* brought gifts. 2 Sa. 8, 2.

b Ch. 3, 5.

α (Lit., *the lattice. Perhaps the opening in the roof, which was designed to give light to the apartments in the house below.* Stack-house.)

β (Lit., "*Fly-Baal,*" *so called probably from his supposed power to avert the destruction caused by these insects. Compare* Zeus-apomuios *of Elis, and the* Myiagrus-deus *of the Romans.*)

γ 1 Sa. 5, 10. (*Now* Akir. "*Baal-zebub,* i.e., *the god of flies,*" *says Van de Velde, "is a name that gives me no surprise after visiting Ekron. The flies, in fact, swarm so innumerably, that I can hardly eat my food without these troublesome insects getting into it.*")

δ Heb., *The bed whither thou art gone up, thou shalt not come down from it.*

ε Heb., *What* was *the manner of the man. (What was the dress of the man?* Maurer.)

ζ *(In hairy clothing.* Maurer. *So Schulz.* See Is. 20, 2. Zec. 13, 4. Mat. 3, 4.

c Lu. 9, 54.

let fire come down from heaven, and consume thee and thy fifty."

And the fire of God came down from heaven, and consumed him and his fifty.[η]

[13] And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell[θ] on his knees before Elijah, and besought him, and said unto him, "O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious[d] in thy sight. [14] Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight."

[15] And the Angel of the LORD said unto Elijah, "Go down with him: be not afraid of him."

And he arose, and went down with him unto the king. [16] And he said unto him, "Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of His word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die."[ι]

[17] So he died according to the word of the LORD which Elijah had spoken. And Jehoram[κ] reigned[λ] in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

[18] Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

II. [386]

A.M. 4547. B.C. 894.
THE JORDAN, near JERICHO.
The translation of Elijah.

AND it came to pass, when the LORD would take[ε] up Elijah into heaven by a whirlwind, that Elijah went with Elisha[ζ] from Gilgal.

[2] And Elijah said unto Elisha, "Tarry[g] here, I pray thee; for the LORD hath sent me to Beth-el."[μ]

And Elisha said *unto him*, "*As* the LORD liveth, and *as* thy soul[h] liveth, I will not leave thee."

So they went down to Beth-el.

[3] And the sons[ν] of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, "Knowest thou, that the LORD will take away thy master from thy head[ξ] to-day?"

And he said, "Yea, I know *it;* hold ye your peace."

[4] And Elijah said unto him, "Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho."

And he said, "*As* the LORD liveth, and *as* thy soul liveth, I will not leave thee."

So they came to Jericho.

[5] And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, "Knowest thou, that the LORD will take away thy master from thy head to-day?"

And he answered, "Yea, I know *it;* hold ye your peace."

[6] And Elijah said unto him, "Tarry, I pray thee, here: for the LORD hath sent me to Jordan."

And he said, "*As* the LORD liveth, and *as* thy soul liveth, I will not leave thee."

And they two went on.

[7] And fifty men of the sons of the prophets went, and stood to view[ο] afar off: and they two stood by Jordan. [8] And Elijah took his mantle,[π] and wrapped *it* together, and smote the waters, and they were divided[ι] hither and thither, so that they two went over on dry ground.

[9] And it came to pass when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee."

And Elisha said, "I pray thee, let a double[ρ] portion of thy spirit be upon me."

η *(These men perished because they stood not in awe of the Lord's prophet. To stand in awe of God is an admirable rule for preserving the sense of religion in our hearts, and carrying the practice of it into every action of our lives. In business it will prevent us habitually or perseveringly sinning against Him; in pleasure it will teach us its proper bounds; in Christian worship it will call down upon us the grace of the Holy Spirit to strengthen, to subdue, and to purify the heart.* A. M. Campbell.)

θ Heb., *bowed.*

d 1 Sa. 26, 21. Ps. 72, 14.

ι *(To remain another day in any way of life which ought to be abandoned or changed, is to risk the soul for ever. To remain another day without a complete surrender of the heart to God, may be followed by perpetual exclusion from His presence.* Archbp. Sumner.)

κ *The second year that* Jehoram *was* Prorex, *and the eighteenth of* Jehoshaphat. ch. 3, 1. *(According to Kimchi, Jehoshaphat declared his son Jeharam king while he lived, and he reigned with him seven years.* See 2 Chr. 21, 3. Bp. Patrick.)

λ *(The historical notices of these associated reigns are always dated from the time of such association, and not from the actual deaths of their predecessors.* Greswell's *Diss.*, iii., 489.)

ε Ge. 5, 24.

ζ 1 Ki. 19, 21.

g See Ru. 1, 15, 16.

μ *(Making a circuit from Gilgal, near the Jordan, to Beth-el, and thence to Jericho, imparting instruction and pronouncing his last blessing on the students in the colleges of Beth-el and Jericho.* Denham.)

h Ve. 4, 6. Ch. 4, 30. 1 Sa. 1, 26.

ν *("Disciples of the prophets," as the Talmud explains.* Ve. 5, 7, 15. Ch. 4, 1, 38, and 9, 1. 1 Ki. 20, 35. *They were educated under the superintendence of the prophets, in the study of true religion and useful learning, and employed in singing the praises of God and other religious exercises: they lived together, and were subject to stated rules.* Randolph.)

ξ *(That is, "deprive thee of his instructions." Scholars sat below at their master's feet, and their master over above their head, when they taught them.* Bishop Patrick.)

ο Heb., *in sight;* or, *over against.*

π *(The prophetic mantle, made of lambs' skin; an upper garment thrown over the shoulders, and as some think, coming down to the heels.* Bishop Patrick.)

ι Ve. 14. So Ex. 14, 21. Jos. 3, 16.

ρ *(The portion of the firstborn* (De. 21, 17) *double that of the rest. He did not desire to excel his master, but his fellows.* Bishop Patrick.) *Perhaps rather, like, equal or answerable.* See Job. 11, 6. Is. 40, 2. Ke. 18. 6.

10 And he said, "Thou hast asked a hard thing:[σ] *nevertheless,* if[τ] thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*"

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot[k] of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw *it,* and he cried, "My father, my father,[l] the chariot of Israel, and the horsemen thereof."[υ]

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. 13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank[ϕ] of Jordan; 14 and he took the mantle of Elijah that fell from him, and smote the waters,[χ] and said, "Where *is* the LORD God of Elijah?"[ψ]—and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view[n] at Jericho saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, "Behold now, there be with thy servants fifty strong[ω] men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit[o] of the LORD hath taken him up, and cast him upon some[α] mountain, or into some valley."

And he said, "Ye shall not send."

17 And when they urged him till he was ashamed, he said, "Send."

They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, "Did I not say unto you, Go not?"

19 And the men of the city said unto Elisha, "Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.[β]

20 And he said, "Bring me a new cruse, and put salt therein."

And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast[p] the salt in there, and said, "Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land.*"—22 So the waters[γ] were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children[δ] out of the city, and mocked him, and said unto him, "Go up, thou bald head; go up, thou bald head."[ε]

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children[ζ] of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

III.] A.M. 4547. B.C. 894. THE WILDERNESS OF EDOM. *The defeat of the Moabites.* [387

NOW Jehoram[q] the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. 2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image[η] of Baal that his father[r] had made. 3 Nevertheless he cleaved unto the sins of Jeroboam[s] the son of Nebat, which

σ Heb., *Thou hast done hard in asking.*

τ *(If God permits thee to see me go up into heaven, He will also grant thee that gift which thou desirest.* Diodati.)

k Ch. 6, 17. Ps. 104, 4.

l Ch. 13, 14.

υ *("It is evident," says Maurer, "that this was a proverbial saying, the import of which was, 'O guard and defence of the Israelites!'")*

ϕ Heb., *lip.*

χ *(The Vulgate adds, "and they were not divided." The Septuagint (Comp.) has the same addition; and the Scholiast to the Sept.(Vat.) says that some copies of the Greek contained it. Dathe thinks the addition necessary, the repetition of the smiting of the waters, shewing that the words of Elisha were those of complaint; but Maurer rejects it.)*

ψ *(Words of invocation and faith, "I shall now see whether God has heard me concerning the gift of that portion of His Spirit which I desired."* Diodati.)

n Ve. 7.

ω Heb., *sons of strength.*

o ...It shall come to pass...that the Spirit of the LORD shall carry thee whither I know not..... 1 Ki. 18, 12. Eze. 8, 3. Ac. 8, 39. Bel and the Dragon, ve. 36.

α Heb., *one of the mountains.*

β Heb., *causing to miscarry. (Perhaps "perpetual sterility" formed part of the original "cherem."* Jos. 6, 26. *So Abarbanel thinks.)*

p Ch. 4, 41, and 6, 6. See Ex. 15, 25. Jno. 9, 6.

γ *("The waters of the fountain of Elisha" are at present received into a bason about nine or ten paces long and five or six broad: and from thence, issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment on to Jericho, and rendering it exceedingly fruitful.* Maundrell.)

δ "Youngsters." *(The Hebrew word is applied to Isaac when twenty-five,* Ge. 22, 5, 12; *Joseph when thirty,* Ge. 41, 12; *to Rehoboam when forty,* 2 Chr. 13, 7.)

ε *("Follow thy master," joining insult to incredulity.)*

ζ (Rather, *youths,* or *lads, as the word elsewhere signifies,* Ge. 43, 8. 1 Ki. 3, 7. Ch. 4, 1—7, *sons of the idolatrous inhabitants of Beth-el.)*

q Ch. 1, 17.

η Heb., *statue.*

r (Ahab) reared up an altar for Baal in the house of Baal, which he had built in Samaria. 1 Ki. 16, 32.

s 1 Ki. 12, 28, 31, 32.

made Israel to sin; he departed not therefrom.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs,[θ] and an hundred thousand rams, with the wool. 5 But it came to pass, when Ahab[ι] was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?"

And he said, "I will go up: I *am*[υ] as thou *art*, my people as thy people, *and* my horses as thy horses."

8 And he said, "Which way shall we go up?"

And he answered, "The way through the wilderness of Edom."[ι]

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven day's journey: and there was no water for the host, and for the cattle that followed[κ] them.

10 And the king of Israel said, "Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!"

11 But Jehoshaphat said, "*Is there* not here a prophet[υ] of the LORD, that we may enquire of the LORD by him?"

And one of the king of Israel's servants answered and said, "Here *is* Elisha the son of Shaphat, which poured[λ] water on the hands[μ] of Elijah."

12 And Jehoshaphat said, "The word of the LORD is with him."

So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, "What have I to do with thee? get[ν] thee to the prophets[ω] of thy father, and to the prophets of thy mother."

And the king of Israel said unto him, "Nay: for the LORD[ψ] hath called these three kings together, to deliver them into the hand of Moab."

14 And Elisha said, "*As* the LORD of hosts liveth,[ξ] before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. 15 But now bring me a minstrel."[ξ]

And it came to pass when the minstrel played, that the hand[ο] of the LORD came upon him. 16 And he said, "Thus saith the LORD, Make this valley full of ditches. 17 For thus saith the LORD, Ye shall not see[ο] wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. 18 And this is *but* a light thing in the sight of the LORD: He will deliver the Moabites also into your hand. 19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar[π] every good piece of land with stones."

20 And it came to pass in the morning, when the meat-offering[β] was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered[ρ] all that were able to put[σ] on armour, and upward, and stood in the border. 22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:[τ] 23 and they said, "This *is* blood: the kings are surely slain,[υ] and they have smitten one another: now therefore, Moab, to the spoil."

θ See Is. 16, 1. *(The Persians received a like tribute of 50,000 sheep from the Cappadocians & 100,000 from the Medes.)*

ι Ch. 1, 1.

υ 1 Ki. 22, 4.

ι *(Jerome says, "Cades-barnea is in the desert which extends even to Petra." and Legh, "from Mount Hor towards the W. & N.W., a desert spread out further than the eye could reach.")*

κ Heb., *at their feet.* See Ex. 11, 8.

υ 1 Ki. 22, 7.

λ (That is, *his constant and confidential followerr and servant.)*

μ *(The universal manner of washing in the East; a servant approaches with an ewer with a long spout and narrow neck, in his right hand, and a bason in his left, and when the hands have been placed in a proper position, he lets fall a stream of water upon them, suspending it occasionally to allow the hands to be soaped & rubbed together. The bason has a cover pierced with holes, through which the water passes after it has been defiled by use.* Pic. Bib.)

ν ...These men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them? Eze. 14, 3.

ω So Jn. 10, 14. Ru. 1, 15.

ψ 1 Ki. 18, 19.

ξ *(In this extreme strait, which I see proceeds from the Lord, should I turn to an idol to seek for remedy or help at its hands?* Diodati.)

ξ Ch. 5, 16. 1 Ki. 17, 1.

ο *(To quiet, quicken, & compose his spirit.* See 2 Sa. 10, 5. Bishop Richardson.)

ο Eze. 1, 3; 3, 14, 22, and 8, 1.

π *(In the East the presence of wind is strongly and painfully manifested, even to the eye, during a dry season, by the vast quantities of dust and stubble which are whirled into the air, which they greatly darken. This usually precedes rain after drought.* Pic. Bib.)

π Heb., *grieve.*

β Ex. 29, 39, 40.

ρ Heb., *were cried together.*

σ Heb., *girt himself with a girdle.*

τ *(Probably an optical delusion caused by the reflection of the rays of the rising sun on the water. This was the more likely to astonish them, as, doubtless, they had never seen water there before.)*

υ Heb., *destroyed.*

[24] And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went[φ] forward smiting the Moabites, even in *their* country. [25] And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only[χ] in Kir-haraseth[ψ] left they the stones thereof; howbeit the slingers went about *it*, and smote it.[ω]

[26] And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. [27] Then he took his eldest[α] son that should have reigned in his stead, and offered him *for* a burnt-offering[c] upon the wall. And there was great indignation[β] against Israel; and they departed[d] from him and returned to *their own* land.

IV. A.M. 4547. B.C. 894. Samaria, Shunem, and Gilgal. [388

The acts of Elisha.

NOW there cried a certain woman of the wives of the sons[e] of the prophets unto Elisha, saying, "Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take[γ] unto him my two sons to be bondmen."[f]

[2] And Elisha said unto her, "What shall I do for thee? tell me, what hast thou in the house?"

And she said, "Thine handmaid hath not any thing in the house, save a pot[δ] of oil."

[3] Then he said, "Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow[ε] not a few.[g] [4] And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

[5] So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

[6] And it came to pass when the vessels were full, that she said unto her son, "Bring me yet a vessel."

And he said unto her, "*There is* not a vessel more."

And the oil stayed.

[7] Then she came and told the man of God.

And he said, "Go, sell the oil, and pay thy debt,[ζ] and live thou and thy children of the rest."

[8] And it fell[η] on a day, that Elisha passed to Shunem,[θ] where *was* a great[ι] woman; and she constrained[κ] him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread. [9] And she said unto her husband, "Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. [10] Let us make[λ] a little chamber,[μ] I pray thee, on the wall; and let us set for him there a bed, and a table,[ν] and a stool,[ξ] and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

[11] And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

[12] And he said to Gehazi his servant, "Call this Shunammite."

And when he had called her, she stood before him.

[13] And he said unto him, "Say now unto her, Behold, thou hast been careful[ο] for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?"

And she answered, "I dwell among mine own people."[π]

[14] And he said, "What then *is* to be done for her?"

And Gehazi answered, "Verily she hath no child, and her husband is old."

φ Or, *they smote in it, even smiting.*

χ Heb., *until he left the stones thereof in Kir-haraseth.*

ψ (*"Brick-fortress"—the wall, stronghold, or citadel of Moab, the* Characa *of* 2 Mac. 12, 17, *now* Kerak. *Abulfeda describes Kerak as a small town with a castle on a high hill, and remarks that it is so strong, that one must deny himself even the wish to take it by force.* Kitto's *Bib. Cyc. The "Kir of Moab" of* Is. 15, 1, *and the "Kir-haresh" of* Is. 16, 11.)

ω *(The slingers aimed at those who manned the walls.)*

α *(So Eusebius tells us that, among the Carthaginians, the first-born and the most beloved was preferred in sacrifices.)* See Ge. 22, 2.

c Am. 2, 1.

β *(Bishop Patrick renders, "great repentance upon, in, or among Israel.")*

d See ch. 8, 20.

e 1 Ki. 20, 35.

γ *(Among the Romans, Athenians, and nations of Asia, parents had the same authority over their children—the same legal right to regard them as property.)*

f Le. 25, 39. Mat. 18, 25.

δ *(Böttcher says that the Hebrew does not mean a "pot" of oil,* sed unctio (2 Sa. 12, 20) i.e., *oil (enough) to anoint me with. So Sept., Vulg.,* "parum olei, quo ungar.")

ε Or, *scant not.*

g See ch. 3, 16.

ζ Or, *creditor.*

η Heb., *there was a day.* Ve. 11.

θ Ch. 8, 1, 6. Jos. 19, 18. 1 Sa 28, 4. 1 Ki. 1, 3. *(Eusebius and Jerome describe it as, in their day, a village five Roman miles from Mount Tabor, toward the south.)*

ι (That is, *rich, wealthy.* Comp. 1 Sa. 25, 2. 2 Sa. 19, 32.)

κ Heb., *laid hold on him.*

λ *(Not build, but keep one in constant readiness.)*

μ *(An upper chamber, the "summer-parlour" of* Jn. 3, 20, *and "loft" of* 1 Ki. 17, 19—23, *with an entrance from without, as in modern Oriental houses; a visitor, or friend, is never accommodated anywhere else.)*

ν *(The only tables now in use among the Orientals are stands on which are placed the trays in which food is brought in.* Pic. Bib.)

ξ *(Rather, a seat, or chair. Our word "stool" does not express the meaning of the Hebrew, "a throne," "seat of state.")*

ο *(The same word that is used* 1 Sa. 16, 4, and 21, 1. Ho. 11, 10, 11. *It here indicates the affectionate hurry and bustling carefulness of the Shunammite.* Weiss.)

π *(I do not, being wealthy, need any assistance; or as Le Clerc,* "procul ab aula aulæque negotiis.")

15 And he said, "Call her."—And when he had called her, she stood in the door. 16 And he said, "About[h] this season,[ρ] according to the time of life, thou shalt embrace a son."

And she said, "Nay, my lord, *thou* man of God, do not lie[σ] unto thine handmaid."

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19 And he said unto his father, "My head, my head."[τ]

And he said to a lad, "Carry him to his mother."

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again."

23 And he said, "Wherefore wilt thou go to him to-day? *it is* neither new moon,[υ] nor sabbath."

And she said, "*It shall be* well."[φ]

24 Then she saddled an ass, and said to her servant, "Drive, and go forward; slack[χ] not *thy* riding for me, except I bid thee."

25 So she went and came unto the man of God to mount Carmel.[i] And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, "Behold, *yonder is* that Shunammite: 26 run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child?"

And she answered, "*It is* well."

27 And when she came to the man of God to the hill, she caught him by the feet:[ψ] but Gehazi came near to thrust her away.

And the man of God said, "Let her alone; for her soul *is* vexed[ω] within her: and the LORD hath hid *it* from me, and hath not told me."

28 Then she said, "Did I desire a son of my lord? did I not say, Do not deceive[k] me?"

29 Then he said to Gehazi, "Gird[l] up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute[a] him not; and if any salute thee, answer him not again: and lay my staff[m] upon the face of the child."

30 And the mother of the child said, "*As* the LORD liveth, and *as* thy soul liveth, I will not leave thee."

And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing.[β] Wherefore he went again to meet him, and told him, saying, "The child is not awaked."[n]

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. 33 He went[o] in therefore, and shut the door upon them twain, and prayed[p] unto the LORD. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched[q] himself upon the child; and the flesh of the child waxed warm. 35 Then he returned, and walked in the house to and fro;[γ] and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.[r]

36 And he called Gehazi, and said, "Call this Shunammite."

So he called her.

And when she was come in unto him, he said, "Take up thy son."

h Ge. 18, 10, 14.

ρ Heb., *set time.*

σ (*Vulg.*, "noli, quæso, noli mentiri.")

τ (*Suffering from a coup de soleil, or "stroke of the sun."* Ps. 121, 6. *The sun of Palestine is strong enough to produce this effect, according to the testimony of various travellers. This is particularly the case in the plains such as Jericho and Esdraelon; and on the borders of the latter Shunem was situated.* Pic. Bib.)

υ (*An evidence that at these seasons it was customary to meet for religious services.*)

φ Heb., *peace.* Ve. 26.

χ Heb., *restrain not for me to ride.* (*At the present day, women usually ride on asses, and are followed by a man on foot, whose business it is to drive or goad the animal forward at such a pace as the lady may desire.* Pic. Bib.)

i Ch. 2, 25.

ψ Heb., *by his feet.* Mat. 28, 9.

ω Heb., *bitter.* 1 Sa. 1, 10.

k Ve. 16.

l Ch. 9, 1. 1 Ki. 18, 46.

a (Comp. Lu. 10, 4. *Make the utmost haste—lose no time in salutations. In the East these salutations occupy so much time, that in the present day they are evaded in crowded streets, and by persons in haste.*)

m See Ch. 2, 8. 14. Ex. 7, 19, and 14, 16. Ac. 19, 12.

β Heb., *attention.*

n Jno. 11, 11.

o Ve. 4. Mat. 6, 6.

p 1 Ki. 17, 20.

q 1 Ki. 17, 21. Ac. 20, 10.

γ Heb., *once hither, and once thither*

r Ch. 8, 1, 5.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took[s] up her son, and went out.

38 And Elisha came again to Gilgal:[t] and *there was* a dearth[u] in the land; and the sons of the prophets *were* sitting[v] before him: and he said unto his servant, "Set on the great pot, and seethe pottage for the sons of the prophets."

39 And one went out into the field to gather herbs,[δ] and found a wild vine, and gathered thereof wild gourds[ε] his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not. 40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, "O *thou* man of God, *there is* death in the pot."

And they could not eat *thereof*.

41 But he said, "Then bring meal."—And he cast[w] *it* into the pot; and he said, "Pour out for the people, that they may eat."

And there was no harm[ζ] in the pot.

42 And there came a man from Baal-shalisha,[η] and brought[x] the man of God bread of the firstfruits, twenty[θ] loaves of barley, and full ears of corn in the husk[ι] thereof. And he said, "Give unto the people, that they may eat."

43 And his servitor[κ] said, "What, should I set this before an hundred men?"

He said again, "Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave[y] *thereof*."

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

s He. 11, 35. 1 Ki. 17, 23.

t Ch. 2, 1.

u Ch. 8, 1.

v Ch. 2, 2. Lu. 10, 39. Ac. 22, 3.

δ *(Wild pot-herbs are in extensive use in W. Asia. Russel says the fields at Aleppo produce bugloss, mallow, asparagus, &c. The common pottage of the East is made by cutting the meat into small pieces, and boiling it with rice (or meal) and vegetables, all of which is afterwards poured into a proper vessel.* Pic. Bib.)

ε *(The old interpreters understood the* cucumis colocynthis. *Modern commentators prefer the* cucumis agrestis *of the ancients, formerly called* cucumis asininus, *and now* momordica elaterium. *The fruit is egg-shaped, bitter, and liable to burst. Dr. Royle says, "It is a well-known drastic purgative, violent enough in its action to be considered even a poison.")*

w Ch. 2, 21, and 5, 10. See Ex. 15, 25. Jno. 9, 6.

ζ Heb., *evil thing.*

η *(Sept. (Alex.), "Bathsarisa, in the district of Shalisha,* 1 Sa. 9, 4." *(Comp.) Baal Salisa. Eusebius and Jerome describe it as a city fifteen Roman miles N. from Diospolis (Lydda) near Mount Ephraim.* Kitto's *Bib. Cyc.)*

x 1 Sa. 9, 7. 1 Co. 9, 11. Ga. 6, 6.

θ *(This was more than the bread of his firstfruits came to.* Bishop Richardson.)

V.] A.M. 4549. B.C. 892. SAMARIA. [389
(Twenty-first year of Jehoshaphat; third year of Joram.)

The cure of Naaman the Syrian.

NOW Naaman,[z] captain of the host of the king of Syria, was a great man with[λ] his master, and honourable,[μ] because by him the LORD had given deliverance[ν] unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited[ξ] on Naaman's wife. 3 And she said unto her mistress, "Would God my lord *were* with[ο] the prophet that *is* in Samaria! for he would recover[π] him of his leprosy."

4 And *one*[ρ] went in, and told his lord, saying, "Thus and thus said the maid that *is* of the land of Israel."

5 And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel." And he departed, and took[α] with[σ] him ten talents[τ] of silver, and six thousand *pieces* of gold, and ten changes of raiment. 6 And he brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "*Am* I God,[β] to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

ι Or, *in his scrip;* or, *garment. (Dr. Hammond approves of the marginal reading.)*

κ *(Servant, or attendant. French,* serviteur: *common with Shakspeare and Hooker; and it is still retained in some of our ancient institutions.* Cotton.)

y Mat. 14, 20, and 15, 37. Lu. 9, 17. Jno. 6, 13.

z Lu. 4, 27.

λ Heb., *before.*

μ Or, *gracious.* Heb., *lifted up;* or, *accepted in countenance.*

ν Or, *victory.*

ξ Heb., *was before.*

ο Heb., *before.*

π Heb., *gather in.*

ρ *(Her words being related to Naaman, he went in and begged the king for leave to go to the prophet.* Bishop Patrick.)

α Ch. 8, 8, 9. 1 Sa. 9, 8.

σ Heb., *in his hand.*

τ *(A talent of silver contained three thousand shekels.)*

β Ge. 30, 2. De. 32, 39. 1 Sa. 2, 6.

10 And Elisha sent a messenger unto him, saying, "Go and wash[b] in Jordan seven[c] times, and thy flesh shall come again to thee, and thou shalt be clean."

11 But Naaman was wroth,[υ] and went away, and said, "Behold, I thought,[φ] He will surely come out to me, and stand, and call on the name of the LORD his God, and strike[χ] his hand over the place, and recover the leper. 12 *Are* not Abana[ψ] and Pharpar,[ω] rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

So he turned and went away in a rage.[α]

13 And his servants came near, and spake unto him, and said, "My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?"

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child,[d] and he was clean.[e]

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, "Behold, now I know that *there is* no God[f] in all the earth, but in Israel: now therefore, I pray thee, take a blessing[β] of thy servant."

16 But he said, "*As* the LORD liveth, before whom I stand, I will receive none."[g]

And he urged him to take *it;* but he refused.

17 And Naaman said, "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?[γ] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD: 18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon[δ] to worship there, and he leaneth[h] on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing."

19 And he said unto him, "Go in peace."

So he departed from him a little way.[ε]

20 But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him."

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, "*Is all* well?"[ζ]

22 And he said, "*All is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim[η] two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments."

23 And Naaman said, "Be content, take two talents."

And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. 24 And when he came to the tower,[θ] he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master.

And Elisha said unto him, "Whence *comest thou*, Gehazi?"

And he said, "Thy servant went no whither."[ι]

26 And he said unto him, "Went[κ] not mine heart *with thee*, when the man turned again from his chariot

b See ch. 4, 41. Jno. 9, 7.

c Lc. 14, 7.

υ *(Expecting to see an evident and wonderful miracle performed on himself; to be required to do some ostentatious act, in gratitude for his deliverance, and thus, both in receiving and in giving, to be the object of such attention as would cause a considerable sensation throughout the country.* W. Norris.)

φ Heb., *I said.* Or, *I said with myself, He will surely come out, &c.*

χ Heb., *move up and down.*

ψ Or, *Amana.* Ca. 4, 8.

ω *(Sept.,* Farfar; *now* Awaj. *See the Rev. J. L. Porter's account,* Kitto's *Journal of Sacred Literature,* Oct. 1853.)

α *(Any duty requiring considerable exertion and sacrifice in the performance will be readily undertaken by many; while that which is humble and retiring, consisting only of the systematic performance of daily quiet obligations, as it is capable of drawing forth but little external applause, so will it be entered on reluctantly, and be persisted in by few.* W. Norris.)

d Job 33, 25.

e Lu. 4, 27.

f Da. 2, 27; 3, 29; and 6, 26, 27.

β Ge. 33, 11. *(A token of his gratitude. The Hebrew word signifies not only* benediction, *but* benefaction.)

g Ge. 14, 23. See Mat. 10, 8. Ac. 8, 18, 20.

γ *(The Mohammedans are accustomed to take "sacred earth," from places which they esteem sacred, of which they make their beads, and before a small portion of which they bow themselves when they pray.* Sir J. Chardin.)

δ *(According to Le Clerc, Selden, Vitringa, Rosenmüller, and Gesenius, this word means "the exalted." Hence, Hesych.* Ῥαμάς, ὕψιστος Θεός. *The name of this Syrian god forms part of some Syrian names,* Tab-rimon, 1 Ki. 15, 18. Hadad-rimmon, Zec. 12, 11.)

h Ch. 7, 2, 17.

ε Heb., *a little piece of ground, as* Ge. 35, 16. *(Michaelis and Dathe translate,* "a mile." *But it is probably like our* "a short distance," *or the German,* "eine strecke wege.")

ζ Heb., Is there *peace?*

η *(Gilgal & Bethel lay in this region, in connexion with which schools of the prophets are mentioned.)*

θ Or, *secret place. (The Chald., Sept., Syr., and Arab. understand* "hiding-place." *Professor Lee, Gesenius, and Thenius,* "a hill" *—the hill in the neighbourhood of the prophet's house.)*

ι Heb., *not hither or thither.*

κ *(Winer, Maurer, Keil, my* "mind (intelligence, prophetic knowledge) *departed" not—*i.e., *I, in virtue of my prophetic inspiration, know all about your conduct.* 1 Co. 5, 3, 4.)

to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? [27]The leprosy therefore of Naaman shall cleave[i] unto thee, and unto thy seed for ever."

And he went out from his presence a leper[k] *as white* as snow.[λ]

VI.] A.M. 4556. B.C. 885. SAMARIA. [390

(Twenty-second year of Jehoshaphat; fourth year of Joram.)

Other acts of Elisha.

AND the sons of the prophets[l] said unto Elisha, "Behold now, the place where we dwell with thee is too strait for us. [2]Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell."

And he answered, "Go ye."

[3]And one said, "Be content, I pray thee, and go with thy servants."

And he answered, "I will go."

[4]So he went with them. And when they came to Jordan, they cut down wood. [5]But as one was felling a beam, the ax[μ]-head fell into the water: and he cried, and said, "Alas, master!"—for it was borrowed.[ν]

[6]And the man of God said, "Where fell it?"

And he shewed him the place.

And he cut down a stick,[m] and cast *it* in thither; and the iron did swim. [7]Therefore said he, "Take *it* up to thee."

And he put out his hand, and took it.

[8]Then the king of Syria warred against Israel, and took counsel with his servants, saying, "In such and such a place *shall be* my camp."[ξ]

[9]And the man of God sent unto the king of Israel, saying, "Beware that thou pass not such a place; for thither the Syrians are come down."[ο]

[10]And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

[11]Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, "Will ye not shew me which of us *is* for the king of Israel?"

[12]And one of his servants said, "None,[ς] my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

[13]And he said, "Go and spy where he *is*, that I may send and fetch him."

And it was told him, saying, "Behold, *he is* in Dothan."[π] [14]Therefore sent he thither horses, and chariots, and a great[ρ] host: and they came by night, and compassed the city about.

[15]And when the servant[σ] of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, "Alas, my master! how shall we do?"

[16]And he answered, "Fear not: for they that *be* with us[n] *are* more than they that *be* with them."

[17]And Elisha prayed, and said, "LORD, I pray Thee, open his eyes, that he may see."

And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round[ο] about Elisha.

[18]And when they came down to him, Elisha prayed unto the LORD, and said, "Smite this people, I pray Thee, with blindness."[τ]

And He smote them with blindness according to the word of Elisha.

[19]And Elisha said unto them, "This *is* not the way, neither *is* this the city: follow me,[υ] and I will bring

i .....The love of money ... which while some coveted after, they have erred(*mar.*) ...been seduced, and pierced themselves through with many sorrows. 1 Ti. 6, 10.

k Ch. 15, 5. Ex. 4, 6. Nu. 12, 10.

λ *(The* Bahéret Lebanáh *of* Le. 13, 13, *and the* λευκη *of the Greeks; and, according to Celsius, the most severe of the three varieties of leprosy, but not contagious, nor did this species render a person unclean.)*

l Ch. 4, 38.

μ Heb., *iron*. Ve. 6.

ν (The love of our neighbour must be founded on the first commandment,—the love of God. It will necessarily proceed from it, and cannot subsist without it. To say that we make the first *commandment the object of our practice—to maintain that we love God with all our heart, when, at the same time, we are found deficient in this point toward our neighbour, is to be guilty of wilful self-delusion.* This commandment, *says St. John,* have we from Him, that he who loveth God love his brother also. R. Smith.)

m Ch. 2, 21.

ξ Or, *encamping. (Lie there in wait.)*

ο (Hidden, lurk, or lie on the ground there.)

ς Heb., *No.*

π *(According to Eusebius and Jerome, twelve Roman miles N. of Samaria,* Ge. 37, 17. *Discovered by Van de Velde, situated on what he calls "a huge* tel." *"There, at the spring of Dothan, and on the flat grass-field around the* tel, *must the sons of Jacob have been watching their cattle." The very position of the city rendered the Syrian king's plan of surrounding it apparently feasible.)*

ρ Heb., *heavy.*

σ Or, *minister.*

n He hath delivered my soul in peace from the battle *that was* against me; for there were many with me. Ps. 55, 18. 2 Chr. 32, 7. Ro. 8, 31.

ο The angel of the LORD encampeth round about them that fear Him, and delivereth them. Ps. 34, 7, and 68, 17. Ze. 1, 8, and 6, 1—7.

τ *(The Hebrew word is found only in this place, and at* Ge. 19, 11. *It seems to be a blindness through excess of light.)*

υ Heb., *come ye after me.*

you to the man whom ye seek." But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, "LORD, open the eyes of these *men* that they may see."

And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, "My father, shall I smite *them?* shall I smite *them?*"

22 And he answered, "Thou shalt not smite *them:*[φ] wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before[p] them, that they may eat and drink, and go to their master."

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more[χ] into the land of Israel.

A.M. 4557. B.C. 884. [391
SAMARIA.
[Twenty-third year of Jehoshaphat, and fifth year of Joram.]
The siege.

24 AND it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. 25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's[ψ] head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab[ω] of dove's dung[α] for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, "Help, my lord, O king."

27 And he said, "If[β] the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?"—28 And the king said unto her, "What aileth thee?"

And she answered, "This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. 29 So we boiled[q] my son, and did eat him: and I said unto her on the next[γ] day, Give thy son, that we may eat him: and she hath hid her son."

30 And it came to pass when the king heard the words of the woman, that he rent[r] his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, "God do so[s] and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day."

32 But Elisha sat in his house, and the elders sat[t] with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, "See[u] ye how this son of a murderer[v] hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?"

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, "Behold, this evil *is* of the LORD; what should I wait[w] for the LORD any longer?"[ς]

VII. 1 Then Elisha said, "Hear ye the word of the LORD; Thus saith the LORD, To-morrow about this time *shall* a measure[δ] of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate[ε] of Samaria."

2 Then[ζ] a lord[δ] on whose hand the king leaned answered the man of God, and said, "Behold, *if*[η] the LORD would make windows[η] in heaven, might this thing be?"

And he said, "Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof."

3 And there were four leprous men at the entering in[ζ] of the gate: and they said one to another, "Why sit

φ *(Sept., "Thou shalt smite none but such as thou hast taken captive with thy sword." So Josephus. Vulg., "Thou shalt not smite them: for thou didst not take them captive with thy sword.")*

p If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Ro. 12, 20.

χ (That is, *no more for that time.*)

ψ *(Al Hâreth being asked what food pleased him best, said, "An ass's head seasoned high and well-cooked." "That is but an ordinary dish," replied the Caliph. By the Mosaic law, too, the animal itself was unclean. Plutarch informs us that, when Artaxerxes was at war with the Caducii, an ass's head could scarcely be purchased at sixty drachms, about forty-five shillings, which is about the same, according to some, as that stated in the text.)*

ω *(A cab was the eighteenth part of an epha, or 3 pts. 10 in.)*

α *(Bochart, Shaw, and others, think this was the name of a vegetable—a kind of pulse, the* cicer sativum nigrum. *This opinion, however, is, according to modern commentators, unfounded, as Celsius, Rosenmüller, Maurer, Prof. Lee, Winer, De Wette, &c.)*

β Or, *Let not the LORD save thee.*

q De. 28, 53. Le. 26, 29.

γ Heb., *other.*

r 1 Kl. 21, 27.

s Ru. 1, 17. 1 Kl. 19, 2.

t ...Certain of the elders of Israel came to enquire of the LORD, and sat before me. Eze. 20, 1, and 8, 1.

u Lu. 13, 32.

v 1 Kl. 18, 4.

w Job 2, 9.

ς *(Perhaps he thought of surrendering the city.)*

δ *(A "seah" was one-third of an ephah, about 2 galls. 1 pts.)*

ε *(In the gates of Eastern cities there are frequently large recesses in the walls, where wheat, barley, &c., is sold. For instance, Mosul mentioned by Layard, p. 57.)*

x Ve. 17, 19, 20.

ζ Heb., *a lord which* belonged *to the king leaning upon his hand,* ch. 5, 18. *(Perhaps the commander of the king's body-guard. The same officer is mentioned,* ch. 9, 25, and 15, 25.)

y Mal. 3, 10.

η *(As it is impossible for God to pour down torrents of barley, or fine flour, out of heaven, so it is impossible that what thou sayest should come to pass.* Josephus.)

z All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be.* Le. 13, 46.

we here until we die? 4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. 6 For the LORD had made the host of the Syrians to hear a noise[a] of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, "Lo, the king of Israel hath hired against us the kings of the Hittites,[θ] and the kings of the Egyptians, to come upon us." 7 Wherefore they arose and fled[b] in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, "We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief[ι] will come upon us: now therefore come, that we may go and tell the king's household."

10 So they came and called unto the porter of the city: and they told them, saying, "We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied,[κ] and the tents as they *were*."—11 And he called the porters; and they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, "I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city."[λ]

13 And one of his servants answered and said, "Let *some* take, I pray thee, five of the horses that remain, which are left in[μ] the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see."

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, "Go and see."

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate:[ν] and the people trode[ξ] upon him in the gate, and he died,[ο] as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:" 19 and that lord answered the man of God, and said, "Now, behold, *if* the LORD should make windows in heaven, might such a thing be?" And he said, "Behold, thou shalt see it with

a Ch. 19, 7. 2 Sa. 5, 24. Job 15, 21.

θ *(It seems not unlikely that at one time they were the leading tribe in Canaan; as all the country on this side Jordan is called the "land of the Hittites"* (Jos. 1, 4), *as the Transjordanic territory is called "the land of the Amorites."* See 1 Ki. 10, 29. Eze. 16, 3. Arrowsmith.)

b The wicked flee when no man pursueth. Pr. 28, 1. Ps. 48, 4—6.

ι Heb., *we shall find punishment.*

κ *(Precisely as oriental camps are arranged in the present day, with the cattle outside, tied by their feet to ropes or chains extended between pegs of wood or iron driven into the ground. The camels are seldom secured.* Pic. Bib.)

λ *(Harmer quotes a stratagem similar to that attributed to the Syrians, practised by the sheikh Daher on the pasha of Damascus. During the night the sheikh divided his forces into three troops and silently moved from his camp, leaving the fires burning with all the tents and stores as they were, including plenty of provisions and strong liquors. The pasha, thinking to surprise the sheikh, arrived in the night, and his army falling to plunder and afterwards to sleep, were in this state set upon by the returning enemy. 8000 were killed, and the remainder escaped with great difficulty, leaving all their own baggage.* Pic. Bib.)

μ Heb., *in it.*

ν *(To take care the people did not run out tumultuously and leave the city empty, nor commit any disorder, being very eager to get victuals.* Bishop Patrick.)

ξ *(They came out in such crowds, and pressed upon him so hard, that they threw him down and trod him to death.* Bp. Patrick.)

ο *("It is well to mark," says Dr. Chalmers, "how often such unbelief is rebuked & punished; which implies that it was morally culpable. In this case it shewed a heedlessness to all the tokens which the prophet had given of a mission from God.")*

thine eyes, but shalt not eat thereof." —[20]And so it fell out unto him: for the people trode upon him in the gate, and he died.[π]

VIII.] A.M. 4558. B.C. 883. SAMARIA. [392
(The twenty-fourth year of Jehoshaphat, and sixth year of Joram.)
Elisha's predictions.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, "Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called[c] for a famine; and it shall also come upon the land seven years:" [2]and the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

[3]And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.[ρ] [4]And the king talked with Gehazi[d] the servant of the man of God, saying, "Tell me, I pray thee, all the great things that Elisha hath done."

[5]And it came to pass, as he was telling the king how he had restored[e] a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, "My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life."

[6]And when the king asked the woman, she told him. So the king appointed unto her a certain officer,[σ] saying, "Restore[τ] all that *was* her's, and all the fruits of the field since the day that she left the land, even until now."

[7]And Elisha came[ς] to Damascus;[ƒ] and Ben-hadad the king of Syria was sick; and it was told him, saying, "The man of God is come hither."

[8]And the king said unto Hazael,[g] "Take a present[h] in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?"

[9]So Hazael went to meet him, and took a present with[υ] him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?"

[10]And Elisha said unto him, "Go, say unto him, Thou mayest certainly recover:[φ] howbeit the LORD hath shewed me that he shall surely die."[i] —[11]And he settled his countenance stedfastly,[χ] until he was ashamed: and the man of God wept.[k]

[12]And Hazael said, "Why weepeth my lord?"

And he answered, "Because I know the evil[l] that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash[m] their children, and rip up their women with child."

[13]And Hazael said, "But what, *is* thy servant a dog,[n] that he should do this great thing?"[ψ]

And Elisha answered, "The LORD hath shewed[o] me that thou *shalt be* king over Syria."

[14]So he departed from Elisha, and came to his master; who said to him, "What said Elisha to thee?"

And he answered, "He told me *that* thou shouldest surely recover."

[15]And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died:[ω] and Hazael reigned in his stead.

A.M. 4548. B.C. 893. JERUSALEM. [393
(Fifth year of Joram king of Israel.)
Parallel place, 2 Chr. xxi. 1—20.
The reign of Jehoram.

[16]AND in the fifth year of Joram

π ("*Men sufficiently clear-sighted in general subjects may be blind to spiritual things, and therefore unable to estimate their legitimate effect on minds differently constituted or moulded. Who would affirm that persons destitute of a taste for poetry or music are competent to form accurate opinions on those subjects? In cases of poetry or music, however, the imperfection is natural or intellectual; but in the case of religious truth or experience it is moral and culpable.*")

c Ps. 105, 16. Hag. 1, 11.

ρ (*It was the custom here, as in other places, that they who left their country had their goods confiscated. See Grotius.* Bp. Patrick.)

d Ch. 5, 27. ...*If* the leprosy have covered all his flesh, (the priest) shall pronounce *him* clean *that hath* the plague: it is all turned white: he is clean. Le. 13, 13.

e Ch. 4, 35.

σ Or, *eunuch*

τ (*It was doubtless therefore to the king's exchequer that the house and land had passed.*)

ς (*Schmid, Schulz and Keil say, "to anoint Hazael."*)

ƒ Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria. 1 Ki. 19, 15.

g 1 Ki. 19, 15.

h Ch. 5, 5. 1 Sa. 9, 7. 1 Ki. 14, 3.

υ Heb., *in his hand.*

φ (That is, *The disease is by no means mortal.* Maurer. *So Le Clerc, Michaelis, Dathe, Keil. Shalt not die of this sickness; but when thou art recovered thereof thou shalt lose thy life by another means.* Diodati.)

i Ve. 15.

χ Heb., *and set it.* (That is, *Elisha looked stedfastly on him till he was ashamed to do so any longer. Hazael endured unmoved his gaze. The hard-hearted man stood revealed to the prophet.*)

k Lu. 19, 41, 42.

l Ch. 10, 32; 12, 17, and 13, 3, 7. Am. 1, 3.

m Ch. 15. 16. Ho. 13, 16. Am. 1, 13.

n See 1 Sa. 17, 43.

ψ (*Of the many proud, ambitious, revengeful, envious, and ill-natured persons in the world, few indeed, if they were told of all the evil and absurd actions into which their vicious hearts would, at one time or other, betray them, would not believe as little, and be astonished as much, as Hazael was in the instance before us.* Dean Swift.)

o 1 Ki. 19, 15.

ω (*He suffocated him with the wet cloth.* Maurer. *According to Gesenius,* "a hair-cloth.")

the son of Ahab king of Israel, Jehoshaphat[α] *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began[β] to reign. 17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. 18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD. 19 Yet the LORD would not destroy Judah for David His servant's sake, as[ρ] He promised him to give him alway a light,[γ] *and* to his children.

20 In his days Edom[q] revolted from under the hand of Judah, and made a king over themselves.[δ]

21 So Joram went over to Zair,[ε] and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. 22 Yet Edom revolted[r] from under the hand of Judah unto this day.

Then Libnah revolted at the same time.[ζ] 23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

A.M. 4544. B.C. 897. SAMARIA. [394
Parallel place, 2 Chr. xxii. 1—6.
The reign of Ahaziah.

25 IN the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. 26 Two and twenty years old *was* Ahaziah[η] when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter[θ] of Omri king of Israel. 27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.[ι]

28 And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. 29 And king Joram went back to be healed in Jezreel of the wounds which[κ] the Syrians had given him at Ramah,[λ] when he fought against Hazael king of Syria. And Ahaziah[s] the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.[μ]

IX.] A.M. 4558. B.C. 883. JEZREEL. [395
[Twelfth year of Joram, and first of Ahaziah.]
The death of Joram.

AND Elisha the prophet called one of the children[t] of the prophets, and said unto him, "Gird[ξ] up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:[u] 2 and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren,[v] and carry him to an inner[ο] chamber; 3 then take the box of oil,[w] and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee and tarry not."[π]

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead. 5 And when he came, behold, the captains of the host *were* sitting; and he said, "I have an errand to thee, O captain."

And Jehu said, "Unto which of all us?"

And he said, "To thee, O captain."

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, "Thus saith the LORD God of Israel, I have anointed thee king over the people

α *(Omitted in the Syr., and in the Comp., and Ald. editions of the Sept.; the Arab. and many copies of the Vulg. It is probable, however, that Jehoram reigned with his father from the seventeenth year of his father's reign, till the twenty-second when he died, beginning to reign alone in the fifth year of Joram's reign.)*

β Heb., *reigned.* Began to reign in consort with his father.

ρ 2 Sa. 7, 13. 1 Ki. 11, 36, and 15, 4.

γ Heb., *candle*, or, *lamp.*

q Ch. 3, 27. Ge. 27, 40. 2 Chr. 21, 8—10.

δ *(In the days of Jehoshaphat) there was* no king in Edom: a deputy *was* king. 1 Ki. 22, 47.

ε *Vulg.*, Seira. *Arab.*, Seir. *Sept.* Siôr.

r *(And so fulfilled)* ..... when thou shalt have the dominion... thou shalt break his yoke from off thy neck. Ge. 27, 40.

ζ ...Because he had forsaken the LORD God of his fathers. 2 Chr. 21, 10. *(Libnah was a city of the priests.* Jos. 21, 13. 1 Chr. 6, 57. *Probably, on the re-establishment of the true worship, it returned to its allegiance. It was a strongly fortified place. It existed as a village in the days of Eusebius and Jerome.* Kitto's *Bib. Cyc.)*

η *Called Azariah,* 2 Chr. 22, 6, *and Jehoahaz,* 2 Chr. 21, 17, and 25, 23.

θ Or, *granddaughter.* See ve. 18.

ι *(Into which Jehoshaphat married his son, hoping, perhaps, to unite thereby the two kingdoms again.* Bishop Patrick.)

κ Heb., *wherewith the Syrians had wounded.*

λ Called *Ramoth.* Ve. 28.

s Ch. 9, 16.

μ Heb., *wounded.*

t 1 Ki. 20, 35.

ξ Ch. 4, 29. Je. 1, 17. *(Indispensable for active effort, since the garments of Orientals are long and flowing. Jarchi thinks that the young prophet here mentioned was Jonah.* Comp. ch. 14, 25.)

u Ch. 8, 28, 29.

v Ve. 5, 11.

ο Heb., *chamber in a chamber.*

w 1 Ki. 19, 16.

π *("Lest," says Bishop Patrick, "he should be laid hold of as a traitor.")*

of the LORD, *even* over Israel. 7 And thou shalt smite the house of Ahab thy master, that I may avenge[ρ] the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.[x] 8 For the whole house of Ahab shall perish; and I will cut[y] off from Ahab him that pisseth against the wall,[σ] and him that is shut[z] up and left in Israel; 9 and I will make the house of Ahab like the house of Jeroboam[a] the son of Nebat, and like the house of Baasha[b] the son of Ahijah; 10 and the dogs shall eat[c] Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*."

And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord; and *one* said unto him, "*Is* all well? wherefore came this mad[d] *fellow* to thee?"

And he said unto them, "Ye know the man and his communication."

12 And they said, "*It is* false; tell us now."[φ]

And he said, "Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel."

13 Then they hasted, and took every man his garment,[χ] and put *it* under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king."[ψ]

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. 15 But[e] king Joram[ω] was returned to be healed in Jezreel of the wounds which the Syrians had given[α] him, when he fought with Hazael king of Syria.) And Jehu said, "If it be your minds,[β] *then* let none go forth *nor* escape[γ] out of the city to go to tell *it* in Jezreel."

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah[ƒ] king of Judah was come down to see Joram.

17 And there stood a watchman[g] on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company."

And Joram said, "Take an horseman, and send to meet them, and let him say, *Is it* peace?"

18 So there went one on horseback to meet him, and said, "Thus saith the king, *Is it* peace?"

And Jehu said, "What hast thou to do with peace? turn thee behind me."

And the watchman told, saying, "The messenger came to them, but he cometh not again."

19 Then he sent out a second on horseback, which came to them, and said, "Thus saith the king, *Is it* peace?"

And Jehu answered, "What hast thou to do with peace? turn thee behind me."

20 And the watchman told, saying, "He came even unto them, and cometh not again: and the driving[δ] *is* like the driving of Jehu the son of Nimshi; for he driveth furiously."[ε]

21 And Joram said, "Make ready."[ζ] And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met[η] him in the portion of Naboth the Jezreelite.

22 And it came to pass when Joram saw Jehu, that he said, "*Is it* peace, Jehu?"

And he answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?"

23 And Joram turned his hands, and fled, and said to Ahaziah, "*There is* treachery, O Ahaziah."

21 And Jehu drew[θ] a bow with his

ρ *(God suffereth long and is kind; in forbearing He waits to be gracious. But, if the wicked will not turn from his evil way when he has been repeatedly warned, Divine justice will not be mocked; God will whet His sword: He hath bent His bow, & made it ready. By His sparing Ahab, and suspending the punishment so long, we are taught how ready and desirous God is to pardon and forgive.* Wogan.)

x 1 Ki. 18, 4, and 21, 15.

y 1 Ki. 14, 10, and 21, 21.

σ *(Every male.)* 1 Sa. 25, 22.

z De. 32, 36.

a 1 Ki. 14, 10; 15, 29, and 21, 22.

b 1 Ki. 16, 3, 11.

c Ve. 35, 36. 1 Ki. 21, 23.

d Je. 29, 26. Jno. 10, 20. Ac. 26, 24. 1 Co. 4, 10.

φ *(We see that he has said somewhat else to thee more than thou tellest us.* Diodati.)

χ *(Plutarch tells us, that when Cato left the Macedonian army, the soldiers spread their garments in the way.)*

ψ Heb., *reigneth.*

e Ch. 8, 29.

ω Heb., *Jehoram.*

α Heb., *smote.*

β (Viz., *that I should be proclaimed king.* Diodati.)

γ Heb., *let no escaper go, &c.*

ƒ Ch. 8, 29.

g See 1 Sa. 14, 16, and 2 Sa. 18, 24, 25.

δ Or, *marching.*

ε Heb., *in madness* Animo concitato par erat gressus. Grotius. *The Chald. & Arab., "he drave slowly." Josephus, "marched slowly and in good order."*)

ζ Heb., *bind.*

η Heb., *found.*

θ Heb., *filled his hand with a bow.*

full strength, and smote Jehoram between his arms,[ι] and the arrow went out at his heart, and he sank[κ] down in his chariot. 25 Then said *Jehu* to Bidkar his captain, "Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after[λ] Ahab his father, the LORD laid this burden[h] upon him; 26 Surely I have seen yesterday the blood[μ] of Naboth, and the blood of his sons, saith the LORD; and I will requite[i] thee in this plat,[ν] saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD."

A.M. 4558. B.C. 883. SAMARIA. Parallel place, 2 Chr. xxii. 7—9. [396

The death of Ahaziah.

27 BUT when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, "Smite him also in the chariot." *And they did so* at the going up to Gur, which *is* by Ibleam.[ξ] And he fled to Megiddo,[ο] and died there. 28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah[π] to reign over Judah.

A.M. 4558. B.C. 883. JEZREEL. [397

The death of Jezebel.

30 AND when Jehu was come to Jezreel, Jezebel heard[ρ] *of it;* and she painted[σ] her face, and tired[τ] her head, and looked out at a window. 31 And as Jehu entered in at the gate,[υ] she said, "*Had* Zimri[k] peace, who slew his master?"

32 And he lifted up his face to the window, and said, "Who *is* on my side? who?"—And there looked out to him two *or* three eunuchs.[φ]—33 And he said, "Throw her down." So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, "Go see now this cursed *woman*, and bury her: for she *is* a king's daughter."[l]

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.[χ]

36 Wherefore they came again, and told him. And he said, "This *is* the word of the LORD, which He spake by[ψ] His servant Elijah the Tishbite, saying,[m] In the portion of Jezreel shall dogs[ω] eat the flesh of Jezebel: 37 and the carcase of Jezebel shall be as dung[n] upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel."

X. A.M. 4558. B.C. 883. SAMARIA. [398

The reign of Jehu.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought[α] up Ahab's *children*, saying, 2 "Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; 3 look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house."

4 But they were exceedingly afraid, and said, "Behold, two kings stood not before him: how then shall we stand?"

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers-up *of the children*, sent to Jehu, saying, "We *are* thy servants,[β] and will do

ι *(The Vulgate,* inter scapulas — *between the shoulder-blades.)*

κ Heb., *bowed.*

λ *(Josephus, "for as they sat behind Ahab's chariot they heard," &c.)*

h 1 Ki. 21, 29.

μ Heb., *bloods.*

i 1 Ki. 21, 19.

ν Or, *portion. (Piece of ground.)*

ξ *(Between Jezreel & Megiddo, in Manasseh, perhaps, about Cesarea, between the R. Kishon & the sea-coast.)*

ο *In* the kingdom of *Somaria.* 2 Chr. 22, 9.

π *Then he began to reign as viceroy to his father in his sickness.* 2 Chr. 21, 18, 19. *But in Joram's twelfth year he began to reign alone.* Ch. 8, 25.

ρ *(Bishop Patrick thinks, resolved to keep up her dignity and state to the very last.)*

σ Heb., *put her eyes in painting. ("No fashion of the female toilet," says Hartmann,* Die Hebr. am Putz., &c., *"is of higher antiquity than that of dyeing the margin of the eyelids and the eyebrows, with a black pigment.)*

τ Or, *"dressed;"* or, *"adorned." (From the Saxon,* tiran; *the noun is spelt* tiar *by Milton & Dryden; and* tyer *in the Genevan version.* Cotton.)

υ *(Of the palace.)*

k 1 Ki. 16, 9—20.

φ Or, *chamberlains.*

l 1 Ki. 16, 31.

χ *(An Eastern correspondent of* The Times, *Aug* 12, 1841, *speaking of the remains of some pilgrims near Bustom, says, "The only portion that remained entire & untouched were the bottoms of the feet and the insides of the hands."* Pic. Bib.)

ψ Heb., *by the hand of.*

m 1 Ki. 21, 23.

ω *(Prof. Royle says, a species of wild-dog is reported to have infested the banks of the Kishon and the district of Jezreel.)*

n Ps. 83, 10.

α Heb., *nourishers.*

β *(How worthy were Ahab and Jezebel of such friends! They had ever been false to God; how should men be true to them?* Bishop Hall.)

all that thou shalt bid us; we will not make any king: do thou[γ] *that which is* good in thine eyes."

[6]Then he wrote a letter the second time to them, saying, "If ye *be* mine,[δ] and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time."

Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought[ε] them up.

[7]And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy[ο] persons, and put their heads in baskets,[ζ] and sent him *them* to Jezreel.

[8]And there came a messenger, and told him, saying, "They have brought the heads of the king's sons."

And he said, "Lay ye them in two heaps at the entering-in of the gate[η] until the morning."

[9]And it came to pass in the morning, that he went out, and stood, and said to all the people, "Ye *be* righteous: behold, I conspired against my master, and slew[ρ] him: but who slew all these? [10]Know now, that there shall fall[σ] unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which He spake by[θ] His servant Elijah."

[11]So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks,[ι] and his priests, until he left him none remaining.

[12]And he arose and departed, and came to Samaria. *And* as he *was* at the shearing-house[κ] in the way, [13]Jehu[τ] met[λ] with the brethren of Ahaziah king of Judah, and said, "Who *are* ye?"

And they answered, "We *are* the brethren of Ahaziah; and we go down to salute[μ] the children of the king and the children of the queen."

[14]And he said, "Take them alive."

And they took them alive, and slew them at the pit[ν] of the shearing-house, *even* two and forty men; neither left he any of them.

[15]And when he was departed thence, he lighted[ξ] on Jehonadab[ο] the son of Rechab[ι] *coming* to meet him: and he saluted[ο] him, and said to him, "Is thine heart right, as my heart *is* with thy heart?"

And Jehonadab answered, "It is."

"If it be, give *me* thine hand."[π] And he gave *him* his hand; and he took him up to him into the chariot. —[16]And he said, "Come with me, and see my zeal[ρ] for the LORD."— So they made him ride in his chariot

[17]And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which He spake to Elijah.

[18]And Jehu gathered all the people together, and said unto them, Ahab served[υ] Baal a little: *but* Jehu shall serve him much. [19]Now therefore call unto me all the prophets[υ] of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live."—But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

[20]And Jehu said, "Proclaim[σ] a solemn assembly for Baal."

And they proclaimed *it*.

[21]And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house[ω] of Baal; and the house of Baal was full[τ] from one end to another.

[22]And he said unto him that *was* over the vestry,[υ] "Bring forth vest-

γ *(Sept., "We will do that which is good in thine eyes.")*

δ Heb., *for me.*

ε *(Morier (Persia, p. 110) says that, in Persia, fathers who are wealthy give their sons, from the age of two years, in charge of some steady, responsible person called their* taleh.)

ο 1 Ki. 21, 21.

ζ *(Carried by two men by a pole resting on their shoulders. The same word as at* Ps. 81, 6. Je. 24, 2.)

η *(Heads are always regarded in the East as the best trophies of victory. The heads of enemies slain in battle, of robbers, and of persons who have been put to death by royal order, are presented to the king, and afterwards deposited at his palace-gate. In Persia there have been instances of the king having expressed his anger against some town by demanding from it a pyramid of heads of given dimensions.* Pic. Bib.)

ρ Ch. 9, 14, 21.

σ 1 Sa. 3, 19.

θ Heb., *by the hand of.* 1 Ki. 21, 19, 21, 29.

ι Or, *acquaintance.*

κ Heb., *house of shepherds binding* sheep.

τ Ch. 8, 29.

λ Heb., *found.*

μ Heb., *to the peace of, &c.*

ν Heb., *Cistern. (Probably the* Belta-hakad *of Eusebius, fifteen miles from Megiddo, now* Beit-kâd.)

ξ Heb., *found.*

ο Je. 35, 6, &c.

ι These are the Kenites that came of Hemath, the father of the house of Rechab. 1 Chr. 2, 55. ...Heber severed himself.....and pitched his tent unto the plain of Zaanaim..... Ju. 4, 11.

ο Heb., *blessed.*

π Ezr. 10, 19. *("Give me," said Telha, "your hand that I may put mine in it, and by the action renew my oath of fidelity."* Ockley's Saracens, i., p. 36.)

ρ 1 Ki. 19, 10. *(There is never so much reason for doubting the foundation of our religious profession, and the scriptural simplicity of our zeal, as when it prompts us to the feeling of saying "come and see."* H. Hunt.)

υ 1 Ki. 16, 31. 32.

υ 1 Ki. 22, 6.

σ Heb., *Sanctify.*

ω 1 Ki. 16, 32.

τ Or, *so full,* that they stood *mouth to mouth. (Fürst and Gesenius agree with the text.)*

υ (Or, *Wardrobe*—i.e., *of the king, as Gesenius thinks. So the Vulg., Chald., & Arab.; but it might be a wardrobe connected with the house of Baal.)*

ments for all the worshippers of Baal."—And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, "Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only."

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, "*If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him."[x]

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, "Go in, *and* slay them; let none come forth."

And they smote them with the edge[ϕ] of the sword; and the guard and the captains cast[χ] *them* out, and went to the city[ψ] of the house of Baal. 26 And they brought forth the images[ω] out of the house of Baal, and burned them. 27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house[y] unto this day.

28 Thus Jehu destroyed Baal out of Israel.[a]

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves[z] that were in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, "Because thou hast done well in executing *that which is* right in Mine eyes, *and* hast done unto the house of Ahab according to all that *was* in Mine heart, thy children of the fourth[a] *generation* shall sit on the throne of Israel."

31 But Jehu took[β] no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 In those days the LORD began to cut Israel short:[γ] and Hazael[b] smote them in all the coasts of Israel; 33 from Jordan eastward,[δ] all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even[ε] Gilead and Bashan.[c]

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. 36 And the time[ζ] that Jehu reigned over Israel in Samaria *was* twenty and eight years.

XI.] A.M. 4563. B.C. 878. JERUSALEM. [399

Parallel place, 2 Chr. xxii. 10—xxiii.

The accession of Joash.

AND when Athaliah[η] the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.[θ]

2 But Jehosheba,[ι] the daughter[κ] of king Joram, sister of Ahaziah, took Joash[λ] the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bed-chamber[μ] from Athaliah, so that he was not slain. 3 And he was with her hid in the house of the LORD six years.

And Athaliah did reign over the land.

4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and

x 1 Ki. 20, 39

ϕ Heb., *the mouth.*

χ *(Rather, perhaps,* they rushed out—i.e., *the guard and captains. Having done their work in the house of Baal they went to the city.* See De Dieu & Thenius; and so Bishop Patrick.)

ψ *(Gesenius thinks this was a part of Samaria, so called from the temple of Baal. It was probably the name given to the buildings within the precincts of the house of Baal.)*

ω Heb., *statues.* 1 Ki. 14, 23.

y Ezr. 6, 11. Da. 2, 5, and 3, 29.

a *(Not by a fearless application of the law, or a pious discharge of the regal office, but by perfidious subtilty and idolatrous hypocrisy.* Gisborne.)

z 1 Ki. 12, 28, 29.

a Ve. 35. Ch. 13, 1, 10; 14, 23, and 15, 8, 12.

β Heb., *observed not. (While regard to the commandments of God conducted him in the path of advancement, he was eager to obey: but now, to his worldly apprehension, obedience and interest ceased to coincide.* Gisborne.)

γ Heb., *to cut off the ends. (The kingdoms which the Israelites took from Sihon and Og. Thus, these countries which they first conquered, were the first that they lost.* Bp. Patrick.)

b Ch. 8, 12.

δ Heb., *toward the rising of the sun.*

ε Or, *even to Gilead and Bashan.*

c ...Damascus... threshed Gilead with threshing instruments of iron. Am. 1, 3.

ζ Heb., *the days* were.

η *(Daughter of Ahab, and granddaughter of Omri, and wife of Joram, king of Judah.)*

θ Heb., *seed of the kingdom.*

ι 2 Chr. 22, 11. *Jehoshabeath.*

κ *(Probably by another wife.)*

λ Or, *Jehoash.*

μ *("Chamber of beds." A repository, probably, for mattresses in the palace—a chamber where large numbers were stowed away.)*

shewed them the king's son. 5 And he commanded them, saying, "This *is* the thing that ye shall do; A third part of you that enter in on the sabbath[ν] shall even be keepers of the watch[ξ] of the king's house; 6 and a third part *shall be* at the gate of Sur;[d] and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.[o] 7 And two parts[π] of all you that go forth[ρ] on the sabbath, even they shall keep the watch of the house of the LORD about the king. 8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in."

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. 10 And to the captains over hundreds did the priest give king David's spears[σ] and shields, that *were* in the temple of the LORD. 11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner[τ] of the temple to the left corner of the temple, *along* by the altar and the temple. 12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony;[υ] and they made him king, and anointed him; and they clapped their hands, and said, "God save the king."[φ]

13 And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD. 14 And when she looked, behold, the king stood by a pillar,[χ] as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, "Treason, Treason."

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, "Have her forth without the ranges: and him that followeth her kill with the sword:" for the priest had said, "Let her not be slain in the house of the LORD."

16 And they laid hands[ψ] on her; and she went by the way[ω] by the which the horses came into the king's house: and there was she slain.

17 And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.[e]

18 And all the people of the land went into the house[f] of Baal, and brake it down; his altars and his images brake[g] they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers[α] over the house of the LORD. 19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate[β] of the guard to the king's house. And he sat on the throne of the kings. 20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

A.M. 4563. B.C. 878. [400
JERUSALEM.
Parallel place, 2 Chr. xxiv.

The reign of Jehoash.

21 SEVEN years old *was* Jehoash when he began to reign.

XII. 1 In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba. 2 And Je-

ν 1 Chr. 9, 25. *(The Priests and Levites took their turns in their attendance at the temple, and their course was finished in the space of a week.)*

ξ *(Sept., "Shall keep the watch of the king's house at the gate," meaning the gate of the temple that led to the king's house.)*

d ...The gate of the foundation: ...2 Chr. 23, 5.

o Or, *from breaking up. (Perhaps, "at the breach.")* For the sons of Athaliah, that wicked woman, had broken up the house of God... 2 Chr. 24, 7.

π Or, *companies.* Heb., *hands.*

ρ *(David divided the priests into twenty-four courses, every one of which ministered their work. Josephus says, eight days, "from one Sabbath to another." Jehoiada would have those who had finished their course stay in Jerusalem and assist the rest.* Bishop Patrick.)

σ *(Josephus says they came unarmed, for fear of creating suspicion.)*

τ Heb., *shoulder.*

υ *(Not as Le Clerc and Dathe think* insignia regia, *but the Law of Moses.)*

φ Heb., *Let the king live.* 1 Sa. 10, 24.

χ Ch. 23, 3. 2 Chr. 34, 31. (Lit., "upon the stand," *the raised place or platform.* Vulg., "tribunal." *So Gesenius, Fürst, Maurer, Keil.)*

ψ *(Jarchi, Maurer, De Wette, Keil, Thenius, and also Houbigant and Geddes, "placed sides to her," i.e., they made her room, the crowd dividing, and she went, &c.)*

ω *(Josephus, "to the gate of the king's mules." Dr. Robinson identifies it with the horse-gate, No. 3, 28; but it was probably the entrance to the king's stables, communicating with the horse-gate.* See Thenius.)

e 2 Sa. 5, 3.

f Ch. 10, 26.

g De. 12, 3.

α Heb., *offices. (Overseers, inspectors.)*

β *(They crossed the valley from Moriah to Zion perhaps by the bridge mentioned by Josephus, and discovered by Dr. Robinson.)*

hoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. 3 But the high[h] places were not taken away: the people still sacrificed and burnt incense in the high places.

4 And Jehoash said to the priests, "All the money of the dedicated[γ] things that is brought into the house of the LORD, *even* the money of every one that passeth[i] *the account*, the money that every man is set[δ] at, *and* all the money that cometh[ε] into any man's heart to bring into the house of the LORD, 5 let the priests take *it* to them, every man of his acquaintance; and let them repair the breaches of the house, wheresoever any breach shall be found."

6 But it was *so*, *that* in the three[ζ] and twentieth year of king Jehoash the priests had not repaired[η] the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, "Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house."

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right[θ] side as one cometh into the house of the LORD: and the priests that kept the door[ι] put therein all the money *that was* brought into the house of the LORD. 10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe[κ] and the high priest came up, and they put[λ] up in bags,[μ] and told the money that was found in the house of the LORD. 11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid[ν] it out to the carpenters and builders, that wrought upon the house of the LORD, 12 and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid[ξ] out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money[ο] *that was* brought into the house of the LORD: 14 but they gave that to the workmen, and repaired therewith the house of the LORD. 15 Moreover they reckoned[π] not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.[π]

16 The trespass-money[ρ] and sin-money was not brought into the house of the LORD: it was the priests'.[m]

17 Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed[n] things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael[ρ] king of Syria: and he went[σ] away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants[ο] arose, and made a conspiracy, and slew Joash in the house[τ] of Millo, which goeth down to Silla.[υ] 21 For Jozachar[ρ] the son of Shimeath, and Jehozabad the son of Shomer,[q] his servants, smote him, and he died; and they buried

h Ch. 14, 4. 1 Ki. 15, 14, and 22, 43.

γ Or, *holy things.* Heb., *holinesses.*

i Ex. 30, 13, 14.

δ Heb., *the money of the souls of his estimation. (That is...*when a man shall make a singular vow...Le. 27, 2, *whereby his soul might be freed from the vow wherewith he had bound himself; for, till this was paid, his life was not his own, but God's.* Patrick.)

ε Heb., *ascendeth upon the heart of a man.* Ex. 35, 5. 1 Chr. 29, 9.

ζ Heb., *in the twentieth year and third year.*

η *(From* 2 Chr. 24, 5, *it appears they did not solicit the work; and it is likely that the confusions in the state hindered them from converting the first two kinds of monies to that use; whereupon Joash kept himself only to the last*—viz., *voluntary offerings.* Diodati.)

θ *(This chest stood towards the north door.)*

ι Heb., *threshold.*

κ Or, *secretary. (As being a high, responsible officer.)*

λ Heb., *bound up.*

μ *(The money deposited in the treasuries of Eastern princes, or intended for large payments, or to be sent to a government as taxes or tribute, is collected in long narrow bags or purses, each containing a certain amount, and sealed with the official seal.)*

ν Heb., *brought it forth.*

ξ Heb., *went forth.*

ο (That is, *Till the house was first fully repaired, for these were afterwards.* 2 Chr. 24, 14.)

k Ch. 22, 7.

π (Quia sua fide suoque periculo opus probatum exhibere debebant. Schulz.)

l Le. 5, 15, 18.

m Le. 7, 7. Nu. 18, 9.

n Ch. 18, 15, 16. 1 Ki. 15, 18.

ρ *(Abarbanel thinks, which is approved by several Christian writers, that there were two expeditions, one by Hazael in person, as is here related, and another in the end of the year by a small army sent by Hazael.* Bp. Patrick. 2 Chr. 24, 23, 25. *Calmet says, Joash made also a promise of an annual tribute, and that, upon his not fulfilling this, the Syrian army took the field the next year.* See 2 Chr. 24, 24.)

σ Heb., *went up.*

o Ch. 14, 5.

τ Or, *Beth-millo.*

υ *(Perhaps the same as Mesillah, "the causeway of the going up." 1 Chr. 26, 16. As there was an ascent to Millo, there would be a descent from it.)*

p 2 Chr. 24, 26. *Zabad* (the son of Shimeath an Ammonitess.)

q Or, *Shimrith.* Jehozabad the son of Shimrith a Moabitess. 2 Chr. 24, 26.

him with his fathers in the city of David: and Amaziah his son reigned in his stead.

XIII.] A.M. 4586. B.C. 855. SAMARIA. [401

The reign of Jehoahaz.

IN the three and twentieth[ϕ] year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years. [2] And he did *that which was* evil in the sight of the LORD, and followed[χ] the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

[3] And the anger[r] of the LORD was kindled against Israel, and He delivered them into the hand of Hazael[s] king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their*[ψ] days.

[4] And Jehoahaz besought[t] the LORD, and the LORD hearkened unto him: for He saw[u] the oppression of Israel, because the king of Syria oppressed them.

[5] (And the Lord gave Israel a saviour,[v] so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.[ω] [6] Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked[α] therein: and there remained[β] the grove also in Samaria.) [7] Neither[γ] did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.[δ]

[8] Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

[9] And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash[ε] his son reigned in his stead.[ζ]

A.M. 4603. B.C. 838. SAMARIA. [402

The reign of Joash.

[10] IN the thirty and seventh year of Joash king of Judah began Jehoash[η] the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years. [11] And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

[12] And the rest of the acts[ιο] of Joash, and all that he did, and his might[κ] wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

[13] And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

[14] Now Elisha was fallen sick of his sickness whereof he died.

And Joash the king of Israel came down unto him, and wept over his face, and said, "O my father, my father, the chariot of Israel, and the horsemen thereof."[θ]

[15] And Elisha said unto him, "Take bow and arrows:"

And he took unto him bow and arrows.

[16] And he said to the king of Israel, "Put[ι] thine hand upon the bow."

And he put his hand *upon it:* and Elisha put his hands upon the king's hands. [17] And he said, "Open the window eastward."[κ]

And he opened *it.*

Then Elisha said, "Shoot."

And he shot.[λ]

And he said, "The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek,[μ]

ϕ Heb., *the twentieth year and third year.*

χ Heb., *walked after.*

r Ju. 2, 14.

s Ch. 8, 12.

ψ *(Thenius thinks all the time Hazael and Ben-hadad reigned with the exception mentioned* ve. 25. *But Bp. Patrick says, "It may be translated,* all *his* days, *as explained* ve. 22." *It took place in the thirtieth year of Joash and the eighth year of Jehoahaz.)*

t Ps. 78, 34.

u Ch. 14, 26. Ex. 3, 7.

v See ve. 25. The LORD said not that He would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. Ch. 14, 25, 27.

ω Heb., *as yesterday;* and *third day.*

α Heb., *he walked.*

β Heb., *stood.* 1 Kl. 16, 33. *(This, and many other such like places confirm Selden's opinion that by "groves" in such places are meant, not natural groves, but images.* Wall.)

γ *(For he did not leave, &c.* Maurer.)

δ Am. 1, 3. *(Much very fine dust from the surface of the threshing-floor, is produced by the act of threshing, and remains when the corn and straw are removed; small particles of broken straw also lie mingled with the dust.* Pic. Bib.)

ε Ve. 10. *(Jehoash.)*

ζ Heb., *alone.*

η *In consort with his father.* Ch. 14, 1.

ιο Ch. 14, 15.

κ Ch. 14, 8. 2 Chr. 25, 17.

θ *(The Targum explains thus, "My father, who art better to Israel than chariots and horsemen.")*

ι Heb., *make thine hand to rule.*

κ *(Part of Syria lay E. or N.E. from Judæa: and the Syrians also had possessed themselves of all the land of Israel Eastward.* Bp. Patrick.)

λ *(The shooting of the first arrow denoted a declaration of war; and the striking the other arrows on the ground indicated how many victories he was to obtain.* Stackhouse.)

μ 1 Kl. 20, 26.

till thou have consumed *them*." [18]And he said, "Take the arrows."—And he took *them*.

And he said unto the king of Israel, "Smite upon the ground."

And he smote thrice, and stayed.[μ]

[19]And the man of God was wroth with him, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice."

[20]And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming-in of the year.

[21]And it came to pass as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man was let[ν] down, and touched the bones[ξ] of Elisha, he revived, and stood up on his feet.

[22]But Hazael[z] king of Syria oppressed Israel all the days of Jehoahaz.

[23]And the LORD was gracious[a] unto them, and had compassion on them, and had respect[b] unto them, because of His covenant[c] with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence[o] as yet.

[24]So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

[25]And Jehoash the son of Jehoahaz took[π] again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three[ρ] times did Joash beat him, and recovered the cities of Israel.

XIV.] A.M. 4603. B.C. 838. JERUSALEM. Parallel place, 2 Chr. xxv. [403

The reign of Amaziah.

IN the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. [2]He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem. [3]And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did. [4]Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

[5]And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain[d] the king his father. [6]But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying,[e] "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."—[7]He slew of Edom in the valley[σ] of salt ten thousand, and took Selah[τ] by war, and called the name of it Joktheel[υ] unto this day.

[8]Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let us look one another in the face."[φ]

[9]And Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle[χ] that *was* in Lebanon sent to the cedar[f] that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. [10]Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory[g] *of this*, and tarry at home:[ψ] for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?"

[11]But Amaziah would not hear. Therefore Jehoash king of Israel

μ *(The act must have quite apprized the king of the prophet's intention, even if he had not himself explained it by what he called the arrow; hence Elisha was not only sorry, but angry, that the king, after such preparation, smote only three times.* Pic. Bib.)

ν Heb., *went* down. *(They had nothing to do but remove the stone, which the urgency seemed to the bearers to justify.)*

ξ *(It is not an Eastern custom to place a dead body in a coffin, whether it is to be deposited in a sepulchre or a grave, it is swathed only.* Pic. Bib.)

z Ch. 8, 12.

a Ch. 14, 27.

b Ex. 2, 24, 25.

c Ex. 32, 13.

o Heb., *face.*

π Heb., *returned and took.*

ρ Ve. 18, 19. *(Under the type of the Jewish nation, as the peculiar people of God, we trace the dealings of God with His Church; they are afflicted and distressed, the storm threatens, — the storm breaks upon them, but it passes away, and the sun appears again.* Short.)

d Ch. 12, 20.

e De. 24, 16. Eze. 18, 4, 20.

σ 2 Sa. 8, 13. Ps. 60, title. *("This valley," says Dr. Robinson, "could well have been no other than the Ghor, S. of the Dead Sea, adjacent to the mountain of Salt: it separates, indeed, the ancient territories of Judah and Edom.")*

τ Or, *the rock. (The celebrated Petra. The wonderful ruins of this city were first visited by Burckhardt,* 1812; *and Laborde and Dr. Robinson have since fully described them.)*

υ Jos. 15, 38. *(It was common for conquerors to impose names on captured cities. This name, "Subdued of God," was thus imposed; with a reference too, perhaps, to the great strength of the place.)*

φ *(Let us set our armies in battle array, and try our strength. Perhaps he sought to be revenged for the spoil the Israelites had made on his land the previous year.* Bishop Patrick.)

χ See Ju. 9, 8. *(The Hebrew word seems to signify some sort of thorny plant. Dr. Royle thinks, "a species kindred with the black-thorn or sloe." In Arabia and Syria the sloe bears a similar name.)*

f 1 Ki. 4, 33.

g De. 8, 14. 2 Chr. 32, 25. Eze. 28, 2, 5, 17. Ha. 2, 4.

ψ Heb., *at thy house.*

went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh,[ω] which *belongeth* to Judah.

12 And Judah was put to the worse[α] before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim[β] unto the corner[h] gate, four hundred cubits. 14 And he took all the gold[i] and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish;[γ] but they sent after him to Lachish, and slew him there. 20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah,[δ] which *was* sixteen years old, and made him king instead of his father Amaziah. 22 He built Elath,[ε] and restored it to Judah, after that the king slept with his fathers.

A.M. 4619. B.C. 822. SAMARIA. [404

(Thenius, B.C. 825 to B.C. 771.)

[Gath-hepher, a city of Zebulun, Jos. xix. 13, according to Keil, the modern Dorp el Meshkad. There is there a Muslem tomb of the prophet Jonah, and Jerome seems to refer to this spot as that where in his time the prophet's tomb was pointed out.]

The reign of Jeroboam II.

23 IN the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam[ζ] the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years. 24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. 25 He restored the coast of Israel from the entering of Hamath[η] unto the sea[θ] of the plain, according to the word of the LORD God of Israel, which He spake by the hand of His servant Jonah,[ι] the son of Amittai, the prophet, which *was* of Gath-hepher.[k]

26 For the LORD saw[l] the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.[m] 27 And the LORD said[n] not that He would blot out the name of Israel from under heaven: but He saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged*[o] to Judah,[κ] for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah[λ] his son reigned in his stead.

THE BOOK OF JONAH. A.M. 4639. B.C. 802. [405

(Newcome, Blair, Jahn, Russell.)

ω Jos. 19, 38, and 21, 16. (*Now* "Ain-shems," *in the plain of Judah.*)

α Heb., *was smitten.*

β Ne. 8, 16, and 12, 39. (That is, *up to the tower of Hananeel,* 2 Chr. 25, 23. Je. 31, 38. Ze. 14, 10, *which was 400 cubits E. of this gate, and occupied the N.E. extremity of the city. The Fish-gate and the Old-gate lay between the two points. Hezekiah* built up all the wall that was broken. 2 Chr. 32, 5. *Its position has long been identified with the present "Damascus-gate."*)

h Je. 31, 38. Ze. 14, 10.

i 1 Ki. 7, 51.

γ (*In the plain between Adoraim and Azekah.* Jos. 10, 31, and 15, 39. *It was fortified by Rehoboam, because, perhaps, it was on the Philistine frontier. Eusebius places it seven Roman miles S. of Eleutheropolis. Now, according to Raumer, Van de Velde, & others,* Um Lâkis.)

δ Ch. 15, 13, and 2 Chr. 26, 1, *he is called* Uzziah.

ε 2 Chr. 26, 2. (That is, *rebuilt or fortified it.*) *Not many years after,* Rezin recovered Elath to Syria, and drave the Jews from Elath; and the Syrians came to Elath, and dwelt there....Ch. 16, 6.

ζ *Now he begins to reign alone.*

η Nu. 13, 21, and 34, 8. (*Through yonder gates, between the two Lebanons, Assyria and Egypt poured their living squadrons into the long vale of Coele-Syria, down by Baal-Gad, Merom, & Chenerith, into the heart of Palestine: over yonder low "entrance into Hamath" they led their conquering cohorts into the rich plain of the Giblites, & down to the coast of Phœnicia.* Rev. W. M. Thomson.)

θ De. 3, 17, and 4, 49. Jos. 3, 16. (*So called from the low plain of the Jordan, in which the Dead Sea lies, extending from the Lake of Tiberias to the Elanitic Gulf.*)

ι Jonah 1, 1, *called Jonas,* Mat. 12, 39, 40.

k Jos. 19, 13.

l Ch. 13, 4.

m De. 32, 36.

n Ch. 13, 5.

o 2 Sa. 8, 6. 1 Ki. 11, 24. 2 Chr. 8, 3.

κ (*By David's conquests they formerly belonged to Judah.*)

λ *After an interregnum of eleven years.* Ch. 15, 8.

XV.] A.M. 4632. B.C. 809. JERUSALEM. [406
Parallel place, 2 Chr. xxvi.
(Thenius, B.C. 811 to B.C. 759.)
The reign of Azariah.

IN the twenty and seventh[μ] year of Jeroboam king of Israel began[p] Azariah[ν] son of Amaziah king of Judah to reign. [2]Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem. [3]And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done; [4]save[q] that the high places were not removed; the people sacrificed and burnt incense still on the high places.

[5]And the LORD smote[s] the king, so that he was a leper unto the day of his death, and dwelt in a several house.[ξ] And Jotham the king's son *was* over the house,[o] judging the people of the land.

[6]And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[7]So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham[π] his son reigned in his stead.

THE BOOK OF JOEL. [407
(Lightfoot, Blair, Gray, Rosenmüller, Townsend.)

THE BOOK OF AMOS. [408
(Lightfoot, Usher, Hales, Taylor, Gray, Townsend.)

THE BOOK OF HOSEA [409
(Wells, Blair, Gray, Lightfoot, Taylor.)

ISAIAH I.—V. [410
(Bishop Lowth, Wells, Lightfoot.)

(In the reign of Azariah, called also Uzziah, "there appears," says Hengstenberg, "all at once, and simultaneously, a series of prophets." He gives, as explanation, that catastrophes were impending, the ambition and power of the Eastern monarchs keeping pace with the sin of Israel. "Canonical prophecy," he adds, "is closely linked with these catastrophes."

A.M. 4669. B.C. 772. SAMARIA. [411
The reigns of Zachariah and others.

[8]IN the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. [9]And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. [10]And Shallum the son of Jabesh conspired against him, and smote[ρ] him before the people,[σ] and slew him, and reigned in his stead.

[11]And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel. [12]This *was* the word[τ] of the LORD which He spake unto Jehu,[s] saying, "Thy sons shall sit on the throne of Israel unto the fourth *generation:*" and so it came to pass.

[13]Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah[τ] king of Judah; and he reigned a full month[υ] in Samaria. [14]For Menahem the son of Gadi went up from Tirzah,[t] and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

[15]And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

[16]Then Menahem smote Tiphsah,[φ] and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women[u] therein that were with child he ripped up.

[17]In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria. [18]And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

[19]*And* Pul[χ] the king of Assyria came against the land:[ψ] and Menahem gave Pul a thousand talents of

μ *This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.*

p Ch. 14, 21.

ν *Called Uzziah.* Ve. 13, 30, &c.

q Ve. 35. Ch. 12, 3, and 14, 4.

s *(In the twenty-fourth year of his reign, according to Abulfaragi, for presuming to invade the high priest's function.)*

ξ Le. 13, 46. *(Gesenius, "a sick-house, infirmary, hospital," but one appropriated to the king.)*

o *(The palace.)*

π *There having been an interregnum for eleven years.*

ρ ...I will rise against the house of Jeroboam with the sword. Am. 7, 9.

σ *(Before the domestics, attendants—publicly.)*

τ Ch. 10, 30.

s .....Yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu... Ho. 1, 4. *(Because Jehu had exceeded his commission.* Girdlestone.)

τ Mat. 1, 8, 9, *called Ozias*, and ve. 1, *Azariah.*

υ Heb., *a month of days.*

t 1 Ki. 14, 17.

φ 1 Ki. 4, 24. *(Gesenius thinks Thapsacus on the Euphrates; but Winer, Thenius, and others, regard it as a city in Palestine. So Bishop Patrick.)*

u Ch. 8, 12.

χ 1 Chr. 5, 26. Is. 9, 1. Ho. 8, 9. *(A syllable often found in Assyrian names.* Tiglath-pil-eser, Nabo-pol-asar, Assar-adan-pal. *It probably means "elevation in rank." Comp. Sanscrit* pâla. *Persian* bala, *lofty, highest. Dr. Hincks states that he has found on the slabs of the S.W. palace of Nimroud a name which he identifies as "Menahem of Samaria." Hales says, "he was probably the son of the king of Nineveh, in Jonah's time, and, perhaps, the second Belus of the Greeks." He invaded Israel* B.C. *770, in the twentieth year of his reign, commencing* B.C. *790, according to Newton. Hales adopts the conjecture of Newton that, at Pul's death, his dominions were divided between his two sons, Tiglath-pileser and Nabonassar, the latter being made ruler of Babylon.)*

ψ *(Thirty years after the prophecy of Jonah, probably in the first year of Menahem.* Hales, *Anal.* ii., 416.)

silver, that his hand might be with him to confirm[v] the kingdom in his hand. [20]And Menahem exacted[ω] the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels[α] of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there[β] in the land.

[21]And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

[22]And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

[23]In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years. [24]And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

[25]But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh,[γ] and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

[26]And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

[27]In the two and fiftieth year of Azariah king of Judah Pekah[w] the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years. [28]And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

[29]In the days of Pekah king of Israel came Tiglath-pileser[δ] king of Assyria, and took Ijon,[x] and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.[ε]

[30]And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned[ζ] in his stead, in the twentieth[η] year of Jotham the son of Uzziah.—[31]And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

A.M. 4681. B.C. 757. JERUSALEM. [412
Parallel place, 2 Chr. xxvii.
The reign of Jotham.

[32]IN the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. [33]Five[θ] and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok. [34]And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done. [35]Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

[36]Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[[37]In those days[ι] the LORD began to send against Judah Rezin[κ] the king of Syria, and Pekah[κ] the son of Remaliah.]

[38]And Jotham slept with his fathers, and was buried with his fathers in the city of David his father; and Ahaz his son reigned in his stead.

THE BOOK OF MICAH. [413

XVI.] A.M. 4700. B.C. 741. JERUSALEM. [414
Parallel place, 2 Chr. xxviii.
(Isaiah vii. and viii.; ix. 7; x. 4.)

v Ch. 14, 5.

ω Heb., *caused to come forth.*

α *(Fifty common shekels at 1s. 2d. each—£2 18s. 4d. "On a bas-relief at Nineveh the name of Menahem appears amongst the kings paying tribute.* Layard's *Nineveh*, p. 617.)

β *(Thenius regards this word here as a particle of time, not of place*—then.)

γ *(Two men who, some think, were in the conspiracy with him against Pekahiah. Abarbanel, "two eminent courtiers who were always about the king." Bishop Patrick. Perhaps commanders, with Pekah, of the body-guard.)*

w Is. 7, 1.

δ 1 Chr. 5, 26. Is. 9, 1. *(According to Gesenius, "lord of the Tigris." Bonomi, "great lord of the Tigris." Aramean,* Digla. *Arabic,* Digla. *Hebrew,* Dekel (Hid-dekel), or, *the Tigris; and Pelcser, Persian, "exalted prince." Hales (Anal., iv., 55) says, in the seventh year of his reign.)*

x 1 Ki. 15, 20.

ε *(The geographical position of Media was wisely chosen for the distribution of the great body of the captives; a natural prison, from which it would be difficult to escape; and they would also be opposed in their passage by the native Assyrians in Kir, and by the Syrians transplanted there before them.* Hales, *Anal.*, i., 461.)

ζ *After an anarchy for some years.* Ch. 17, 1. Ho. 10, 3, 7, 15. *(Lightfoot says, seven years.)*

η *In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign. (Usher, and so Dr. Lightfoot, following Rabbi Solomon Jarchi; but Bp. Patrick thinks "that Jotham reigned four years with his father Azariah.")*

θ *(Alone by himself; for he reigned some time with his father during his leprosy.)*

ι *At the end of Jotham's reign.* Ch. 16, 5. Is. 7, 1.

κ *(Entered into a confederacy against Judah, and made preparations for war before Jotham died; though their design was not executed till the reign of the next king.* Bp. Patrick.)

[Isaiah xvii. was delivered probably soon after vii. and viii., in the beginning of the reign of Ahaz. Lowth.]

The reign of Ahaz.

IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. 2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father. 3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,[κ] according to the abominations[a] of the heathen, whom the LORD cast out from before the children of Israel. 4 And he sacrificed and burnt incense in the high places, and on the hills,[b] and under every green tree.

5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome[λ] *him*. 6 At that time Rezin king of Syria recovered[c] Elath to Syria, and drave the Jews from Elath;[μ] and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to[d] Tiglath-pileser[ν] king of Assyria, saying, "I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me."

8 And Ahaz took the silver[e] and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria. 9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus,[ξ] and took it, and carried *the people of* it captive[f] to Kir,[o] and slew Rezin.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.[π] 13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his[ρ] peace-offerings, upon the altar. 14 And he brought also the brasen altar, which *was* before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.[σ]

15 And king Ahaz commanded Urijah the priest, saying, "Upon the great altar burn the morning[g] burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*."

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 And king Ahaz cut off the borders[h] of the bases, and removed the laver from off them; and took down the sea[i] from off the brasen oxen that *were* under it, and put it upon a pavement[τ] of stones. 18 And the covert[υ] for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for[φ] the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings

κ Le. 18, 21. 2 Chr. 28, 3. Ps. 106, 37. 38. *(As an act of lustration, according to the Vulg., Theod., Grotius. But Michaelis, Gesenius, Winer, and Keil, think that the words imply a real offering.)*

a De. 12, 31.

b De. 12, 2. 1 Ki. 14, 23.

λ *(But yet he carried away many captives out of Judæa, and slew many of the people.* See 2 Chr. 28, 5.)

c Ch. 14, 22.

μ Heb., *Eloth.*

d Ch. 15, 29.

ν Heb., *Tilgath-pileser*, 1 Chr. 5, 26, *and Tilgath-pilneser*, 2 Chr. 28, 20. *(Son of Pul.)*

e Ch. 12, 18.

ξ Heb., *Damesek.*

f I will break... the bar of Damascus..... and the people of Syria shall go into captivity unto Kir, saith the LORD. Am. 1, 5.

o *(Assyria Proper, E. of the Tigris and S. of Taurus.* .....Have not I brought.....the Syrians from Kir? Am. 9, 7, and 1, 5. Kourdistan, *a rich, fertile, though mountainous region, whence it was called by the Greeks,* Adiabene, *"impassable."* Hales' *Anal.*, i., 448. *So Rennel; but Rosenmüller*, ii., 130, *thinks it was "a country on the river* Kuros, *which runs into the Caspian Sea, after being joined by the Arazes.")*

π *(We are not the mere passive objects of the devil's agency any more than we are of the operations of the Holy Spirit...it is we who make ourselves subservient to the god of this world, & work out with him our own perdition.* Bishop Hinds.)

ρ Heb., *which* were *his.*

σ 2 Chr. 4, 1. *(He removed the brasen altar, which was placed before the Lord (at the entrance of the sanctuary) from that place where it had stood*—viz., *before the sanctuary, between the (new) altar and the sanctuary, and placed it on the north side of that altar.* Maurer.)

g Ex. 29, 39—41.

h 1 Ki. 7, 27, 28.

i 1 Ki. 7, 23, 25.

τ *(Rather, as the Sept. translates, "upon a stone pedestal.")*

υ *(Gesenius, Professor Lee, and others, "covered walk," porch. Bishop Patrick thinks "a covered place, where the king sat on the Sabbath, or other great solemnities.")*

φ *(Maurer, "into." Thenius thinks* "the house of the LORD" *means here the holy place.)*

of Judah? 20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

XVII.] A.M. 4713. B.C. 728. SAMARIA. [415

Parallel place, chap. xviii. 9—12.

The captivity of the ten tribes.

IN the twelfth year of Ahaz king of Judah began Hoshea[χ] the son of Elah to reign in Samaria over Israel nine[ψ] years. 2 And he did *that which was* evil in the sight of the LORD, but not[ω] as the kings of Israel that were before him.

3 Against him came up Shalmaneser[α] king of Assyria; and Hoshea became his servant, and gave[β] him presents.[γ] 4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So[δ] king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land,[ε] and went up to Samaria, and besieged it three years. 6 In the ninth[k] year of Hoshea the king of Assyria took Samaria, and carried Israel away[l] into Assyria, and placed[ζ] them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, 8 and walked in the statutes of the heathen,[m] whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. 9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen[η] to the fenced city. 10 And they set[n] them up images[θ] and groves[ι] in every high hill,[o] and under every green tree: 11 and there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: 12 for they served idols, whereof[p] the LORD had said[q] unto them, "Ye shall not do this thing."

13 Yet the LORD testified against Israel, and against Judah, by[κ] all the prophets, *and by* all the seers, saying,[r] "Turn ye from your evil ways, and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets."

14 Notwithstanding they would not hear, but hardened[s] their necks, like to the neck of their fathers that did not believe in the LORD their God. 15 And they rejected His statutes, and His covenant[t] that He made with their fathers, and His testimonies which He testified against them; and they followed vanity,[u] and became[w] vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like[x] them. 16 And they left all the commandments of the Lord their God, and made them molten images,[y] *even* two calves, and made a grove,[z] and worshipped all the host of heaven, and served Baal.[a] 17 And they caused their sons and their daughters to pass[b] through the fire, and used divination[c] and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger. 18 Therefore the LORD was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah[d] only.

19 Also Judah kept[e] not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

χ *After an interregnum.* Ch. 15, 30.

ψ *(After his peaceable possession of the throne.)*

ω *(The kings of Israel had hitherto maintained guards on their frontier to hinder their subjects from going up to worship at Jerusalem, but he gave them all free liberty.* Prideaux.)

α Ch. 18, 9. Ho. 10, 14. *(Ewald places his reign from* B.C. 729 *to* B.C. 713.)

β Heb., *rendered.* 2 Sa. 8, 2.

γ Or, *tribute.*

δ *(The Sevechus of Manetho, the second king of the twenty-third dynasty, according to Gesenius, Keil, Winer, Ewald, & Champollion.)*

ε *(First possessing himself of Moab, as Usher observes.* See Is. 16, 1.)

k Ch. 18, 10, 11. Foretold, Ho. 13, 16.

l Le. 26, 32, 33. De. 28, 36, 64, and 29, 27, 28.

ζ 1 Chr. 5, 26. *(Media was remote, impeded, & intersected with great mountains and numerous and deep rivers, and was beyond Kir, or Assyria Proper. Here the Israelites could safely be allowed great liberty, and their superior civilization would improve these wild regions.* See Hales' *Anal.*, i., 461.)

m Ch. 16, 3. Le. 18, 3. De. 18, 9.

η Ch. 18, 8. *(Everywhere, both town and country.)*

n 1 Ki. 14, 23. Is. 57, 5.

θ Heb., *statues.*

ι Ex. 34, 13. De. 16, 21. Mi 5, 14. *(Selden observes that the Hebrew word Asherim should be rendered idols of that name. Kimchi says every "wooden" thing that was worshipped was called Asherah; and Procopius Gazæus considers that it denotes Astarte, Aphrodite, Venus.* Bp. Patrick.)

o Ch. 16, 4. De. 12, 2.

p Ex. 20, 3, 4. Le. 26, 1. De. 5, 7, 8.

q De. 4, 19.

κ Heb., *by the hand of all. (Abarbanel notes one or more prophets that were in every king's reign, both in Israel and Judah, from the time of Saul to Zedekiah.* Bishop Patrick.)

r Je. 18, 11; 25, 5, and 35, 15.

s De. 31, 27. Pr. 29, 1.

t De. 29, 25.

u De. 32, 21. 1 Ki. 16, 13. 1 Co. 8, 4.

w Ps. 115, 8. Ro. 1, 21.

x De. 12, 30.

y Ex. 32, 8. 1 Ki. 12, 28.

z 1 Ki. 14, 15, 23; 15, 13, and 16, 33.

a Ch. 11, 18. 1 Ki. 16, 31, and 22, 53.

b Ch. 16, 3. Le. 18, 21. Eze. 23, 37.

c De. 18, 10.

d 1 Ki. 11, 13, 32.

e Je. 3, 8.

[20] And the LORD rejected all the seed of Israel, and afflicted them, and delivered[f] them into the hand of spoilers, until He had cast them out of His sight. [21] For He rent[g] Israel from the house of David; and they made[h] Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. [22] For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; [23] until the LORD removed Israel out of His sight, as He had said[i] by all His servants the prophets. So was Israel carried[k] away out of their own land to Assyria unto this day.

A.M. 4713. B.C. 728. SAMARIA. [416

[Shalmaneser employed the five remaining years of his reign in endeavouring to reduce the revolted provinces of Syria and Phœnicia, and in the blockade of Tyre, the siege of which was raised at his death, as we learn from the Tyrian annals cited by Josephus (*Ant.*, ix., 14, 2). This respite Hezekiah employed to the best advantage. Hales, ii., 427.]

Origin of the Samaritans.

[24] AND the king[l] of Assyria brought *men* from Babylon,[λ] and from Cuthah,[μ] and from Ava,[ν] and from Hamath,[ξ] and from Sepharvaim,[ο] and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

[25] And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions[π] among them, which *slew* some of them. [26] Wherefore they spake to the king of Assyria, saying, "The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the god of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the god of the land."

[27] Then the king of Assyria commanded, saying, "Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the god of the land."

[28] Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. [29] Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

[30] And the men of Babylon[m] made Succoth-benoth,[ρ] and the men of Cuth made Nergal,[σ] and the men of Hamath made Ashima,[τ] [31] and the Avites[n] made Nibhaz[υ] and Tartak,[φ] and the Sepharvites burnt[o] their children in the fire to Adrammelech[χ] and Anammelech,[ψ] the gods of Sepharvaim. [32] So they feared the LORD, and made unto themselves of the lowest[p] of them priests of the high places, which sacrificed for them in the houses of the high places. [33] They feared[q] the LORD, and served their own gods, after the manner of the nations whom[ω] they carried away from thence.

[34] Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom He named Israel;[r] [35] with whom the LORD had made a covenant, and charged them, saying, "Ye shall not fear other gods,[s] nor bow[t] yourselves to them, nor serve them, nor sacrifice to them: [36] but the LORD, Who brought you up out of the land of Egypt with great power and a stretched-out arm, Him[u] shall ye fear, and Him shall ye worship, and to Him shall ye do sacrifice. [37] And the statutes, and the ordinances, and the law, and the commandment, which He wrote for you, ye shall observe[v] to do for evermore; and ye shall not fear other gods. [38] And

f Ch. 13, 3, and 15, 29.

g 1 Ki. 11, 11, 31.

h 1 Ki. 12, 20, 28.

i 1 Ki. 14, 16.

k Ve. 6.

l Ezr. 4, 2, 10. .... Esar-haddon king of Assur ...brought us up hither. Ezr. 4, 2. *And*.....the great and noble Asnapper brought (the rest of the nations) over, and set (them) in the cities of Samaria. Ezr. 4, 10.

λ *(The province.* See ve. 30.)

μ *(Josephus, "in central Persia;" Rosenmüller and others, "in Irak." Winer prefers the conjecture of Stephen Morin & Le Clerc, "Susiana." These are all essentially in the same quarter.* Kitto's *Bib. Cyc.)*

ν Ch. 18, 34. *(Ivah. Of this place no trace can now be found either in ancient writers, or in oriental topographers.* Kitto's *Bib. Cyc.)*

ξ *(Corresponded nearly with Cœle-Syria.)*

ο Is. 37, 13. *(Ptolemy,* v., 18, *speaks of a town, "Siphara," as the southernmost city of Mesopotamia, above Babylon, probably the city of the "Sippa-rini" of Abydenus.* Eusebius, *Prep Evan.*, ix. 44. Rosenmüller.)

π *(Abarbanel notes that the* Israelites *were not destroyed by lions, because* they *did not deny the Divine power and providence; but imagined their idols to be the intermediate causes by which the Divine influences might be conveyed to them.* Bishop Patrick.)

m Ve. 24.

ρ *(The word means "tabernacles of daughters," who were consecrated to Venus, whose name Selden* (De Diis Syriis, ii., 7) *conjectures was derived from* Benoth. Bishop Patrick. *See Herodotus,* i., 199.)

σ *(Bishop Patrick, perhaps "fire." According to Norberg, Movers, Gesenius, Winer, Thenius, the Assyrian Mars.)*

τ *(Its form, according to the Bab. Talmud, was that of a goat without wool, which Fürst adopts. Perhaps it was the same as the Phœnician god Asman or Esmun (Esculapius).*

n Ezr. 4, 9.

υ *(In the books of the Zabians an evil dæmon bears a name almost identical.)*

φ *(Gesenius, who compares the Pehlevi Tarthakh, "deep darkness," thinks "some malign planet.")*

o Le. 18, 21. De. 12, 31.

χ *(According to Fürst, "Adar is king." Movers* (Phön., i., 340) *says this was Mars.)*

ψ *(Hyde,* De Reb. vet. Per., p. 131), *the constellation Cepheus. The Bab. Talmud says it had the figure of a horse.)*

p 1 Ki. 12, 31.

q Zep. 1, 5.

ω Or, *who carried them away from thence.*

r Ge. 32, 28, and 35, 10. 1 Ki. 11, 31.

s Ju. 6, 10.

t Ex. 20, 5.

u De. 10, 20.

v De. 5, 32.

the covenant that I have made with you ye shall not forget;[w] neither shall ye fear other gods. [39]But the LORD your God ye shall fear; and He shall deliver you out of the hand of all your enemies."

[40]Howbeit they did not hearken, but they did after their former manner.

[41]So these nations feared[x] the LORD, and[a] served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

XVIII.] A.M. 4716. B.C. 725. (Thenius, B.C. 727 to B.C. 698.) [417

JERUSALEM.

Parallel place, 2 Chr. xxix.

The reign of Hezekiah.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah[y] the son of Ahaz king of Judah began to reign. [2]Twenty and five[β] years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi,[z] the daughter of Zachariah. [3]And he did *that which was* right in the sight of the LORD, according to all that David his father did. [4]He removed[a] the high places, and brake the images,[γ] and cut down the groves, and brake in pieces the brasen serpent[b] that Moses had made: for unto those days the children of Israel did burn incense to it: and he called[δ] it Nehushtan.[ε] [5]He trusted[c] in the LORD[ζ] God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him. [6]For he clave[d] to the LORD, *and* departed not from following[η] Him, but kept His commandments, which the LORD commanded Moses. [7]And the LORD was with[ε] him; *and* he prospered[f] whithersoever he went forth: and he rebelled[g] against the king of Assyria, and served him not.[θ] [8]He smote the Philistines,[h] *even* unto Gaza,[ι] and the borders thereof, from[ι] the tower of the watchmen to the fenced city.

[9]And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. [10]And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.

[11]And the king of Assyria did carry away Israel unto Assyria, and put them in Halah[k] and in Habor *by* the river of Gozan, and in the cities of the Medes: [12]because they obeyed[l] not the voice of the LORD their God, but transgressed His covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

2 CHRONICLES XXX. *Hezekiah's passover.* [418

2 CHRONICLES XXXI. *Hezekiah's restoration of Divine worship.* [419

A.M. 4728. B.C. 713. JERUSALEM. [420

Parallel places, 2 Chr. xxxii. 1—19; Is. xxxvi.

The invasion of Sennacherib.

[13]NOW in the fourteenth year of king Hezekiah did Sennacherib[κ] king of Assyria come up against all the fenced cities of Judah, and took them.

[14]And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; return from me: that which thou puttest on me will I bear."

And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. [15]And Hezekiah gave[m] *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house. [16]At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of

w De. 4, 23.

x Ve. 32, 33.

a *(This inclination to have some sensible representation of God was so universal, that they who had none were thought by the Gentile world to worship nothing.* Bishop Patrick.)

y *He is called Ezekias,* Mat. 1, 9.

β *(Therefore begotten when Ahaz was twelve or fourteen, which is not incredible, consideration being had to climate, temper, and constitution, in some special cases.)*

z 2 Chr. 29, 1, *Abijah.*

a 2 Chr. 31, 1.

γ Heb., *statues.*

b Nu. 21, 9.

δ *(A Hebrew idiom for the impersonal, "It was called."* Gesenius, *Heb. Gr.*, § 134, 3. *So Thenius.)*

ε That is, *a piece of brass.* (*"The brasen,"* i.e., *god.* Ewald.)

c Ch. 19, 10. Job 13, 15. Ps. 13, 5.

ζ *(Though pious people accounted it only a memorial of a wonderful work, yet he judged it better to abolish it, even though the memory of the miracle were lost together with it.* Kimchi in Patrick.)

d De. 10, 20. Jos. 23, 8.

η Heb., *from after Him.*

ε 2 Chr. 15, 2.

f 1 Sa. 18, 5, 14. Ps. 60, 12.

g Ch. 16, 7.

θ *(Owned not his authority, Hezekiah not being bound by the acts of his father Ahaz.)*

h 1 Chr. 4, 41. Is. 14, 29.

ι Heb., *Azzah.*

i Ch. 17, 9.

k 1 Chr. 5, 26.

l Ch. 17, 7. Da. 9, 6, 10.

κ Heb., *Sanherib, (On one of the great bulls at Kouyunjik occurs the following:— "Hezekiah king of Judah, who had not submitted to my authority, forty-six of his principal cities, and fortresses, and villages depending on them, of which I took no account, I captured and carried away their spoil; I shut up himself within Jerusalem," &c. Col. Rawlinson, "but I left to him Jerusalem." The tribute is also given—thirty talents of gold, but "eight hundred" talents of silver.* Layard's *Nineveh*, p. 144, 145.)

m Ch. 16, 8.

Judah had overlaid, and gave it[λ] to the king of Assyria.

17 And the king of Assyria sent Tartan[μ] and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great[ν] host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool,[ξ] which *is* in the highway of the fuller's field.[n] 18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe,[o] and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, "Speak ye now to Hezekiah, Thus saith the great king,[π] the king of Assyria, What confidence *is* this wherein thou trustest? 20 Thou sayest,[ρ] (but *they are but* vain[σ] words,) *I have*[τ] counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? 21 Now,[o] behold, thou trustest[υ] upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him. 22 But if ye say unto me, We trust in the LORD our God: *is* not that He, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? 23 Now therefore, I pray thee, give pledges[φ] to my lord the king[χ] of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. 24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it."

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, "Speak, I pray thee, to thy servants in the Syrian[ψ] language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall."

27 But Rab-shakeh said unto them, "Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their[ω] own piss with you?"[α] 28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, "Hear the word of the great king, the king of Assyria: 29 thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: 30 neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. 31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make[β] *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern:[γ] 32 until I come and take you away to a land like your own land, a land of corn[ρ] and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth[δ] you, saying, The LORD will deliver us. 33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 34 Where *are* the gods[q] of Hamath,[r] and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah?[s] have they delivered Samaria out of mine hand? 35 who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the

λ Heb., *them.*

μ ("Tartan," says Layard, "we find from the inscriptions, was the common title of the commander of the Assyrian army." Nineveh, p. 148 note.)

ν Heb., *heavy.*

ξ (Dr. Schulz makes the pool Mamilla "the upper pool," and the Turbet Mamilla "the fuller's field," and therefore he places the camp of the Assyrians outside the N.W. corner of the modern city. So too Dr. Robinson and Thenius. The camp probably extended from the Upper Pool of Gihon down to the E. side of Bezetha, overlooking Kidron.)

n Is. 7, 3.

o Or, *secretary.*

π (The name of Sennacherib is said by Dr. Hincks to be at the commencement of nearly all the Kouyunjik inscriptions, and on all the inscribed bricks from the ruins of this palace. There has also been discovered a seal on which are two impressions of a royal signet, one of which is thought to be that of Sabaco II. the Ethiopian; the other impression is evidently Assyrian.)

ρ Or, *talkest.*

σ Heb., *word of the lips.*

τ Or, *but counsel and strength* are *for the war.*

υ Heb., *trustest thee.*

φ Or, *hostages.*

χ (On the bas-reliefs are more than one representation of this monarch, e.g., on his throne before Lachish; and three distinct records of his reign have been discovered — the inscriptions on the bulls at Kouyunjik, on a terra cotta cylinder known as Bellino's in the British Museum, and on an hexagonal cylinder in the possession of Col. Taylor. Layard's Nineveh, p. 139.)

ψ (The Aramaic language. The word occurs in three other places, Ezr. 4, 7. Is. 36, 11. Da. 2, 4. "The Assyrian language itself, which was a Median dialect," says Winer, "is certainly not meant here, but that which was used in that portion of Aram subject to Assyria.")

ω Heb., *the water of their feet.*

α ("Reduce them to the greatest extremity;" an hyperbolical speech implying such straits as were never known. Bishop Patrick.)

β Or, *Seek my favour.* Heb., *Make with me a blessing.* Ge. 32, 20, and 33, 11. Pr. 18, 16.

γ Or, *pit.* (The chief supply of water in Palestine was obtained from the cisterns everywhere dug in the soft limestone rock, and filled during the rainy season.)

ρ De. 8, 7, 8.

δ Or, *deceiveth.*

q Ch. 19, 12. 2 Chr. 32, 14. Is. 10, 10, 11.

r Ch. 19, 13.

s Ch. 17, 24, *Ava?*

Lord should deliver Jerusalem out of mine hand?"[e]

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, "Answer him not."

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent,[u] and told him the words of Rab-shakeh.[ζ]

XIX] A.M. 4729. B.C. 712. JERUSALEM. [421

Parallel places, 2 Chr. xxxii. 20—23; Is. xxxvii.

The destruction of the Assyrians.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah[η] the prophet the son of Amoz. 3 And they said unto him, "Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy:[θ] for the children are come to the birth, and *there is* not strength to bring forth.[ι] 4 It may[v] be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove[κ] the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left."[λ]

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, "Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed Me. 7 Behold, I will send a blast[w] upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah:[μ] for he had heard that he was departed from Lachish.[ν] 9 And when he heard say of Tirhakah[ξ] king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, 10 "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. 11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? 12 have the gods of the nations delivered them which my fathers have destroyed: *as* Gozan, and Haran, and Rezeph,[o] and the children of Eden[x] which *were* in Thelasar?[π] 13 where *is* the king of Hamath, and the king of Arpad,[ρ] and the king of the city of Sepharvaim, of Hena,[σ] and Ivah?"

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. 15 And Hezekiah prayed before the Lord, and said, "O Lord God of Israel, Which dwellest *between* the cherubims,[y] Thou art the God,[z] *even* Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. 16 Lord, bow down Thine ear,[a] and hear: open, Lord, Thine eyes,[b] and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. 17 Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, 18 and have cast[τ] their gods into the fire: for they *were* no gods, but the work[c] of men's hands, wood and stone: therefore they have destroyed them. 19 Now therefore, O

e (*Bishop Patrick says, "Rab-shakeh was an excellent orator, as well as a soldier, not inferior in eloquence to Julius Cæsar."*)

u Is. 33, 7.

ζ (Lit., "*chief cup-bearer*," *a high office in Oriental courts. Rab-saris, "chief of the eunuchs."* Comp. Es. 1, 8. Da. 1, 3. *This officer is figured in Botta,* pl. 99; *and in* pl. 93 *is represented a siege conducted by him. Tartan was perhaps "chief of the tribute;" he is represented on the walls of Khorsabad, with his double wand of office. Thus all the names in* ch. 18, 17 *are those of office. In Botta,* pl. 99, *the troops are represented under the command of two beardless officers, the "Rab-saris" and "Rab-shakeh."*)

η *Called Esaias,* Lu. 3, 4.

θ Or, *provocation.*

ι (*A proverbial expression for a critical time of extremity in any case.* Wall.)

v 2 Sa. 16, 12.

κ (*Will punish him on account of the words,* "The Lord thy God hath heard." Maurer.)

λ Heb., *found.*

w Ve. 35, 36, 37. Je. 51, 1.

μ (*A Levitical town strongly fortified.* Ch. 8, 22. 1 Chr. 6, 57. 2 Chr. 21, 10. Is. 37, 8. *Here his army was destroyed.*)

ν (*Now, according to Raumer and Van de Velde,* Um Lakis. Ch. 18, 14. *Colonel Rawlinson reads "Libnah," but Dr. Hincks understands "Lachish."* Layard's *Nineveh,* p. 152.)

ξ (*The* Tarakos *of Manetho, the third and last king of the twenty-fifth (the Ethiopian) dynasty. Champollion read the name* Tarak *on many monuments.*)

o (Resapha *of Ptolemy and Albulfeda.*)

x Eze. 27, 23.

π (*Ewald, Thenius, and others identify it with* Thalaila *of Ptolemy, and* Theleda *in the Peutinger Tables.*)

ρ (*Always mentioned in connexion with Hamath, and therefore in its neighbourhood. Michaelis identifies it with* Raphanæ *of the Greek geographers, a day's journey W. of Hamath.*)

σ (*Perhaps the present* Anna *on the Euphrates. Spruner's* Atlas *places it midway between Babylon and Thapsacus.*)

y 1 Sa. 4, 4. Ps. 80, 1.

z 1 Ki. 18, 39. Is. 44, 6. Je. 10, 10—12.

a Ps. 13, 2.

b 2 Chr. 6, 40.

τ Heb., *given.*

c Ps. 115, 4. Je. 10, 3.

LORD our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know[d] that Thou *art* the LORD God, *even* Thou only."

[20] Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus saith the LORD God of Israel, *That* which thou hast prayed to Me against Sennacherib king of Assyria I have heard. [21] This *is* the word that the LORD hath spoken concerning him;

The virgin the daughter[ν] of Zion hath despised thee,
And laughed thee to scorn;
The daughter of Jerusalem hath shaken[ε] her head at thee.
[22] Whom hast thou reproached and blasphemed?
And against whom hast thou exalted *thy* voice,
And lifted up thine eyes on high?
Even against the Holy *One*[ζ] of Israel.
[23] By[φ] thy messengers thou hast reproached the LORD, and hast said,
With the multitude of my chariots I am come up
To the height of the mountains, to the sides of Lebanon,
And will cut down the tall[χ] cedar-trees thereof,
And the choice fir-trees thereof:
And I will enter into the lodgings of his borders,
And into the forest of his Carmel.[ψ]
[24] I have digged and drunk strange waters,
And with the sole of my feet have I dried up all the rivers of besieged[ω] places.
[25] —Hast thou not heard long ago *how* I have done[η] it,
And of ancient times that I have formed it?
Now have I brought it to pass, that thou[h] shouldest be
To lay waste fenced cities *into* ruinous heaps.[α]
[26] Therefore their inhabitants were of small[β] power,
They were dismayed and confounded;
They were *as* the grass of the field, and *as* the green herb,
As the grass[ι] on the house tops,
And *as corn* blasted before it be grown up.
[27] But I know thy abode,[γ] and thy going out,
And thy coming in, and thy rage against Me.
[28] Because thy rage against Me and thy tumult
Is come up into Mine ears,
Therefore I will put My hook[κ] in thy nose,
And My bridle in thy lips,[δ]
And I will turn thee back by the way by which thou camest.

[29] And this *shall be* a sign[λ] unto thee,—
Ye shall eat this year[ε] such things as grow of themselves,
And in the second year that which springeth of the same;
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruits thereof.
[30] And the remnant[ζ] that is escaped of the house of Judah
Shall yet again take root downward, and bear fruit upward.
[31] For out of Jerusalem shall go forth a remnant,
And they that escape[η] out of mount Zion:
The zeal[μ] of the LORD *of hosts* shall do this.

[32] Therefore thus saith the LORD concerning the king of Assyria,

d Ps. 83, 18.

ν La. 2, 13. *(Rather, "daughter Zion," as Keil says, a poetic personification. See Hengstenberg on* Ps. 9, 14. *"Cities were poetically personified as maidens and daughters, and that so frequently, that the designation sometimes found its way also into prose.")*

ε Job 16, 4. Ps. 22, 7, 8. La. 2, 15.

ζ Ps. 71, 22. Is. 5, 24. Je. 51, 5.

φ Heb., *By the hand of.* Ch. 18, 17.

χ Heb., *the tallness, &c.*

ψ Or, *the forest* and *his fruitful field.* Is. 10, 18. *(Van de Velde has discovered that the south side of Carmel is still beautiful, and covered with wood. "At every step the ancient glory of Carmel became more and more evident. It is not," he adds, "the radiance of the rising or setting sun that constitutes the incomparable glory of Carmel; it is the inner character of the hills, their great fertility.")*

ω Or, *fenced.*

η Is. 45, 7.

h ..... Assyrian, the rod of Mine anger. Is. 10, 5.

α Or, *hast thou not heard* how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?*

β Heb., *short of hand.*

ι Ps. 129, 6.

γ Or, *sitting.*

κ Job 41, 2. Eze. 29, 4, and 38, 4. Am. 4, 2.

δ (In Botta, pl. 83, *prisoners are represented with rings in their lips, to which are attached thin cords, held by the king.)*

λ Ch. 20, 8, 9. 1 Sa. 2, 34. Is. 7, 11, 14. Lu. 2, 12.

ε (The present plenty, notwithstanding the Sabbatic year, and the enemies' abode and waste made in the land, should be a sign to them for confirmation of the truth of God's promise of their deliverance. Bishop Richardson.)

ζ Heb., *the escaping of the house of Judah that remaineth.*

η Heb., *the escaping.*

μ Is. 9, 7.

He shall not come into this city, nor shoot an arrow there,
Nor come before it with shield, nor cast a bank against it.
33 By the way that he came, by the same shall he return,
And shall not come into this city, saith the LORD.
34 For I will defend this city, to save it,
For Mine own sake, and for My servant David's sake."

35 And it came to pass[n] that night, that the angel[θ] of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they[ι] arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.[ο]

37 And it came to pass, as he was worshipping in the house of Nisroch[κ] his god, that Adrammelech and Sharezer his sons smote him with the sword:[λ] and they escaped into the land of Armenia.[μ] And Esarhaddon[p] his son reigned in his stead.

XX.] A.M. 4729. B.C. 712. JERUSALEM. [422

Parallel places, 2 Chr. xxxii. 24—33; Is. xxxviii. and xxxix.

(Revolt of the Medes, B.C. 711.)

Hezekiah's sickness.

IN those days[ν] was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, "Thus saith the LORD, Set[ξ] thine house in order; for thou shalt die,[ο] and not live."

2 Then he turned his face to the wall, and prayed unto the LORD, saying, 3 "I beseech Thee, O LORD, remember[q] now how I have walked before Thee in truth and with a perfect heart, and have done *that which is* good in Thy sight:" and Hezekiah wept sore.[π]

4 And it came to pass, afore Isaiah was gone out into the middle court,[ς] that the word of the LORD came to him, saying, 5 "Turn again, and tell Hezekiah the captain[r] of My people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. 6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake."

7 And Isaiah said, "Take a lump of figs."[ρ]

And they took and laid *it* on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, "What[s] *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?"

9 And Isaiah said, "This sign shalt thou have of the LORD, that the LORD will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?"

10 And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees."

11 And Isaiah the prophet cried unto the LORD: and He[t] brought the shadow ten degrees backward, by which it had gone down in the dial[σ] of Ahaz.

12 At that time Berodach-baladan,[τ] the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. 13 And Hezekiah hearkened[υ] unto them, and shewed them all the house of his precious[φ]

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n 1 Ki. 11, 12, 13.

θ *(The instrument was probably the "blast" or hot pestilential south wind blowing from the deserts of Lybia, called the* samum *or* simoom, *described by Bruce. It is remarkable that the blast which destroyed the Assyrians happened at night, whereas the simoon usually blows in the day-time, and mostly about noon.* Hales, ii., 429.)

ι (That is, *when men arose.)*

ο Ge. 10, 11.

κ *(Col. Rawlinson thinks that this was the god* Assarac, *styled in the inscriptions "father of the gods," the Chronos, or Saturn, of the Greeks.)*

λ ...When he was come, and fled from Judea...in his wrath he killed many (of the Jews). There passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararath, and Sarchedonus his son reigned in his stead. Tobit 1, 18, 21.

μ Heb., *Ararat. (Sept., here as margin, but at* Is. 37, 38, *"Armenia," and so the Arab. and Chald.* Comp. Je. 51, 27. *Ararat is rendered "Armenia" by the Syr. and Vulg. at* Ge. 8, 4.)

p Ezr. 4, 2.

ν *(In the latter end of the year.)*

ξ Heb., *Give charge concerning thine house,* 2 Sa. 17, 23.

o *(Life, rightly regarded, is that combination of cheerful, animated co-operative action, by which mind is elicited, intelligence expanded, social intercourse improved, benevolence excited and employed, and capacities matured for every thing true and honest, just and pure, lovely and of good report, virtuous and praiseworthy.* Bishop Jebb.)

q Ne. 13, 22.

π Heb., *with a great weeping.*

ς Or, *city.*

r 1 Sa. 9, 16, and 10, 1.

ρ *(Pliny,* xxiii., 7, *says of a poultice of figs,* "aperit ulcera." *So also Galen, and the Arabic writer Abulfadli,* "*It removes hard tumours, softens them, and brings them to a head.")*

s See Ju. 6, 17, 37, 39. Is. 7, 11, 14, and 38, 22.

t See Jos. 10, 12, 14. Is. 38, 8.

σ Heb., *degrees. (Steps or stairs, which had been made by Ahaz on the E. side of the house, not a dial; there was no such thing till long after this, nor at this time did the Jews divide their day into twenty-four hours; (certainly not into half hours and quarters.) It means simply sunshine came back on the stairs.* Wall. *So* Univ. Hist.)

τ Or, *Merodach-baladan.*

υ *(Sept., "was glad of them.")*

φ Or, *spicery.*

things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour,[χ] and all that was found in his treasures:[ψ] there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.[a]

[14]Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men, and from whence came they unto thee?"

And Hezekiah said, "They are come from a far country, *even* from Babylon."

[15]And he said, "What have they seen in thine house?"

And Hezekiah answered, "All[v] *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them."

[16]And Isaiah said unto Hezekiah, "Hear the word of the LORD. [17]Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried[w] into Babylon: nothing shall be left, saith the LORD. [18]And of thy sons that shall issue from thee, which thou shalt beget, shall they take away;[z] and they shall be eunuchs in the palace of the king of Babylon.[y]

[19]Then said Hezekiah unto Isaiah, "Good[z] *is* the word of the LORD which thou hast spoken."[a]

And he said, "*Is it* not *good*, if peace and truth be[ω] in my days?"

[20]And the rest of the acts of Hezekiah, and all his might, and how he made a pool,[b] and a conduit,[α] and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?— [21]And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

THE BOOK OF NAHUM. [423

THE BOOK OF HABAKKUK. [424
(Lightfoot.)

XXI.] A.M. 4745. B.C. 696. JERUSALEM. [425
[The Median kingdom founded about A.M. 4754. B.C. 687.]

Parallel place, 2 Chr. xxxiii.

The reign of Manasseh.

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah. [2]And he did *that which was* evil[β] in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. [3]For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove,[ς] as did[c] Ahab king of Israel; and worshipped[d] all the host of heaven, and served them. [4]And he built altars[e] in the house of the LORD, of which the LORD said,[f] "In Jerusalem will I put My name." [5]And he built altars for all the host of heaven in the two courts of the house of the LORD. [6]And he made his son pass[g] through the fire, and observed times,[h] and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *Him* to anger. [7]And he set a graven image of the grove[γ] that he had made in the house, of which the LORD said to David, and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put My name for ever:[i] [8]neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." [9]But they hearkened not: and Manasseh seduced[k] them to do more evil than did the nations whom the LORD destroyed before the children of Israel.[δ]

[10]And the LORD spake by His servants the prophets, saying, [11]Be-

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χ Or, *jewels.* Heb., *vessels.*

ψ *(Probably increased by the spoil of the Assyrians.* Hales.)

a .....Hezekiah rendered not again according to the benefit *done* unto him, for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. 2 Chr. 32, 25.

v Ve. 13.

w Ch. 24, 13, and 25, 13. Je. 27, 21. 22, and 52, 17.

x Ch. 24, 12.

y .....The king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, &c. Da. 1, 3, 4.

z 1 Sa. 3, 18. Job 1, 21. Ps. 39, 9.

a .....Hezekiah humbled himself for the pride *(lifting up,* mar.) of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. 2 Chr. 32, 26.

ω Or, *Shall there not be peace and truth, &c.*

b Ne. 3, 16.

α *(In digging for the foundation of the Anglican church, an immense conduit was discovered running E. and W. Mr. Johns, the architect, says, that, without doubt, it was used for supplying pure water.* Bib. Sac., *Nov.*, 1846, p. 636.)

β *(It is the misfortune of a religious and good man in an exalted station, that, while it demands a more acute discrimination of character, he has but few opportunities of acquiring it. All take their hue from him. Idolatry, while Hezekiah lived, appeared to be extinct; but it was only as a smothered fire, and desperate must have been the hypocrisy which had surrounded the throne, when the son could so soon pull down all the father had built up.* R. W. Evans.)

ς *(An Asherah,* i.e., *a wooden pillar, or image, dedicated to the goddess Asherah.)*

c 1 Ki. 16, 32.

d Ch. 17, 16. De. 4, 19, and 17, 3.

e Je. 32, 34.

f 2 Sa. 7, 13. 1 Ki. 8, 29, and 9, 3.

g Ch. 16, 3, and 17, 17. Le. 18, 21, and 20, 2.

h Le. 19, 26, 31. De. 18, 10, 11.

γ *(A wooden image of Asherah.)*

i Ch. 23, 27. 2 Sa. 7, 13. 1 Ki. 8, 29, and 9, 3, Ps. 132, 13. Je. 32, 34.

k Pr. 29, 12.

δ *(Manasseh stands in the class of such as have deliberately abandoned and wilfully disobeyed God through a long course of life, and he is the only one recorded as having returned from his sinful ways.* R. W. Evans.)

cause Manasseh[l] king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites[m] did, which *were* before him, and hath made Judah also to sin with his idols: [12]therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.[n] [13]And I will stretch[ε] over Jerusalem the line[o] of Samaria, and the plummet[ζ] of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish,[η] wiping *it*, and turning *it* upside down.[θ] [14]And I will forsake the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; [15]because they have done *that which was* evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Egypt, even unto this day."

[16]Moreover Manasseh shed innocent[ι] blood very much, till he had filled Jerusalem from one end to another;[κ] beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

[17]Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?—[18]And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza:[λ] and Amon his son reigned in his stead.

[19]Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah. [20]And he did *that which was* evil in the sight of the LORD, as his father Manasseh did. [21]And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: [22]and he forsook[p] the LORD God of his fathers, and walked not in the way of the LORD.

[23]And the servants of Amon conspired against him, and slew the king in his own house. [24]And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

[25]Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?—[26]And he was buried in his sepulchre in the garden of Uzza: and Josiah[μ] his son reigned in his stead.

JEREMIAH I.—XII. (Lightfoot.) [426
THE BOOK OF ZEPHANIAH. (Lightfoot.) [427

XXII.] A.M. 4802. B.C. 639. JERUSALEM. [428

[Draco lived about this time.]
Parallel place, 2 Chr. xxxiv. 1—28.

The reign of Josiah.

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.[ν] [2]And he did *that which was* right[ξ] in the sight of the LORD, and walked in all the way of David his father, and turned[q] not aside to the right hand or to the left.[ο]

[3]And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, [4]"Go up to Hilkiah the high priest, that he may sum the silver which is brought[r] into the house of the LORD, which the keepers[s] of the door[π] have gathered of the people: [5]and let them deliver[t] it into the hand of the doers of the work, that have the oversight of the house of the

l Ch. 23, 26. and 24, 3. Je. 15, 4.

m 1 Ki. 21, 26.

n 1 Sa. 3, 11. Je. 19, 3.

ε *(A metaphor from those who set out men's lots, by drawing a line to divide them. He would give to Jerusalem the same measure that He had done to Samaria.* Bishop Patrick.)

o See Is. 34, 11. La. 2, 8. Am. 7, 7, 8.

ζ *(As they imitated his sin, so they should have his punishment. It seems to be a metaphor from builders, who measure what part of a building shall stand, and what shall be demolished.* Bishop Patrick.)

η *(The Septuagint, "alabaster-box." Jerusalem was once in high esteem with God as a precious ointment; but, having lost its savour, He would reject her.* Bp. Patrick.)

θ Heb., *he wipeth and turneth* it *upon the face thereof.*

ι Ch. 24, 4. *(Perhaps of those who denounced the Divine anger against him* (that is, *the prophets.) They say he caused Isaiah to be sawn asunder. Procop. Gaz. in* Bishop Patrick.)

κ Heb., *from mouth to mouth. (Top-full, as we say.* Bishop Patrick.)

λ *(Some think this was the place where Uzziah was buried,* 2 Chr. 26, 23, *and that Manasseh chose to be buried here, as unworthy to be laid in the sepulchre of the kings of Judah.* Bishop Patrick.)

p 1 Ki. 11, 33.

μ *Called Josias.* Mat. 1, 10.

ν Jos. 15, 39. *(In the plain of Judah, not far from Lachish.)*

ξ *(The reign of this prince is like a gleam cast from a lowering sky, before it bursts with the tempest.* R. W. Evans.)

q De. 5, 32.

ο *(None but extraordinary men can stand forth in perilous times all bright and alone. Ordinary characters accommodate their hues to those of surrounding objects, and are dark amid the dark. Such as Rehoboam, Jehoram, Ahaz, and Amon, yield to the spirit of their age, and reap accordingly: such as Hezekiah and Josiah wrestle with it, overcome, and win a blessing from God. With His will as their guide and strength, they keep a clear and straight path amid the dim tortuousness of their times.* R. W. Evans.)

r Ch. 12, 4.

s Ch. 12, 9. Ps. 84, 10.

π Heb., *threshold.*

t Ch. 12, 11.

LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, [6]unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house." [7]Howbeit there was no reckoning[u] made with them of the money that was delivered into their hand, because they dealt faithfully.

[8]And Hilkiah the high priest said unto Shaphan the scribe, "I have found the book[v] of the law[ρ] in the house of the LORD."

And Hilkiah gave the book to Shaphan, and he read it.

[9]And Shaphan the scribe came to the king, and brought the king word again, and said, "Thy servants have gathered[σ] the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD."—[10]And Shaphan the scribe shewed the king, saying, "Hilkiah the priest hath delivered me a book:" and Shaphan read it before the king.

[11]And it came to pass when the king had heard the words of the book of the law, that he rent his clothes.

[12]And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor[τ] the son of Michaiah,[υ] and Shaphan the scribe, and Asahiah a servant of the king's, saying, [13]"Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath[w] of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written[ϕ] concerning us."

[14]So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah,[χ] the son of Harhas,[ψ] keeper of the wardrobe;[ω] (now she dwelt in Jerusalem in the college;[α]) and they communed with her.

[15]And she said unto them, "Thus saith the LORD God of Israel, Tell the man that sent you to me, [16]Thus saith the LORD, Behold, I will bring evil[x] upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: [17]because[y] they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched.[ς]—[18]But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard; [19]because thine heart[z] was tender, and thou hast humbled[a] thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation[b] and a curse,[c] and hast rent thy clothes, and wept before Me; I also have heard *thee*, saith the LORD. [20]Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered[d] into thy grave in peace;[β] and thine eyes shall not see all the evil which I will bring upon this place."

And they brought the king word again.[γ]

XXIII.] A.M. 4820. B.C. 621. JERUSALEM. 2 Chr. xxxiv. 29—33. [429

The renewal of the covenant.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

[2]And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests,

u Ch. 12, 15.

v De. 31, 24.

ρ *(The copy found was, beyond dispute, the Temple copy It might have remained unobserved, especially as it did not lie in the Ark itself, and might also have been intentionally put aside; and just such a copy as this would make an impression when it was found. Every doubt must vanish that it was the Pentateuch, from* ch. 23, 25, *where it is expressly the* whole *Law of Moses that is spoken of as being obeyed by Josiah.* Hävernick, *Pent.*, 411. 412.)

σ Heb., *melted.*

τ *Abdon.* 2 Chr. 34, 20.

υ Or, *Micah.*

w De. 29, 27.

ϕ *(Prescribed to us.* Maurer.)

χ *Tikvath.* 2 Chr. 34, 22.

ψ Or, *Hasrah.*

ω Heb., *garments.*

α Or, *in the second part.* (That is, *of the city, either* Acra, *or some other quarter of Jerusalem. Bp. Patrick says, "there were three walls about Jerusalem, as Abarbanel observes; within the first lived the common people; within the second the better sort and prophets; within the third was the mountain of the Lord." Perhaps to these divisions,* Zep. 1, 10, *refers*.....A cry from the fish-gate, and an howling from the second, and a great crashing from the hills: *and, it may be,* "the middle city" (mar.) *of* ch. 20, 4.)

x De. 29, 27. Da. 9, 11—14.

y De 29, 25—27.

ς *(For the people rather complied with Josiah in his reformation than heartily desired it.* Bishop Patrick.)

z Ps. 51, 17. Is. 57, 15.

a 1 Ki. 21, 29.

b Le. 26, 31, 32.

c .....The LORD could no longer bear, because of the evil of your doings, *and* because of the abominations;... therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant..... Je. 44, 22, and 26, 6.

d Ps. 37, 37. Is. 57, 1, 2.

β *(Before the last desolation of the country; "and thou shalt die in My favour, and come into everlasting rest;" so that Josiah's death, though violent,* ch. 23, 29, *was not accursed of God.* Diodati.)

γ *(There is hope for a nation under such a king. In the next chapter we see him triumphantly gathering his people into the temple of God. So it will ever be in God's Church. If rulers be hearty in its service, He endows them with might to fulfil their godly purposes. Jehoshaphat, Hezekiah, and Josiah are bright and burning examples, both of the duty, and of the powerful moral influences of religious princes.* R. W. Evans.)

and the prophets, and all the people, both[δ] small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 And the king stood[ε] by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book.

And all the people stood[ε] to the covenant.[ζ]

4 And the king commanded Hilkiah the high priest, and the priests of the second[δ] order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. 5 And he put[η] down the idolatrous[θ] priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets,[ι] and to all the host[g] of heaven. 6 And he brought out the grove[κ] from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people. 7 And he brake down the houses of the sodomites,[h] that *were* by the house of the LORD, where[i] the women wove hangings[λ] for the grove. 8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba[μ] to Beer-sheba, and brake down the high places of the gates that *were* in the entering-in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city. 9 Nevertheless the priests of the high[k] places came not up to the altar of the LORD in Jerusalem, but they did eat[ν] of the unleavened bread among their brethren. 10 And he defiled Topheth,[l] which *is* in the valley[m] of the children[ξ] of Hinnom, that no man might make his son or his daughter to pass[η] through the fire to Molech. 11 And he took away the horses[ο] that the kings of Judah had given to the sun, at the entering-in of the house of the LORD, by the chamber of Nathan-melech the chamberlain,[π] which *was* in the suburbs, and burned the chariots of the sun with fire. 12 And the altars that *were* on the top[ρ] of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh[p] had made in the two courts of the house of the LORD did the king beat down, and brake[ρ] *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption,[σ] which Solomon[q] the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. 14 And he brake[r] in pieces the images,[τ] and cut down the groves, and filled their places with the bones of men. 15 Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam[s] the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres,

δ Heb., *from small even unto great.*

ε Ch. 23. 8.

ε (That is, *consented to it, and professed that they would stand to it without varying.* Diodati.)

ζ Je. 3, 5, 10.

ζ (*Those who were under the high-priest, especially the Sagan, his vicar.* Je. 52, 24. Bishop Patrick.)

η Heb., *caused to cease.*

θ Heb., *Chemarim.* Ho. 10, 5. (*Called so because they were clothed in black garments, as Kimchi says, both here and at* Zep. 1, 4. *Osiris was represented by a black ox, which was covered with a black silk garment.* Bishop Patrick. *But Iken derives it from the Persian,* "sacrum magorum ignicolarum cinculum.")

ι Or, *twelve signs,* or, *constellations.*

g Ch. 21, 3.

κ Ch. 21, 7. (*Kimchi,* "*the wooden statue of Diana which Manasseh had placed there.*")

h 1 Ki. 14, 24, and 15, 12.

i Eze. 16, 16.

λ Heb., *houses.* (*These hangings or curtains encompassed the image, and made a kind of house for it, as the Hebrew imports, which the Greeks called* "*little temples.*" Bp. Patrick.)

μ ...Of Benjamin. See 1 Ki. 15, 22. (*In the N. part of his kingdom, as Beer-sheba was in the S.*)

k Eze. 44, 10—14.

ν 1 Sa. 2, 36. (*They were put in the condition of those priests that had any blemish, who might not offer,* Le. 21, 17, *but might* eat the bread of his God. Le 21, 22.)

l Is. 30, 33. Je. 7, 31, and 19, 6, 11—13.

m Jos. 15, 8.

ξ (*Sept.,* "*son;*" *it is so in all other places, and Symm. and the Vulg. have it so here.* Wall.)

n Le. 18, 21. De. 18, 10. Eze. 23, 37, 39.

o (*Either to be sacrificed, as among the Persians and others, or led forth in pomp, or for the worshippers to ride out and adore the sun.* Bishop Patrick. *Perhaps sculptured figures of stone or metal.*)

π Or, *eunuch,* or, *officer.*

ρ See Je. 19, 13. Zep. 1, 5.

p Ch. 21, 5.

ρ Or, *ran from thence.*

σ That is, *the mount of Olives.*

q 1 Ki. 11, 7.

r Ex. 23, 24. De. 7, 5, 25.

τ Heb., *statues.* (*Sept.,* "*brake down the statues, and destroyed them.*" *Our version and others, taking still the Asherah for a grove of trees, call it* "*cutting them down.*" Wall.)

s 1 Ki. 12, 28, 33.

and burned *them* upon the altar, and polluted it, according to the word[t] of the LORD which the man of God proclaimed, who proclaimed these words. —[17]Then he said, "What title[v] *is* that that I see?"

And the men of the city told him, "*It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el."

[18]And he said, "Let him alone; let no man move his bones."

So they let his bones alone,[ϕ] with the bones of the prophet[u] that came out of Samaria.

[19]And all the houses also of the high places that *were* in the cities of Samaria,[v] which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did[χ] to them according to all the acts that he had done in Beth-el. [20]And he slew[ψ] all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

A.M. 4820. B.C. 621. [430
JERUSALEM.
Parallel place, 2 Chr. XXXV.
Josiah's passover.

[21]AND the king commanded all the people, saying, "Keep[a] the passover unto the LORD your God, as[w] *it is* written in the book of this covenant."

[22]Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; [23]but in the eighteenth[β] year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

[24]Moreover the *workers*[x] *with* familiar spirits, and the wizards, and the images,[γ] and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law[y] which were written in the book that Hilkiah the priest found in the house of the LORD. [25]And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

[26]Notwithstanding the LORD turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because[z] of all the provocations[δ] that Manasseh had provoked Him withal.

[27]And the LORD said, "I will remove Judah also out of My sight, as I have removed Israel,[a] and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."[b]

[28]Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[29]In his days Pharaoh-necho[ς] king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him:[ε] and he slew him at Megiddo,[c] when he had seen[d] him. [30]And his servants carried him in a chariot dead[ζ] from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

JEREMIAH XIII.—XX., and XXII. (Lightfoot.) [431

[In the first year of the reign of Jehoiakim, Nebuchadnezzar was sent by his father Nabopolassar to reduce the Egyptians, Syrians, and Phœnicians to obedience, in which he succeeded according to Berosus, cited by Josephus, *Ant.*, X., 11, 1. On this occasion Jehoiakim became his vassal for three years. During this period, Nineveh was taken by the Medes and the Babylonians, in the second of Jehoiakim, B.C. 606; and Nabopolassar dying, Nebuchadnezzar succeeded him, B.C. 604, according to Ptolemy's *Canon*. The first year of Nebuchadnezzar's reign, in which Je-

t 1 Ki. 13, 2.

v (*Sepulchral pillar*, cippus, *a short column.*)

ϕ Heb., *to escape.*

u 1 Ki. 13, 31.

v And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali... 2 Chr. 34, 6. (*Of which he seems to have quietly recovered possession after the death of Holofernes, and depression of the Assyrian power.* Hales.)

χ (*Josephus says that there remained many Israelites not carried into captivity, and that Josiah prevailed on many of them to keep the Jewish religion.* Wall.)

ψ Or, *sacrificed.* Ch. 11, 18. Ex. 22, 20. 1 Ki. 18, 40.

a (*Full of obedience to the will of heaven, Josiah, with a godly cheerfulness, restored, as if for ages, what he knew in less than fifty years would be destroyed. His was that high-minded feeling which prompts a man to do his duty, however fruitless it may appear,—who is resolved to be at his post however hopeless the cause.* R. W. Evans.)

w Ex. 12, 3. Le. 23, 5. Nu. 9, 2. De. 16, 2.

β *His eighteenth year ending.*

x Ch. 21, 6.

γ Or, *teraphim.* Ge. 31, 19.

y Le. 19, 31, and 20, 27. De. 18, 11.

z Ch. 21, 11, 12, and 24, 3, 4. Je. 15, 4.

δ Heb., *angers.*

a Ch. 17, 18, 20; 18, 11; and 21, 13.

b Ch. 21, 4, 7. 1 Ki. 8, 29, and 9, 3. See Eze. 10, 18, 19.

ς (*Son of Psammiticus, and sixth king of the twenty-sixth dynasty, according to Manetho.*)

ε (*Either indisposed to the Egyptians who had proved "a broken reed" to the Jews in their wars with the Assyrians; or, thinking it safer to attach himself to the latter.* Hales. *It is not likely Josiah felt himself under any supposed obligations under which Manasseh had come, for there had been an invasion and defeat of the Assyrians,* B.C. 640, *before Josiah came to the throne.*)

c Zec. 12, 11.

d Ch. 14, 8.

ζ (*Rather, "dying." Schulz and Davidson.*)

hoiakim rebelled, is said to correspond to the third of Jehoiakim, Da. 1. 1, but to the fourth, ch. xxiv. 1; Je. xxv. 1, and Josephus, *Ant.*, x., 6, 1. Ganz, p. 47, and Jackson, vol. i., p. 188, suppose that Jehoiakim was appointed king by Pharaoh-nechoh, about July; but the accession of Nebuchadnezzar commenced January 21, B.C. 604. So that the first year of Nebuchadnezzar was partly the third and partly the fourth of Jehoiakim. Hales, ii., 439.]

A.M. 4833—4844. B.C. 608—597. JERUSALEM. [432

Parallel places, 2 Chr. xxxvi. 1—10, and Je. xxxvi.

The reigns of Jehoahaz, Jehoiakim, and Jehoiachin.

31 JEHOAHAZ[ζ] *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. 32 And he did *that which was* evil in the sight of the LORD according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah[η] in the land of Hamath, that he might not reign[θ] in Jerusalem;[ι] and put the land to a tribute[κ] of an hundred talents of silver, and a talent of gold. 34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned[ε] his name to Jehoiakim,[f] and took Jehoahaz away: and he came[g] to Egypt and died there. 35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.[λ] 37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

XXIV.] 1 In his[h] days Nebuchadnezzar[μ] king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according[i] to the word of the LORD, which He spake by[ν] His servants the prophets. 3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of His sight, for the sins of Manasseh,[k] according to all that he did; 4 and also for the innocent[l] blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?—6 So Jehoiakim slept[ξ] with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land:[m] for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.[n]

8 Jehoiachin[o] *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. 9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 At that time the servants[p] of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.[o] 11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin[q] the king of Ju-

ζ *Called Shallum,* 1 Chr. 3, 15. Je. 22, 11.

η Ch. 25, 6. Je. 52, 27. *(No position could be better chosen for the permanent encampment of him who aimed at the subjugation of Syria.)*

θ Or, *because he reigned.*

ι *(Called by Herodotus "the great city of Cadytis," from the Syriac,* Kadutha, *Hebrew,* Kadusha, *"holy," which is found inscribed on Jewish shekels.* Hales, i., 425. *But Hitzig, Ewald, and others regard "Cadytis" as Gaza.)*

κ Heb., *set a mulct upon the land.*

ε See ch. 24, 17. Da. 1, 7.

f *Called,* Mat. 1, 11, *Jechonias.*

g ...He shall not return thither any more; but he shall die in the place whither they have led him captive, and shall see this land no more. Je. 22, 11, 12. Eze. 19, 3, 4.

λ *(Perhaps the same as Arumah, near Shechem.* Ju. 9, 41.)

h Je. 25, 1, 9. Da. 1, 1.

μ *(This name is met with on tens of thousands of inscribed bricks taken from the Birs-Nimroud; also on the mound Babel were found a few squared stones: and on a black stone, now in this country, is found this king's name, together with an account of the numerous public works he had undertaken.* Layard, pp. 496, 502, 504.)

i Ch. 20, 17; 21, 12—14; and 23, 27.

ν Heb., *by the hand of.*

k Ch. 21, 2, 11, and 23, 26.

l Ch. 21, 16.

ξ *(A common expression for dying, though it be a violent death. Josephus says the king of Babylon caused his body to be cast from the top of the wall, and vouchsafed him no sepulchre.* See Je. 22, 18, 19, and 36, 30, Wall.)

m .....Pharaoh's army *(the second expedition,* Hales, ii., 439), which is come forth to help you, shall return to Egypt into their own land. Je. 37, 7.

n ...The army of Pharaoh-nechoh king of Egypt, which was by the river Euphrates in Carchemish, ... Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. Je. 46, 2.

o *Called Jeconiah,* 1 Chr. 3, 16. Je. 24, 1, & *Coniah,* Je. 22, 24, 28.

p Da. 1, 1.

o Heb., *came against.*

q Je. 24, 1, and 29, 1, 2. Ezr. 17, 12..... Like these good figs, so will I acknowledge them that are carried away captive ..... whom I have sent out of this place into the lands of the Chaldeans for their good. Je. 24, 5.

dah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers:[π] and the king[ρ] of Babylon took him in the eighth[r] year of his reign. 13 And he carried[s] out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut[t] in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as[u] the LORD had said. 14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest[v] sort of the people of the land.

15 And he carried[w] away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers,[σ] and the mighty of the land, *those* carried[τ] he into captivity from Jerusalem to Babylon.

16 And all the men of might,[x] *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 And the king of Babylon made Mattaniah[y] his father's brother[z] king in his stead, and changed his name to Zedekiah.

A.M. 4833—4844. B.C. 608—597. [433
JERUSALEM.
Parallel place, 2 Chr. xxxvi. 11—13.
The reign of Zedekiah.

18 ZEDEKIAH *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal,[a] the daughter of Jeremiah of Libnah. 19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.[ς] 20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled[b] against the king of Babylon.

π Or, *eunuchs.*

ρ *Nebuchadnezzar's eighth year.* Je. 25, 1.

r ...In the seventh year (carried away captive) three thousand Jews and three and twenty. Je. 52, 28. (*Josephus* 3000, *when Jehoiakim was put to death, and at Jehoiakim's surrender,* 10,832. Wall.)

s Ch. 20, 17. Is. 39, 6.

t See Da. 5, 2, 3.

u Je. 20, 5.

v Ch. 25, 12. Je. 40, 7.

w Es. 2, 6. Je. 22, 24.

σ Or, *eunuchs.*

τ (*On this occasion the prophet Ezekiel was carried into captivity.* Eze. 1, 1.)

x See Je. 52, 28.

y Je. 37, 1.

z 1 Chr. 3, 15.

a Ch. 23, 31.

ς (*In the fourth year of his reign the kings of Edom, Moab, Ammon, Tyre, & Sidon, sent urging Zedekiah to join them in a confederacy to break the Babylonian yoke, but he did not hearken to them.* Je. xxvii. and xxviii.)

b ...He rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered? Eze. 17, 15.

XXV. A.M. 4855. B.C. 586. JERUSALEM. [435

Parallel place, 2 Chr. xxxvi. 14—21.

The captivity of Judah.

AND it came to pass in the ninth[c] year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts[v] against it round about. 2 And the city was besieged unto the eleventh year of king Zedekiah. 3 And on the ninth *day* of the *fourth*[j] month the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.[d]

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. 6 So they took the king, and brought him up to the king of Babylon to Riblah;[e] and they gave judgment upon him.[φ] 7 And they slew the sons of Zedekiah before his eyes, and put out the eyes[f] of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, on the seventh[χ] *day* of the month, which *is* the nineteenth year[g] of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain[ψ] of the guard, a servant of the king of Babylon, unto Jerusalem: 9 and he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.[h] 10 And all the army of the Chaldees, that *were with*

c Je. 34, 2; 39, 1, and 52, 4, 5. Eze. 24, 1.

v (*Not circumvallations, but forts—watch-towers.*)

j Je. 39, 2, and 52, 6.

d ...The prince... shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes. Eze. 12, 12.

e Ch. 23, 33. Je. 52, 9.

φ Heb., *spake judgment with him.*

f ...I will bring (Zedekiah) to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there. Eze. 12, 13.

χ ("*Tenth.*" Je. 52, 12. *The Jews keep their fast for this on the ninth.* Wall. *The Syriac and Arabic have "ninth." It might have commenced on the seventh and be completed on the tenth.*)

g See ve. 27, and ch. 24, 12.

ψ Or, *chief marshal.*

h ...I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. Am. 2, 5.

the captain of the guard, brake down the walls[i] of Jerusalem round about.

[11] Now the rest of the people *that were* left in the city, and the fugitives[ω] that fell away to the king of Babylon, with the remnant[α] of the multitude, did Nebuzar-adan the captain of the guard carry away. [12] But the captain of the guard left of the poor[k] of the land *to be* vinedressers and husbandmen.

[13] And the pillars[l] of brass that *were* in the house of the LORD, and the bases,[m] and the brasen sea[n] that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. [14] And the pots,[o] and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. [15] And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

[16] The two pillars, one[β] sea, and the bases which Solomon had made for the house of the LORD; the brass[p] of all these vessels was without weight. [17] The height of the one pillar[q] *was* eighteen[γ] cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

[18] And the captain of the guard took Seraiah[r] the chief priest, and Zephaniah[s] the second priest, and the three keepers of the door:[δ] [19] and out of the city he took an officer[ε] that was set over the men of war, and five[ζ] men of them that were in the king's presence,[ζ] which were found in the city, and the principal scribe[η] of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city: [20] and Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: [21] and the king of Babylon smote them, and slew them at Riblah in the land of Hamath.

So Judah was carried away out of their land.[u]

PSALM LXXIX. (Green, Wells and Townsend.) [436
PSALM LXXIV. (Wells, Pool and Townsend.) [437
PSALM LXXXIII. (Wall and Townsend.) [438
PSALM XCIV. (Calmet, Gray and Townsend.) [439
THE LAMENTATIONS. [440
THE BOOK OF EZEKIEL. [441

A.M. 4855. B.C. 586. JERUSALEM. *The death of Gedaliah.* [442

[22] AND *as for* the people that remained[v] in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah[θ] the son of Ahikam, the son of Shaphan, ruler.

[23] And when all the captains[ι] of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

[24] And Gedaliah sware to them, and to their men, and said unto them, "Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you."

[25] But it came to pass in the seventh[κ] month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,[λ] came,[μ] and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

i Ne. 1, 3.

ω Heb., *fallen away.*

α ("*The rest of the troops,*" *soldiers. So the Syr. and Thenius.*)

k Ch. 24, 14. Je. 39, 10; 40, 7; and 52, 16.

l Ch. 20, 17. 1 Ki. 7, 15. Je. 27, 19. 22.

m 1 Ki. 7, 27.

n 1 Ki. 7, 23.

o Ex. 27, 3. 1 Ki. 7, 45, 50.

β Heb., *the one sea.*

p 1 Ki. 7, 47.

q 1 Ki. 7, 15. Je. 52, 21.

γ (*The chapiter (capital) with the wreathen work was three cubits; the wreathen work two; the height of the pillars is eighteen everywhere, except in* 2 Chr. 3, 15, *where the reckoning is, according to Trœmellius, thirty-six common cubits, and called thirty-five because one was taken up with the foundation.* Wall.)

r 1 Chr. 6, 14. Ezr. 7, 1.

s Je. 21, 1, and 29, 25.

δ Heb., *threshold.*

ε Or, *eunuch.*

ζ ...Seven men of them that were near the king's person (*saw the face of the king,* mar.) Je. 52, 25.

ζ Heb., *saw the king's face.* Est. 1, 14.

η Or, *scribe of the captain of the host.*

u Ch. 23, 27. Le. 26, 33. De. 28, 36, 64.

v Je. 40, 5.

θ (*Gedaliah was in every respect worthy of the difficult post he had to fill; and he adopted, as the principle of his conduct, that submission to existing circumstances which was requisite in one who believed that Judah had, according to the declared will of God, been justly doomed and punished for her iniquities, and who yet believed that His loving-kindness had not utterly departed from her.* Kitto's *Pub. Cyc.*)

ι Je. 40, 7—9.

κ Je. 41, 1, 2.

λ Heb., *of the kingdom.*

μ .....Baalis the king of the Ammonites hath sent Ishmael... to slay thee. Je. 40, 14.

[z] Je. 43, 4, 7.

[a] Je. 52, 31.

[κ] *(The Ilverodam of Ptolemy's canon. He succeeded his father Nebuchadnezzar* B.C. 561, *& formed a confederacy against the Medes, but was defeated & slain by Cyrus* B.C. 558, *in the fourth year of his reign.* Hales.)

[26] And all the people, both small and great, and the captains of the armies, arose, and came to Egypt:[z] for they were afraid of the Chaldees.

[27] And it came to pass[a] in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach[κ] king of Babylon in the year that he began to reign did lift[b] up[λ] the head of Jehoiachin king of Judah out of prison; [28] and he spake kindly[μ] to him, and set his throne above the throne of the kings that *were* with him in Babylon; [29] and changed his prison-garments: and he did eat[c] bread continually before him all the days of his life. [30] And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

[b] See Ge. 40, 13, 20.

[λ] *(According to Gesenius, means to bring out of prison, these being usually under ground.)*

[μ] Heb., *good things with him.*

[c] 2 Sa. 9, 7.

THE

FIRST BOOK

OF

THE CHRONICLES.

THESE books, which by the Jews were regarded as one, are in the Hebrew called "Words of days," *i.e.*, "diaries," "journals." The Alexandrian translators style them Παραλειπόμενα, *supplements, things omitted.* We, after Jerome, call them the Books of Chronicles.

They seem evidently to have been written after the return from the Captivity. According to Jewish tradition (Baba Bathra, xv., c. 1), Ezra was the compiler. This opinion is sustained by Carpzov, Eichhorn, Keil, Hävernick, Davidson and others, not without reason. The language of the Chronicles, as Keil has shewn *(Apol. Versuch u. d. Chron.)*, presents a remarkable similarity to that of Ezra. The book, too, of Ezra commences with the very same words with which the Chronicles end, while the portions peculiar to the Chronicles, and the plan of the whole work, correspond well with Ezra's character as a reformer and a priest. See Keil's *Lehrbuch*, &c., p. 497.

The work had a special reference to the state and wants of the times. Hence the genealogies, that the proper distinction between the tribes and families of the returning Jews might be made, and that the people might obtain the inheritance of their fathers. Hence, too, in order that the worship of God might be befittingly restored, great prominence is given to David's arrangements respecting the ark, sacrifices, priests, &c., 1 Chr. xv.; xvii.; to those of Solomon, 2 Chr. i.—ix.; Abijah, 2 Chr. xiii.; Asa, xv.; Jehoshaphat, xvii.—xx.; Joash, xxiv.; Uzziah, xxvi.; Hezekiah, xxix., xxxii.; and Josiah, xxxiv.; and to the *reformation* which took place under Jehoshaphat, Hezekiah, Manasseh, and Josiah. It is equally plain that the history of the ten tribes is for the most part designedly omitted, so little of the reforming character appearing among them.

The books may, after Keil, be divided into three parts:—

I. The genealogies, with historic, geographic, and topographic notices and lists, 1 Chr. i.—ix.;

II. The history of the reign of David, 1 Chr. x.—xxix.;

III. The history of the reign of Solomon and that of succeeding kings to the captivity, 2 Chr. i.—xxxvi.

It is evident that the books of Samuel and Kings were known and extensively used by Ezra in the compilation of the Chronicles. Other historical works are also referred to, viz., the book of Samuel the seer, the book of Nathan the prophet, the book of Gad the seer (1 Chr. xxix. 29); the prophecy of Ahijah, the visions of Iddo (2 Chr. ix. 29); the book of Shemaiah (2 Chr. xii. 15); of Jehu (2 Chr. xx. 34); the history of Uzziah (2 Chr. xxvi. 22); the sayings of Hosai (2 Chr. xxxiii. 19, *mar.*)

I.] A.M. 1—3328. B.C. 5441—2113. [443

Genealogical table from Adam to Abraham.

ADAM, Sheth,[a] Enosh, [2]Kenan, Mahalaleel, Jered, [3]Henoch, Methuselah, Lamech, [4]Noah, Shem, Ham, and Japheth.

[5]The sons of Japheth;[b] Gomer,[α] and Magog,[β] and Madai,[γ] and Javan,[δ] and Tubal,[ε] and Meshech,[ζ] and Tiras.[η] [6]And the sons of Gomer; Ashchenaz,[θ] and Riphath,[ι] and Togarmah.[κ] [7]And the sons of Javan; Elishah,[λ] and Tarshish,[μ] Kittim,[ν] and Dodanim.[ξ]

[8]The sons of Ham;[o] Cush, and Mizraim,[π] Put,[ρ] and Canaan. [9]And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. [10]And Cush begat Nimrod:[c] he began to be mighty upon the earth. [11]And Mizraim begat Ludim, and Anamim, and Leha-

a Ge. 4, 25, 26, and 5, 3, 9.
b Ge. 10, 2.
α (*The* Cymry, *hence the* Crimea, Cambria *(Wales)*, Cumber-land.)
β (*The Scythians and Sarmatians.*)
γ (*The Medes.*)
δ (*The Ionians, Greeks.*)
ε (*The Iberians.*)
ζ (*The Muscovites.*)
η (*The Thracians.*)
θ (*The Germans.*)
ι Or, *Diphath, as some copies.* (*The Celts.*)
κ (*The Armenians.*)
λ (*The Moluans.*)
μ (*The Tyrseni, Etruscans, or Tuscans.*)
ν (*Cyprus.*)
ξ (*The Dardanians.*) Or, *Rodanim (the Rhodians).*
o Ge. 10, 6. (*Southern Asia and Ethiopia.*)
π (*The Egyptians.*)
ρ (*The Memphites.*)
c Ge. 10, 8, 13.

bim, and Naphtuhim, [12] and Pathrusim,[σ] and Casluhim, (of whom came the Philistines,) and Caphthorim.[τ] [13] And Canaan[d] begat Zidon his firstborn, and Heth, [14] the Jebusite also, and the Amorite, and the Girgashite, [15] and the Hivite, and the Arkite, and the Sinite, [16] and the Arvadite, and the Zemarite, and the Hamathite.

[17] The sons of Shem;[e] Elam,[υ] and Asshur,[φ] and Arphaxad,[χ] and Lud,[ψ] and Aram,[ω] and Uz, and Hul, and Gether, and Meshech.[α] [18] And Arphaxad begat Shelah, and Shelah begat Eber. [19] And unto Eber were born two sons: the name of the one *was* Peleg;[β] because in his days the earth was divided: and his brother's name was Joktan. [20] And Joktan[γ] begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, [21] Hadoram also, and Uzal, and Diklah, [22] and Ebal, and Abimael, and Sheba, [23] and Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

A.M. 3442. B.C. 1999.
The descendants of Abraham.

[24] SHEM,[δ] Arphaxad, Shelah, [25] Eber,[ε] Peleg, Reu, [26] Serug, Nahor, Terah, [27] Abram;[f] the same *is* Abraham.

[28] The sons of Abraham; Isaac,[g] and Ishmael.

[29] These *are* their generations: The firstborn of Ishmael,[h] Nebaioth;[i] then Kedar, and Adbeel, and Mibsam, [30] Mishma, and Dumah, Massa, Hadad,[ζ] and Tema, [31] Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

[32] Now the sons of Keturah,[k] Abraham's concubine: she bare Zimran,[ι] and Jokshan,[κ] and Medan,[λ] and Midian,[λ] and Ishbak,[μ] and Shuah.[ν] And the sons of Jokshan; Sheba, and Dedan. [33] And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

[34] And Abraham[l] begat Isaac. The sons of Isaac;[m] Esau and Israel.

[35] The sons of Esau;[n] Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. [36] The sons of Eliphaz; Teman, and Omar, Zephi,[ξ] and Gatam, Kenaz, and Timna,[ο] and Amalek. [37] The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. [38] And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. [39] And the sons of Lotan; Hori, and Homam:[π] and Timna *was* Lotan's sister. [40] The sons of Shobal; Alian,[ρ] and Manahath, and Ebal, Shephi,[σ] and Onam. And the sons of Zibeon; Aiah, and Anah. [41] The sons of Anah; Dishon.[ο] And the sons of Dishon; Amram,[τ] and Eshban, and Ithran, and Cheran. [42] The sons of Ezer; Bilhan, and Zavan, *and* Jakan.[υ] The sons of Dishan; Uz, and Aran.[φ]

[43] Now these *are* the kings[p] that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah. [44] And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. [45] And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. [46] And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab,[χ] reigned in his stead: and the name of his city *was* Avith. [47] And when Hadad was dead, Samlah of Masrekah reigned in his stead. [48] And when Samlah[q] was dead, Shaul of Rehoboth by the river reigned in his stead. [49] And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. [50] And when Baal-hanan was dead, Hadad[ψ] reigned in his stead: and the name of his city *was* Pai;[ω] and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab. [51] Hadad died also.

σ *(Inhabitants of Upper Egypt.)*

τ De. 2, 23. *(Lower Egypt.)*

d Ge. 10, 15.

e Ge. 10, 22, and 11, 10.

υ *(The Elymæi.)*

φ *(The Assyrians.)*

χ *(The Chaldæans.)*

ψ *(The Lydians.)*

ω *(The Syrians.)*

α Or, *Mash.* Ge. 10, 23.

β That is, *Division.* Ge. 10, 25.

γ *(Thirteen in all, ancestors of the Arabs.)* Ge. 10, 26.

δ *(Targum, "the great priest.")* Ge. 11, 10. Lu. 3, 34.

ε Ge. 11, 15. *(The language before used by all, continuing in Eber, the father of Peleg, might occasion his posterity to be distinguished from all others by the name of "Hebrews."* Bp. Richardson.)

f Ge. 17, 5.

g Ge. 21, 2, 3.

h Ge. 16, 11, 15.

i Ge. 25, 13—16.

ζ Or, *Hadar.* Ge. 25, 15.

k Ge. 25, 1, 2.

ι *(Perhaps the* Beni 'Omrán, *between Akaba and Muweyleh.)*

κ *(The Cassanitæ of Ptolemy.)*

λ *(On both sides of the gulf of Akaba.)*

μ *(Shabek, the Sjubec of Edrisi and Abulfeda.)*

ν Job 2, 11. *(The Arabic tribe* Syayke, *eastward of Aila.* Ritter, *Erdk.,* xiv., 978.)

l Ge. 21, 2, 3.

m Ge. 25, 25.

n Ge. 36, 9, 10.

ξ Or, *Zepho,* Ge. 36, 11.

ο *(Timna was not one of his sons, but his concubine, by whom he begat Amalek. This therefore is a short form of speech, as if he had said,* "Of Timna, Amalek." Bishop Patrick.)

π Or, *Hemam,* Ge. 36, 22.

ρ Or, *Alvan,* Ge. 36, 23.

σ Or, *Shepho,* Ge. 36, 23.

ο Ge. 36, 25.

τ Or, *Hemdan,* Ge. 36, 26.

υ Or, *Akan,* Ge. 36, 27.

φ *(Among all these persons descended from Seir, seven of them were "dukes" (chieftains, heads of tribes), who reigned perhaps at the same time in several parts of the country,* Ge. 36, 29, 30; *by which it appears that this was the ancient form of government before Esau conquered the country, which his posterity at the first followed, but it was changed into kingly.* Bishop Patrick.)

p Ge. 36, 31.

χ *(Rabbi Solomon says, "The Midianites making war against the Moabites, this king of Edom came to help the Moabites.")*

q Ge. 36, 37.

ψ Or, *Hadar,* Ge. 36, 39.

ω Or, *Pau,* Ge. 36, 39.

And the dukes[a] of Edom were; duke Timnah, duke Aliah,[β] duke Jetheth, [52]duke Aholibamah, duke Elah, duke Pinon, [53]duke Kenaz, duke Teman, duke Mibzar, [54]duke Magdiel, duke Iram.

These *are* the dukes of Edom.

II.] A.M. 3566. B.C. 1875. *The posterity of Jacob.*

THESE *are* the sons of Israel;[γ] Reuben,[r] Simeon, Levi, and Judah, Issachar, and Zebulun, [2]Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

[3]The sons of Judah;[s] Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua[t] the Canaanitess. And Er,[u] the firstborn of Judah, was evil in the sight of the LORD; and He slew him. [4]And Tamar[v] his daughter-in-law bare him Pharez and Zerah. All the sons of Judah *were* five. [5]The sons of Pharez;[w] Hezron, and Hamul. [6]And the sons of Zerah; Zimri,[δ] and Ethan,[x] and Heman, and Calcol, and Dara:[ε] five[ζ] of them in all. [7]And the sons of Carmi;[y] Achar,[η] the troubler of Israel, who transgressed in the thing accursed.[z] [8]And the sons of Ethan; Azariah. [9]The sons also of Hezron, that were born unto him; Jerahmeel, and Ram,[θ] and Chelubai.[ι] [10]And Ram begat Amminadab; and Amminadab begat Nahshon, prince[κ] of the children of Judah; [11]and Nahshon begat Salma,[λ] and Salma begat Boaz, [12]and Boaz begat Obed, and Obed begat Jesse, [13]and Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma[λ] the third, [14]Nethaneel the fourth, Raddai the fifth, [15]Ozem the sixth, David the seventh: [16]whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. [17]And Abigail bare Amasa: and the father of Amasa *was* Jether[ν] the Ishmeelite.

[18]And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth:[ξ] her sons *are* these; Jesher, and Shobab, and Ardon. [19]And when Azubah was dead, Caleb[ο] took unto him Ephrath,[ƒ] which bare him Hur. [20]And Hur begat Uri, and Uri begat Bezaleel.[g]

[21]And afterward Hezron went in to the daughter of Machir[h] the father of Gilead, whom he married[π] when he *was* threescore years old; and she bare him Segub. [22]And Segub begat Jair, who had three and twenty cities in the land of Gilead. [23]And he took[i] Geshur, and Aram, with the towns of Jair, from them, with Kenath,[ρ] and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead. [24]And after that Hezron was dead in Caleb-ephratah,[σ] then Abiah Hezron's wife bare him Ashur[k] the father of Tekoa.

[25]And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah. [26]Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam. [27]And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. [28]And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. [29]And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid. [30]And the sons of Nadab; Seled, and Appaim: but Seled died without children. [31]And the sons of Appaim; Ishi.[τ] And the sons of Ishi; Sheshan. And the children of Sheshan;[l] Ahlai.[υ] [32]And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. [33]And the sons of Jonathan; Peleth and Zaza. These were the sons of Jerahmeel.

[34]Now Sheshan had no sons, but daughters. And Sheshan had a ser-

a Ge. 36, 40. *(The name "duke" (dux) is equivalent to chief or "sheikh," the ruling patriarch of a powerful tribe.)*

β Or, *Alvah.*

γ Or, *Jacob.*

r Ge. 29, 32; 30, 5; 35, 18, 22; and 46, 8.

s Ge. 38, 3, and 46, 12. Nu. 26, 19.

t Ge. 38, 2.

u Ge. 38, 7.

v Ge. 38, 29. Mat. 1, 3.

w Ge. 46, 12. Ru. 4, 18.

δ Or, *Zabdi,* Jos. 7, 1.

x 1 Ki. 4, 31.

ε Or, *Darda.*

ζ *(These were born after they came into Egypt, for there is no mention of them in* Genesis. *The Jews say these men prophesied when they were in Egypt, for they suppose them to be the same with those mentioned* 1 Ki. 4, 31. Bishop Patrick.)

y See ch. 4, 1.

η Or, *Achan.*

z Jos. 6, 18, and 7, 1.

θ Or, *Aram,* Mat. 1, 3, 4.

ι Or, *Caleb,* ve. 18, 42.

h Nu. 1, 7, and 2, 3.

κ Or, *Salmon,* Ru. 4, 21. Mat. 1, 4.

λ Or, *Shammah,* 1 Sa. 16, 9.

ν 2 Sa. 17, 25. *Ithra an Israelite.*

ξ *(This is understood by Pellicanus, that of his wife Azubah, he begat Jerioth.* Bishop Patrick.)

o *(Three Calebs were famous in Israel; first the son of Hezron, called also Carmi* ch. 4, 1. *and Chelubai,* ch. 2, 9, *and who had a son called Hur. And this Hur had a son called Caleb,* ch 2, 19, 50, *who is the second. And the third Caleb, the son of Jephunneh,* ch. 4, 15 Nu. 13, 6. Bp. Richardson.)

ƒ Ve. 50.

g Ex. 31, 2.

h Nu. 27, 1.

π Heb., *took.*

i Nu. 32, 41. De. 3, 14. Jos. 13, 30.

ρ *(A city in Auranitis (Hauran) N. of Bostra; the* Kanatha *of the Greeks, now* Kunawât. Robinson, *Bib. Res.,* app. 157.)

σ *("So called," says Michaelis, "from Caleb and his wife,"* ve. 19. *Syr., "In the land of Caleb, in Ephrat.")*

k Ch. 4, 5.

τ *(The plural is often used when one son or daughter only is spoken of, for in that one all the posterity are comprehended.)*

l See ve. 34, 35.

υ *(It is plain from* ve. 34, 35, *that Ahlai was not a son, but a daughter.)*

vant, an Egyptian, whose name *was* Jarha. 35 And Sheshan gave his daughter to Jarha his servant[m] to wife;[ϕ] and she bare him Attai.[χ] 36 And Attai begat Nathan, and Nathan begat Zabad, 37 and Zabad begat Ephlal, and Ephlal begat Obed, 38 and Obed begat Jehu, and Jehu begat Azariah, 39 and Azariah begat Helez, and Helez begat Eleasah, 40 and Eleasah begat Sisamai, and Sisamai begat Shallum, 41 and Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron. 43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. 44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. 45 And the son of Shammai *was* Maon; and Maon *was* the father of Beth-zur.[ψ] 46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. 47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph. 48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah. 49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea:[ω] and the daughter of Caleb *was* Achsa.[o]

50 These were the sons of Caleb the son of Hur, the firstborn of Ephratah;[α] Shobal the father of Kirjath-jearim, 51 Salma the father of Bethlehem, Hareph the father of Beth-gader. 52 And Shobal the father of Kirjath-jearim had sons; Haroeh,[β] *and* half of the Manahethites.[γ]

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth,[δ] the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites[ε] that came of Hemath the father of the house of Rechab.[p]

III.] A.M. 4382. B.C. 1059. *The family of David.*

NOW these were the sons of David, which were born unto him in Hebron; the firstborn Amnon,[q] of Ahinoam the Jezreelitess:[r] the second Daniel,[ζ] of Abigail the Carmelitess: 2 the third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: 3 the fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea,[η] and Shobab, and Nathan, and Solomon,[θ] four, of Bath-shua[ι] the daughter of Ammiel:[κ] 6 Ibhar also, and Elishama,[λ] and Eliphelet, 7 and Nogah, and Nepheg, and Japhia, 8 and Elishama, and Eliada,[μ] and Eliphelet, nine.[ν]

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.

10 And Solomon's son *was* Rehoboam, Abia[ξ] his son, Asa his son, Jehoshaphat his son, 11 Joram his son, Ahaziah[o] his son, Joash his son, 12 Amaziah his son, Azariah[π] his son, Jotham his son, 13 Ahaz his son, Hezekiah his son, Manasseh his son, 14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn Johanan,[ρ] the second Jehoiakim,[σ] the third Zedekiah,[τ] the fourth Shallum.

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m He that delicately bringeth up his servant from a child, shall have him become *his* son at the length. Pr. 29, 21.

ϕ (Not uncommon in the East.)

χ (Dr. Chalmers observes, "It would appear that though a daughter & heiress in her own right could not marry the Israelite of another tribe than her own, yet she might marry an alien, because he, not being of any tribe, there was no confusion of inheritance occasioned by this alliance.")

ψ (Now Beit-Sûr *and* Ed-Dirweh, *twenty miles S. of Jerusalem, towards Hebron.* Bib. Sac., i., 56.)

ω (By the word "father" in this verse in all likelihood is meant the prince or ruler of these places; for Gibeah was a city in the tribe of Judah; and so was Madmannah, Jos. 15, 31, 57. Bishop Patrick.)

o .....Caleb said, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife." And Othniel the son of Kenaz, the brother of Caleb, took it. Jos. 15, 16, 17.

α Or, *Ephrath*, ve. 19.

β Or, *Reaiah*, ch. 4, 2.

γ Or, *half of the Menuchites;* or, *Hatsi-hammenuchoth. (The S pt. expounds these words as if Shobal had three sons, Araa and Aisi and Ammanith. So Jacchiades. But Kimchi sustains our version.)*

δ Or, *Atarites;* or, *crowns of the house of Joab.*

ε (These Kenites, as R. Solomon thinks, were the inhabitants of a place called Cain, *in the tribe of Judah,* Jos. 15, 57. *But some of the Kenites, descendants of Jethro, settled in this tribe,* Ju. 1, 16, *of whom some think Ezra here speaks.* Bishop Patrick.)

p Je. 35, 2.

q 2 Sa. 3, 2.

r Jos. 15, 26.

ζ Or, *Chileab,* 2 Sa. 3, 3.

η Or, *Shammua,* 2 Sa. 5, 14.

θ 2 Sa. 12, 24. *(Solomon was the eldest of these four sons of Bath-sheba, but he is mentioned last because the discourse was to return to his genealogy at* ve. 10. Bishop Patrick.)

ι Or, *Bath-sheba,* 2 Sa. 11, 3.

κ Or, *Eliam,* 2 Sa. 11, 3.

λ Or, *Elishua,* 2 Sa. 5, 15.

μ Or, *Beeliada,* ch. 14, 7.

ν See 2 Sa. 5, 14—16. *(Twenty in all.)*

ξ Or, *Abijam,* 1 Ki. 15, 1.

o Or, *Azariah,* 2 Chr. 22, 6; or, *Jehoahaz,* 2 Chr. 21, 17.

π Or, *Uzziah,* 2 Ki. 15, 30.

ρ Or, *Jehoahaz,* 2 Ki. 23, 30.

σ Or, *Eliakim,* 2 Ki. 23, 34.

τ Or, *Mattaniah,* 2 Ki. 24, 17. *(His successor, for he was uncle to Jehoiakim.)*

16 And the sons of Jehoiakim :[y] Jeconiah[υ] his son, Zedekiah[φ] his son.

17 And the sons of Jeconiah; Assir,[χ] Salathiel[ψ] his son,[z] 18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: 20 and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah ;[ω] Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush,[a] and Igeal, and Bariah, and Neariah, and Shaphat, six.[a]

23 And the sons of Neariah; Elioenai, and Hezekiah,[β] and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

IV.] A.M. 3585. B.C. 1856. *The posterity of Judah and of Simeon.*

THE sons of Judah; Pharez,[b] Hezron, and Carmi,[γ] and Hur, and Shobal.

2 And Reaiah[δ] the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi: 4 and Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur,[c] the firstborn of Ephratah, the father of Beth-lehem.[ε]

5 And Ashur[d] the father of Tekoa had two wives, Helah and Naarah. 6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah. 7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan. 8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 And Jabez was more honourable[e] than his brethren: and his mother called his name Jabez,[ζ] saying, "Because I bare him with sorrow."

10 And Jabez called on the God of Israel, saying, "Oh that Thou wouldest[η] bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep[θ] *me* from evil, that it may not grieve me!"—And God granted him that which he requested.

11 And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton. 12 And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Ir-nahash.[ι] These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel,[f] and Seraiah: and the sons of Othniel; Hathath.[κ] 14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the[g] valley[λ] of Charashim ;[μ] for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.[ν]

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. 18 And his wife Jehudijah[ξ] bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And

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y Mat. 1, 11.

υ Or, *Jehoiachin*, 2 Ki. 24, 6. Or, *Coniah*, Je. 22, 24.

φ 2 Ki. 24, 17, *being his uncle.*

χ (Rather, "*son of Jeconiah (Assir*, i.e., *the captive), Salathiel. His sons Malchiram*," *&c. Salathiel will then be the grandfather of Zerubbabel. Dr. Townson says*, "*Jeconiah might be emphatically styled 'the prisoner' on account of his preeminence over the rest of the captivity.*" *So De Wette.)*

ψ Heb., *Shealtiel.*

z Mat. 1, 12.

ω (*Sons of the second son of Zerubbabel*, ve. 19.)

a Ezr. 8, 2.

a (*Here are but five sons of Shemaiah; and therefore the Hebrew word* shishah, *which we translate "six," is rather the name of his last son, who might possibly be so called because he was his sixth son.* Bishop Patrick.)

β Heb., *Hitzkijahu.*

b Ge. 38, 29, and 46, 12.

γ Or, *Chelubai*, ch. 2, 9; or, *Caleb*, ch. 2, 18.

δ Or, *Haroch*, ch. 2, 52.

c Ch. 2, 50.

ε (*Many of the names in these chapters are names identified with certain families, not of sons. The reason probably was, that such* local *references were especially important on the return from the captivity.*)

d Ch. 2, 24.

e Ge. 34, 19.

ζ That is, *Sorrowful.*

η Heb., *If Thou will, &c.*

θ Heb., *do* me. (*The most effectual mark of perfect sincerity consists in the universal and unlimited extent of our purpose of obedience; when we feel that we willingly embrace the whole system of faith and duty without any latent reserve or favourite exception. There can be no security, and there is evidently no sincerity, unless we find that we possess, or labour, by God's grace, effectually to acquire, a practical respect for* all *God's commandments.* Ja. 2, 10. Bishop Walker.)

ι Or, *the city of Nahash.*

f Jos. 15, 17.

κ Or, *Hathath*, and *Meonothai*, who *begat*, *&c.*

g Ne. 11, 35.

λ Or, *inhabitants of the valley.*

μ That is, *Craftsmen.*

ν Or, *Uknaz.*

ξ Or, *the Jewess.*

these *are* the sons of Bithiah[o] the daughter of Pharaoh, which Mered took. 19 And the sons of *his* wife Hodiah[π] the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 The sons of Shelah[h] the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah,[ρ] and the families of the house of them that wrought fine linen, of the house of Ashbea, 22 and Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.[σ]

23 These *were* the potters,[τ] and those that dwelt[τ] among plants and hedges: there they dwelt with the king for his work.

24 The sons of Simeon *were*, Nemuel,[υ] and Jamin, Jarib,[φ] Zerah, *and* Shaul: 25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like[χ] to the children of Judah. 28 And they dwelt at Beer-sheba,[i] and Moladah, and Hazar-shual, 29 and at Bilhah,[ψ] and at Ezem, and at Tolad,[ω] 30 and at Bethuel, and at Hormah, and at Ziklag, 31 and at Beth-marcaboth, and Hazar-susim,[α] and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, Etam,[β] and Ain, Rimmon, and Tochen, and Ashan, five cities: 33 and all their villages that *were* round about the same cities, unto Baal.[γ]

These *were* their habitations, and their genealogy.[δ] 34 And Meshobab, and Jamlech, and Joshah the son of Amaziah, 35 and Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, 36 and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, 37 and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; 38 these mentioned[ε] by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks. 40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote[k] their tents, and the habitations[ζ] that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. 43 And they smote the rest[l] of the Amalekites that were escaped, and dwelt there unto this day.

V.] A.M. 3584. B.C. 1857.
The posterity of Reuben, Gad, and the half tribe of Manasseh.

NOW the sons of Reuben the firstborn of Israel, (for he *was* the firstborn;[m] but, forasmuch as he defiled[n] his father's bed, his birthright[o] was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. 2 For Judah prevailed[p] above his brethren, and of him *came* the chief[q] ruler;[η] but[θ] the birthright *was*

o *(She must have been one of the daughters of the Pharaoh who oppressed Israel for Caleb the grandfather of Mered, the husband of this princess, was not more than forty years old when sent to spy out the land.* Jos. 14, 7. Kitto.)

π Or, *Jehudijah, mentioned before.*

h Ge. 38, 1, 5, and 46, 12.

ρ *(A fortified city in the plain of Judah, ten miles, according to Eusebius, from Eleutheropolis. The remains of an ancient site are still visible on a hill about one and a half Roman miles from* Beit Jibrîn, *the ancient Eleutheropolis.)*

σ (That is, *as Kimchi interprets, "these things were long ago. Now matters are altered.* Bishop Patrick.)

τ *(Perhaps brickmakers and gardeners, who remained at Babylon in the king's service.)*

υ Or, *Jemuel.* Ge. 46, 10. Ex. 6, 15. Nu. 26, 12. *(In these names, and in those that follow, there is great diversity.)*

φ Or, *Jachin. Zohar.*

χ Heb., *unto.*

i Jos. 19, 2.

ψ Or, *Balah,* Jos. 19, 3.

ω Or, *Eltolad,* Jos. 19, 4.

α Or, *Hazar-susah,* Jos. 19, 5.

β Or, *Ether,* Jos. 19, 7.

γ Or, *Baalath-beer,* Jos. 19, 8.

δ Or, *as they divided themselves by nations among them.*

ε Heb., *coming.*

k .....(Hezekiah) smote the Philistines, *even* unto Gaza, and the borders thereof.....2 Ki. 18, 8.

ζ (Or, *Maonites. There exists a town* Ma'an, *with a castle, in Arabia Petræa, S. of the Dead Sea.* Seetzen in Zach's Monatl. Cor., xviii., 3, 182. *This perhaps is the people mentioned* Ju. 10, 12, *as having oppressed Israel.)*

l ...(Saul) utterly destroyed the (Amalekites) with the edge of the sword. 1 Sa. 15, 8, and 30, 17. 2 Sa. 8, 12.

m Ge. 29, 32, and 49, 3.

n Ge. 35, 22, and 49, 4.

o Ge. 48, 15—22.

p Ge. 49, 8, 10. Ps. 60, 7, and 108, 8.

q ...Thou Bethlehem.....*though* ...little among the thousands of Judah, *yet* out of thee shall He come forth unto Me *that is* to be ruler in Israel; Whose goings forth *have been* from of old, from everlasting. Mi. 5, 2. Mat. 2, 6.

η Or, *prince. (This is the principal reason why Judah prevailed, because the great Prince was to arise out of this tribe, first David, and at last the Messiah.* Bishop Patrick.)

θ *(Though—yet for the before-mentioned reason—the genealogy of Judah is first set down.* Bishop Patrick.)

Joseph's;) [3] the sons, *I say*, of Reuben[r] the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

[4] The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, [5] Micah his son, Reaia his son, Baal his son, [6] Beerah his son, whom Tilgath-pilneser[t] king of Assyria carried away *captive*: he *was* prince of the Reubenites. [7] And his brethren by their families, when the genealogy[s] of their generations was reckoned, *were* the chief, Jeiel, and Zechariah, [8] and Bela the son of Azaz, the son of Shema,[x] the son of Joel, who dwelt in Aroer,[t] even unto Nebo and Baal-meon:[s] [9] and eastward he inhabited unto the entering-in of the wilderness from the river Euphrates:[λ] because their cattle were multiplied in the land of Gilead. [10] And in the days of Saul they made war with the Hagarites,[μ] who fell by their hand: and they dwelt in their tents throughout[ν] all the east *land* of Gilead.[u]

[11] And the children of Gad dwelt over against them, in the land of Bashan[v] unto Salcah: [12] Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. [13] And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

[14] These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; [15] Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. [16] And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs[ξ] of Sharon, upon their borders.[o]

[17] All these were reckoned by genealogies in the days of Jotham[w] king of Judah, and in the days of Jeroboam[z] king of Israel.

[18] The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men,[π] men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war. [19] And they made war with the Hagarites, with Jetur,[ρ] and Nephish, and Nodab. [20] And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and He was intreated of them; because they put their trust in Him. [21] And they took[σ] away their cattle; of their camels[τ] fifty thousand, and of sheep[υ] two hundred and fifty thousand, and of asses two thousand, and of men[φ] an hundred thousand. [22] For there fell down many slain, because the war *was* of God. And they dwelt in their steads[χ] until the captivity.[y]

[23] And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.[ψ] [24] And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous[ω] men, *and* heads of the house of their fathers. [25] And they transgressed against the God of their fathers, and went a-whoring[z] after the gods of the people of the land, whom God destroyed before them.

[26] And the God of Israel stirred up the spirit of Pul[a] king of Assyria, and the spirit of Tilgath-pilneser[b] king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah,[c] and Habor, and Hara, and to the river Gozan, unto this day.

VI.

A.M. 3581. B.C. 1857.
The descendants of Levi.

[1] THE sons of Levi; Gershon,[a] Kohath, and Merari. [2] And the

r Ge. 46, 9. Ex. 6, 14. Nu. 26, 5.

t Or, *Tiglath-pileser*, 2 Ki. 15, 29, and 16, 7.

s See ve. 17.

x Or, *Shemaiah*, ve. 4.

t Jos. 13, 15.

s *(About three-quarters of an hour S.E. from Heshbon are the ruins of* Myun, *the ancient* Baal-meon. Burckhardt.)

λ *(The intervening space between the Jordan and the Euphrates was not necessarily to be occupied exclusively by the Israelites, for* De. 3, 10, Jos. 12, 5, *seem to limit them to the kingdom of Og, but to serve as pasturage for their cattle, the greater part of it being fit for no other purpose.* Pic. Bib.)

μ *(Expressly distinguished from the Ishmaelites, the descendants of Hagar.* Ps. 83, 6.....The Agarenes, that seek wisdom upon earth. Baruch 3, 23.

ν Heb., *upon all the face of the East.*

u Jos. 22, 9.

v Jos. 13, 9.

ξ *(All the adjoining pasture-country. This is probably a different place from the level tract of rich pasture-grounds fronting Samaria, between Cæsarea & Joppa.)*

o Heb., *their goings forth.*

w 2 Ki. 15, 5.

x 2 Ki. 14, 16, 28.

π Heb., *sons of valour.*

ρ *(Sons of Ishmael,* ch. 1, 31. Ge. 25, 15; *whence came the Ituræans and the Naphisheans.)*

σ Heb., *led captive.*

τ *(This portion of Arabia is, at the present day, the greatest stud for breeding camels for S. Asia. The tribes which encamp in summer in the territory of the Pacha of Damascus sell, yearly, from ten to twelve thousand. As the females bear young only every two years, and the Bedouins only sell the males about the age of three years, it follows that there are fifty thousand camels in these tribes alone.* Ch. of Eng. Mag., v. xxxix., p. 236.)

υ *(Among the modern Arabs it is only those wandering over little ground who can possess ovine beasts; because sheep have not a sufficiently rapid & sustained pace to follow camels and horses.* Ibid.)

φ Heb., *souls of men, as* Nu. 31, 35.

χ *(Places, from the Saxon "sted," used by Chaloner, Spenser, and Fletcher.* Cotton.)

y 2 Ki. 15, 29, and 17, 6.

ψ *(On the S.E. side of Hermon, the exact position of the modern Jeidûr.)*

ω Heb., *men of names.*

z 2 Ki. 17, 7, 8.

a 2 Ki. 15, 19.

b 2 Ki. 15, 29.

c 2 Ki. 17, 6, and 18, 11.

a Or, *Gershom*, ve. 16. Ch. 23, 6. Ge. 46, 11. Ex. 6, 16. Nu. 26, 57.

sons of Kohath; Amram, Izhar,[d] and Hebron, and Uzziel. [3]And the children of Amram; Aaron and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu,[e] Eleazar, and Ithamar.

[4]Eleazar begat Phinehas, Phinehas begat Abishua, [5]and Abishua begat Bukki, and Bukki begat Uzzi,[β] [6]and Uzzi begat Zerahiah, and Zerahiah begat Meraioth, [7]Meraioth begat Amariah, and Amariah begat Ahitub, [8]and Ahitub[f] begat Zadok, and Zadok[g] begat Ahimaaz, [9]and Ahimaaz begat Azariah, and Azariah begat Johanan, [10]and Johanan begat Azariah,[h] (he *it is* that executed the priest's office in the temple[γ] that Solomon built in Jerusalem:) [11]and Azariah[i] begat Amariah, and Amariah begat Ahitub, [12]and Ahitub begat Zadok, and Zadok begat Shallum,[δ] [13]and Shallum begat Hilkiah, and Hilkiah begat Azariah, [14]and Azariah begat Seraiah,[k] and Seraiah begat Jehozadak, [15]and Jehozadak went *into captivity,* when[l] the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

[16]The sons of Levi; Gershom,[ε] Kohath, and Merari. [17]And these *be* the names of the sons of Gershom; Libni, and Shimei. [18]And the sons of Kohath *were,* Amram, and Izhar, and Hebron, and Uzziel. [19]The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers. [20]Of Gershom; Libni his son, Jahath his son, Zimmah[m] his son, [21]Joah[ζ] his son, Iddo[η] his son, Zerah his son, Jeaterai[θ] his son. [22]The sons of Kohath; Amminadab[ι] his son, Korah his son, Assir his son, [23]Elkanah his son, and Ebiasaph his son, and Assir his son, [24]Tahath his son, Uriel[κ] his son, Uzziah his son, and Shaul his son.

[25]And the sons of Elkanah; Amasai,[n] and Ahimoth. [26]*As for* Elkanah: the sons of Elkanah; Zophai[λ] his son, and Nahath[μ] his son, [27]Eliab[ν] his son, Jeroham his son, Elkanah his son.

[28]And the sons of Samuel; the firstborn Vashni,[ξ] and Abiah.

[29]The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, [30]Shimea his son, Haggiah his son, Asaiah his son.

[31]And these *are they* whom David set over the service of song in the house of the LORD, after that the ark had rest.[o] [32]And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

[33]And these *are* they that waited[o] with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,[π] [34]the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,[ρ] [35]the son of Zuph,[σ] the son of Elkanah, the son of Mahath, the son of Amasai, [36]the son of Elkanah, the son of Joel,[τ] the son of Azariah, the son of Zephaniah, [37]the son of Tahath, the son of Assir, the son of Ebiasaph,[ρ] the son of Korah, [38]the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. [39]And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea, [40]the son of Michael, the son of Baaseiah, the son of Malchiah, [41]the son of Ethni,[q] the son of Zerah, the son of Adaiah, [42]the son of Ethan, the son of Zimmah, the son of Shimei, [43]the son of Jahath, the son of Gershom, the son of Levi.

[44]And their brethren the sons of Merari *stood* on the left hand: Ethan[ν] the son of Kishi,[φ] the son of Abdi, the son of Malluch, [45]the son of Hashabiah, the son of Amaziah, the

d See ve. 22.

e .....Offered strange fire..... and they died before the LORD. Le. 10, 1.

β *(The Chronicum Alexandrinum assigns for his high priesthood the time of Tola. Also in Juchasin the Jews say, "In the days of Samson died Uzzi, of the family of Eleazar, and the high priesthood was translated to the family of Ithamar, the first of which was Eli."* Bishop Patrick.)

f 2 Sa. 8, 17.

g 2 Sa. 15, 27.

h ...Azariah the priest went in... ...and with him fourscore priests of the LORD, *that were* valiant men: and they withstood Uzziah the king. 2 Chr. 26, 17, 18.

γ Heb., *in the house.* 1 Ki. vi. 2 Chr. iii.

i See Ezr. 7, 3.

δ Or, *Meshullam,* ch. 9, 11.

k 2 Ki. 25, 18, 21. Ne. 11, 11.

l 2 Ki. 25, 18.

ε Or, *Gershon,* ve. 1. Ex. 6, 16.

m Ve. 42.

ζ Or, *Ethan,* ve. 42.

η Or, *Adaiah,* ve. 41.

θ Or, *Ethni,* ve. 41.

ι Or, *Izhar,* ve. 2, 18.

κ Or, *Zephaniah, Azariah, Joel,* ve. 36.

n See ve. 35, 36.

λ Or. *Zuph,* ve. 35. 1 Sa. 1, 1.

μ Ve. 34, *Toah.*

ν Ve. 34, *Eliel.*

ξ *Called also Joel,* ve. 33 and 1 Sa. 8, 2. *(With which the Syr. and the Chald., and the oldest edition of the Sept., agree. Dr. Adam Clarke says, "The word* Joel *is lost out of the text here, and* V'a-sh'ni, *which signifies* "and the second," *as if referring to Abiah, is made into a proper name.")*

o ...They brought the ark of God, and set it in the midst of the tent that David had pitched for it... Ch. 16, 1.

o Heb., *stood.*

π .....Samuel among them that call upon His name. Ps. 99, 6. *(Perhaps Samuel sacrificed as David and Solomon did—not by their own hands, but by those to whom it belonged.* Bp. Patrick.)

ρ Ve. 26, *Nahath.*

σ Or, *Zophai.*

τ Ve. 24, *Shaul, Uzziah, Uriel.*

ρ Ex. 6, 24.

q See ve. 21.

ν *Called Jeduthun,* ch. 9, 16, and 25, 1, 3, 6.

φ Or, *Kushaiah.* Ch. 15, 17.

son of Hilkiah, 46 the son of Amzi, the son of Bani, the son of Shamer, 47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service[x] of the tabernacle of the house of God.

49 But Aaron and his sons offered upon the altar of the burnt-offering,[r] and on the altar of incense,[s] *and were appointed* for all the work of the *place*[ψ] most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, 51 Bukki his son, Uzzi his son, Zerahiah his son, 52 Meraioth his son, Amariah his son, Ahitub his son, 53 Zadok his son, Ahimaaz his son.

54 Now these *are* their dwelling-places[t] throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.[ω] 55 And they gave them Hebron[u] in the land of Judah, and the suburbs thereof round about it. 56 But the fields[v] of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. 57 And to the sons of Aaron[w] they gave the cities of Judah,[α] *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, 58 and Hilen[β] with her suburbs, Debir with her suburbs, 59 and Ashan[γ] with her suburbs, and Beth-shemesh with her suburbs: 60 and out of the tribe of Benjamin; Geba with her suburbs, and Alemeth[δ] with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen[ε] cities.

61 And unto the sons of Kohath, *which were* left[ζ] of the family of that tribe, *were cities given* out of the half tribe, *namely, out of* the half *tribe* of Manasseh, by lot,[η] ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve[θ] cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs. 65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names. 66 And *the residue*[ι] of the families of the sons of Kohath[κ] had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge,[α] Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs, 68 and Jokmeam[θ] with her suburbs, and Beth-horon with her suburbs, 69 and Aijalon with her suburbs, and Gath-rimmon with her suburbs: 70 and out of the half tribe of Manasseh; Aner with her suburbs, and Bileam[ι] with her suburbs, for the family of the remnant of the sons of Kohath. 71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan[κ] in Bashan with her suburbs, and Ashtaroth with her suburbs: 72 and out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, 73 and Ramoth with her suburbs, and Anem[λ] with her suburbs: 74 and out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, 75 and Hukok with her suburbs, and Rehob with her suburbs: 76 and out of the tribe of Naphtali; Kedesh in

χ *(They performed all the laborious work; being porters, keepers of the vessels, and having the care of preparing the sacrifices.)*

r Le. 1, 9.

s Ex. 30, 7.

ψ *(That is, it was done but once a year by the high priest,* Ex. 30, 10. Le. 16, 17, *as it was done by the other priests daily.* Le. 4, 5—17.)

t Jos. xxi.

ω (That is, *the first lot fell to them.* See Jos. 21, 4.)

u Jos. 21, 11, 12.

v Jos. 14, 13, and 15, 13.

w Jos. 21, 13.

α *(All the sacerdotal cities lay within the southern tribes—eight in Judah, four in Benjamin, and one in Simeon. This was wisely allotted by Providence, to guard, as it were, against the evils of the schism between the southern and northern tribes.* Hales, i., 423.)

β Or, *Holon,* Jos. 21, 15.

γ Or, *Ain,* Jos. 21, 16.

δ Or, *Almon,* Jos. 21, 18.

ε *(Eleven only are here mentioned, but there are two more added in the* Book of Joshua, viz., *Juttah and Gibeon.* Jos. 21, 16, 17.)

ζ Ve. 66.

η Jos. 21, 5.

θ Jos. 21, 7, 34. *(This dispersion of the Levites served two purposes: it fulfilled Jacob's prophecy of their being scattered in Israel; and by the diffusion of ecclesiastical men throughout the kingdom, it better secured the religious education of the people.* Chalmers.)

ι Ve. 61.

κ *(These things seem to be mentioned so often, and with such exactness, that it might appear what care was taken by God for the maintenance of every class of His ministers.* Bishop Patrick.)

λ Jos. 21, 21.

Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: 78 and on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, 79 Kedemoth also with her suburbs, and Mephaath with her suburbs: 80 and out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, 81 and Heshbon with her suburbs, and Jazer with her suburbs.

VII.] A.M. 3594. B.C. 1847.
The posterity of Issachar, &c.

NOW the sons of Issachar *were* Tola,[b] and Puah,[μ] Jashub, and Shimrom, four. 2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number[c] *was* in the days[ν] of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah; and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. 4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons. 5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 *The sons* of Benjamin;[d] Bela and Becher, and Jediael, three. 7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four. 8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher. 9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred. 10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. 11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle. 12 Shuppim[ξ] also, and Huppim, the children of Ir,[ο] *and* Hushim the sons of Aher.[π]

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum,[ρ] the sons of Bilhah.

14 The sons of Manasseh; Ashriel, whom she bare:[σ] *(but* his concubine the Aramitess bare Machir the father of Gilead: 15 and Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad; and Zelophehad had daughters. 16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem. 17 And the sons of Ulam; Bedan.[e] These *were* the sons of Gilead, the son of Machir, the son of Manasseh. 18 And his sister Hammoleketh bare Ishod, and Abiezer,[τ] and Mahalah. 19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim;[f] Shu-

b Ge. 46, 13. Nu. 26, 23.

μ *Phuvah, Job.*

c For the king said to Joab... Go now through all the tribes of Israel.....and number ye the people.....2 Sa. 24, 2. Ch. 27, 1.

ν *(We read here the sum of three tribes, Benjamin, Issachar, and Asher, under the reign of David, which is mentioned nowhere else; and yet we have no account here of the other tribes, perhaps because the author found no public registers in which such enumeration was recorded.* Dr. A. Clarke. *Perhaps this was all that was chronicled,* for...Joab began to number, but he finished not...neither was the number put in the account of the chronicles of king David. Ch. 27, 24.)

d Ch. 8, 1. Ge. 46, 21. Nu. 26, 38.

ξ Nu. 26, 39, *Shupham* and *Hupham.*

ο Or, *Iri.* Ve. 7.

π Or, *Ahiram.* Nu. 26, 38.

ρ Ge. 46, 24, *Shillem.*

σ *(Dr. Geddes translates, "The sons of Manasseh were Ashriel, whom his Syrian concubine bare to him, and Machir the father of Gilead, whom [his wife] bare to him.")*

e 1 Sam. 12, 11.

τ Nu. 26, 30, *Jeezer.*

f Nu. 26. 35.

thelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, [21]and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they[υ] came down to take away their cattle.[φ]

[22]And Ephraim their father mourned many days, and his brethren came to comfort him. [23]And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. [24](And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzensherah.) [25]And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, [26]Laadan his son, Ammihud his son, Elishama his son, [27]Non[χ] his son, Jehoshuah his son.

[28]And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward Naaran,[ψ] and westward Gezer, with the towns[ω] thereof: Shechem also and the towns thereof, unto Gaza[α] and the towns thereof: [29]and by the borders of the children of Manasseh,[ϑ] Beth-shean and her towns, Taanach and her towns, Megiddo[λ] and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

[30]The sons of Asher;[ι] Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister. [31]And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith. [32]And Heber begat Japhlet, and Shomer,[β] and Hotham, and Shua[γ] their sister. [33]And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet. [34]And the sons of Shamer;[δ] Ahi, and Rohgah, Jehubbah, and Aram. [35]And the sons of his brother Helem;[ε] Zophah, and Imna, and Shelesh, and Amal. [36]The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, [37]Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera. [38]And the sons of Jether;[ζ] Jephunneh, and Pispah, and Ara. [39]And the sons of Ulla; Arah, and Haniel, and Rezia.

[40]All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

VIII.

A.M. 3598. B.C. 1843.
The posterity of Benjamin.

NOW Benjamin begat Bela his[κ] firstborn, Ashbel the second, and Aharah the third, [2]Nohah the fourth, and Rapha the fifth. [3]And the sons of Bela were, Addar,[η] and Gera, and Abihud, [4]and Abishua, and Naaman, and Ahoah, [5]and Gera, and Shephuphan,[θ] and Huram. [6]And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba,[ι] and they removed them to Manahath:[κ] [7]and Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud. [8]And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives. [9]And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, [10]and Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers. [11]And of Hushim he begat Abitub, and Elpaal.

[12]The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod,[λ] with the towns thereof: [13]Beriah also, and Shema,[ι] who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:[μ] [14]and Ahio, Shashak, and Jeremoth, [15]and Zebadiah, and Arad, and Ader, [16]and Michael, and Ispah, and Joha, the sons of

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υ *(Dr. Lightfoot and others think that it was the men of Gath who were the aggressors, reading "when," instead of "because.")*

φ *(Not only is the Arab a thief by nature, but he also makes the peasants pay for protection 100 or 200 piastres (20s. and 40s.) a year, which the peasant must either pay or have his house attacked by the tribe. They can be seen, at the present day in Syria, galloping across the just ripening wheat, to attack the villages.)*

χ Or, *Nun.* Nu. 13, 8, 16.

ψ Jos. 16, 17, *Naarath. (In the time of Eusebius, Noorath; Josephus, Neara; five miles from Jericho.)*

ω Heb., *daughters.*

α Or, *Adasa. (Rather, Adazeu, a place so called: for their border did not extend so far as Gaza in the land of the Philistines.* Bp. Patrick.)

ϑ Jos. 17, 7.

λ Jos. 17, 11.

ι Ge. 46, 17. Nu. 26, 44.

β Ve. 34, *Shamer.*

γ *(The rare appearance of women in these lists is perhaps to be accounted for by this, that only persons of a contemporaneous & traditional celebrity had a place in them.)*

δ Ve. 32, *Shomer.*

ε (Ve. 32, *Hotham.)*

ζ (Ve. 37, *Ithran.)*

κ Ch. 7, 6. Ge. 46, 21. Nu. 26, 38.

η Or, *Ard.* Ge. 46, 21.

θ Or, *Shapham.* Nu. 26, 39. See ch. 7, 12.

ι *(Perhaps...the garrison of the Philistines. 1 Sa. 11, 5...Jonathan smote the garison of the Philistines that was in Geba....1 Sa. 13, 3.)*

κ *(Of which the site is not known, but where, perhaps, they fermed...half of the Manahethites.* Ch. 2, 52.)

λ *(Lightfoot says, "According to the Talmudists, Ono (three miles from Lydda.* Reland. Ne. 6, 2.) *was a walled city from the days of Joshua; but burnt with fire in the war against Gibrah." It was rebuilt by Elpaal who also rebuilt Lod, the Lydda of the New Testament (thirty-two miles N W. from Jerusalem, now Londd).* Bp. Patrick.)

ι Ve. 21.

μ *(This belongs, as Dr. Allix observes, to ancient times, after the division of the country by Joshua.* Bishop Patrick.)

Beriah; [17]and Zebadiah, and Meshullam, and Hezeki, and Heber, [18]Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; [19]and Jakim, and Zichri, and Zabdi, [20]and Elienai, and Zilthai, and Eliel, [21]and Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;[ν] [22]and Ishpan, and Heber, and Eliel, [23]and Abdon, and Zichri, and Hanan, [24]and Hananiah, and Elam, and Antothijah, [25]and Iphedeiah, and Penuel, the sons of Shashak; [26]and Shamsherai, and Shehariah, and Athaliah, [27]and Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

[28]These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.[ξ]

[29]And at Gibeon dwelt the father[ο] of Gibeon; whose wife's name *was* Maachah: [30]and his firstborn son Abdon, and Zur, and Kish,[π] and Baal, and Nadab, [31]and Gedor, and Ahio, and Zacher.[ρ] [32]And Mikloth begat Shimeah.[σ] And these also dwelt with their brethren in Jerusalem, over against them.

[33]And Ner[τ] begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab,[υ] and Esh-baal.[φ] [34]And the son of Jonathan *was* Merib-baal;[χ] and Merib-baal begat Micah.[m] [35]And the sons of Micah *were*, Pithon, and Melech, and Tarea,[ψ] and Ahaz. [36]And Ahaz begat Jehoadah;[ω] and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, [37]and Moza begat Binea: Rapha[α] *was* his son, Eleasah his son, Azel his son: [38]and Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel. [39]And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third. [40]And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty.[β] All these *are* of the sons of Benjamin.

IX.] A.M. 3598. B.C. 1843.
The dwellers in Jerusalem.

SO all Israel were reckoned by genealogies;[n] and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

[2]Now the first inhabitants[ο] that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims.[ρ] [3]And in Jerusalem[γ] dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; [4]Uthai[δ] the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. [5]And of the Shilonites; Asaiah the firstborn, and his sons. [6]And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. [7]And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, [8]and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; [9]and their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

[10]And of the priests;[q] Jedaiah, and Jehoiarib, and Jachin, [11]and Azariah[ε] the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler[ζ] of the house of God; [12]and Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; [13]and their brethren, heads of the house of their fathers, a thou-

ν Or, *Shema*, ve. 13.

ξ *(Besides the children of Judah and of Benjamin and the Levites, the chiefs of other tribes resided there during some part of the year, previous to the separation of the kingdoms.* Pic. Bib.)

ο Called *Jehiel*, ch. 9, 35.

π *(We have everywhere clear evidence of the lists being, not defective, but partial, as drawn up at different times, and for different purposes, according to which they were limited or enlarged as suited the occasion.* Dr. Chalmers.)

ρ Or, *Zechariah*, ch. 9, 37.

σ Or, *Shimeam*, ch. 9, 38.

τ 1 Sa. 14, 51. *(Ner begat Kish the father of Saul, and another son, Ner the father of Abner.* Bishop Richardson.)

υ 1 Sa. 14, 49, *Ishui.*

φ Or, *Ishbosheth*, 2 Sa. 2, 8.

χ Or, *Mephibosheth*, 2 Sa. 4, 4, and 9, 6, 10.

m 2 Sa. 9, 12.

ψ Or, *Tahrea*, ch. 9, 41.

ω *Jarah*, ch. 9, 42.

α Ch. 9, 43, *Rephaiah.*

β *(Thus Saul, though he was rejected by God from being king of Israel, was blessed with a numerous progeny, which sprang from his great-grand-child Micah, whose posterity is here largely recorded, shewing the issue of the covenant between Jonathan and David.* Bishop Patrick.)

n Ezr. 2, 59.

ο ...Which came with Zerubbabel. Ezr. 2, 70. Ne. 7, 73.

ρ Joshua made (mar., *made*, or, *delivered, to be*) (the Gibeonites) .....hewers of wood and drawers of water for .....the altar of the LORD.....in the place which He should choose. Jos. 9, 27. Ezr. 2, 43, and 8, 20.

γ Ne. 11, 1. *(This shews that some of the ten tribes returned. The proclamation of Cyrus excepted none; and Josephus says that the edict of Cyrus was sent by Zerubbabel to the Jews in Assyria and Media.* Bp. Patrick.)

δ *(The list in* Ne. 11, 1 *is more ample; perhaps because it contains those who came afterwards.)*

q Ne. 11, 10, &c.

ε Ne. 11, 11, *Seraiah.*

ζ *(Both Ezra* (ch. 3, 2) *and Haggai* (ch. 1, 1) *tell us that Jeshua (or Joshua) was high-priest: this therefore was perhaps the "Sagan," his vicar, who performed his office when he was sick or otherwise hindered.* Bishop Patrick.)

sand and seven hundred and threescore; very able[η] men for the work of the service of the house of God.

[η] Heb., *mighty men of valour.*

[14] And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; [15] and Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; [16] and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

[17] And the porters[θ] *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief; [18] who hitherto *waited* in the king's gate[ι] eastward: they *were* porters in the companies of the children of Levi. [19] And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates[κ] of the tabernacle: and their fathers, *being* over the host[λ] of the LORD, *were* keepers of the entry. [20] And Phinehas[ν] the son of Eleazar was the ruler over them in time past, *and* the LORD *was*[μ] with him. [21] *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

[θ] (Rather, *guards.*)

[ι] *(The king came into the temple two ways, ordinarily through the south gate, called* Sur, *or the higher gate,* 2 Ki. 15, 35; *and on sabbaths and holy days at the eastern gate,* Ezc. 46, 1, 2. Diodati.)

[κ] Heb., *thresholds.*

[λ] *(When the people marched in the desert.)*

[ν] Nu. 31, 6.

[μ] *(He had been singularly guided by God's Spirit in his generous actions, and accompanied by His blessing all his lifetime.* Or, Pfanim, *in time past;* rather, *before the LORD:* and *with him* was *Zechariah.)*

[22] All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David[ο] and Samuel the seer[π] did ordain[ρ] in their set[ξ] office. [23] So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the Tabernacle, by wards. [24] In four quarters were the porters, toward the east, west, north, and south. [25] And their brethren, *which were* in their villages, *were* to come after[υ] seven days from time to time with them. [26] For these Levites, the four chief porters, were in *their* set[φ] office and were over the chambers[π] and treasuries of the house of God. [27] And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them. [28] And *certain* of them had the charge of the ministering vessels, that they should bring[ρ] them in and out by tale.[σ] [29] *Some* of them also *were* appointed to oversee the vessels, and all the instruments[τ] of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. [30] And *some* of the sons of the priests made the ointment[υ] of the spices. [31] And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the set[φ] office over[υ] the things that were made in the pans.[χ] [32] And *other* of their brethren, of the sons of the Kohathites, *were*[ω] over the shewbread,[ψ] to prepare *it* every sabbath. [33] And these *are* the singers,[z] chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed[ω] in *that* work day and night. [34] These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

[ο] Or, *trust.*

[π] Or, *storehouses.*

[ρ] Heb., *bring them in by tale, and carry them out by tale.*

[σ] *("Reckoning." Saxon,* telan.)

[τ] Or, *vessels.*

[υ] *(The perfume.* Ex. 30, 7, 34.)

[φ] Or, *trust.*

[υ] Le. 2, 5, and 6, 21.

[χ] Or, *on flat plates;* or, *slices.*

[ω] Le. 24, 8.

[ψ] Heb., *bread of ordering.*

[z] Ch. 6, 31, and 25, 1.

[ω] Heb., *upon them (lay).*

[35] And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah: [36] and his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, [37] and Gedor, and Ahio, and Zechariah, and Mikloth. [38] And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. [39] And Ner begat Kish;[z] and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal. [40] And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah. [41] And the sons of Micah

[y] Ch. 8, 29.

[z] Ch. 8, 33.

[ι] 2 Ki. 11, 5.

[ξ] Or, *trust. (Each having his proper work, which he was faithfully to discharge.)*

[ρ] 1 Sa. 9, 9.

[ο] Ch. 26, 1, 2.

were, Pithon, and Melech, and Tahrea, *and Ahaz.*[a] 42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 43 and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. 44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Shearíah, and Obadiah, and Hanan: these *were* the sons of Azel.

X.] A.M. 4382. B.C. 1059. MOUNT GILBOA. [282

Parallel place, 1 Sa. xxxi.

The death of Saul.

NOW the Philistines fought against Israel;[α] and the men of Israel fled from before the Philistines, and fell down slain[β] in mount Gilboa. 2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab,[γ] and Malchi-shua, the sons of Saul. 3 And the battle went sore against Saul, and the archers[δ] hit[ε] him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, "Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse[ζ] me."

But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. 9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols,[η] and to the people. 10 And they put his armour[b] in the house of their gods, and fastened his head in the temple of Dagon.

11 And when all Jabesh-gilead[c] heard all that the Philistines had done to Saul, 12 they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh,[θ] and buried their bones under the oak in Jabesh, and fasted seven days.

13 So Saul died for his transgression which he committed[ι] against the LORD, *even* against the word[d] of the LORD, which he kept not,[κ] and also for asking *counsel* of *one that had* a familiar spirit, to enquire *of it;* 14 and enquired[λ] not of the LORD: therefore He slew him, and turned[ε] the kingdom unto David the son of Jesse.[μ]

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XI.] A.M. 4382. B.C. 1059. HEBRON. [287—291

Parallel place, 2 Sa. v. 1—12.

David anointed king over Israel.

THEN all Israel gathered themselves to David unto Hebron, saying, "Behold, we *are* thy bone and thy flesh. 2 And moreover in time past,[ν] even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed[ξ] My people Israel, and thou shalt be ruler over My people Israel."

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel according to the word of the LORD by[ο] Samuel.[f]

4 And David and all Israel went to Jerusalem, which *is* Jebus; where

a Ch. 8, 35.

α The Israelites pitched by a fountain which is in Jezreel. 1 Sa. 29, 1. *(Now* Zer'în *or* Zer'âm. *"In former times," says Van de Velde, "a large reservoir was constructed at the fountain of Jezreel. Some parts of its old walls still remain, forming part of the enclosure of the present pool; which now-a-days, too, is of great value in the eyes of travellers, as they can here refresh themselves, and their horses and mules. I found a great concourse of people, horses, camels, and asses collected at the fountain.")*

β Or, *wounded.*

γ Or, *Ishui,* 1 Sa. 14, 49.

δ Heb., *shooters with bows.*

ε Heb., *found.*

ζ Or, *mock.*

η .....To publish it in the house of their idols... 1 Sa. 31, 9. *(Three MSS. read "house of their idols," and so the Syr.)*

b 1 Sa. 31, 10.

c See 1 Sa. 11, 1—11.

θ *("There seems little reason for doubt," says Dr. Robinson* (Bib. Sac., 1855, p. 136), *"that the ruin* Ed Deir *is the site of Jabesh-gilead.")*

ι Heb., *transgressed.*

d The LORD sent thee on a journey, and said, "Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed." Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 1 Sa. 15, 18, 19, & 13, 13.

κ *(No man living needs a heavier chastisement from Almighty God than the letting his own passions loose upon him.* Dr. Delaney.)

λ 1 Sa. 28, 7. *(Was not moved by God's silence to seek Him in humiliation and prayer.)*

e 1 Sa. 15, 28. 2 Sa. 3, 9, 10, and 5, 3.

μ Heb., *Ishai.*

ν Heb., *both yesterday and the third day.*

ξ Or, *rule.* Ps. 78, 71.

ο Heb., *by the hand of.*

f 1 Sa. 16, 1, 12, 13.

the Jebusites[g] *were*, the inhabitants of the land. 5 And the inhabitants of Jebus said to David, "Thou shalt not come hither."[π]—Nevertheless David took the castle of Zion, which *is* the city of David. 6 And David said, "Whosoever smiteth the Jebusites first shall be chief[ρ] and captain:" so Joab the son of Zeruiah went first up,[σ] and was chief.

7 And David dwelt in the castle; therefore they called it the city[τ] of David. 8 And he built the city round about, even from Millo round about:[υ] and Joab repaired[φ] the rest of the city. 9 So David waxed[χ] greater and greater: for the LORD of hosts *was* with him.

Parallel places, 2 Sa. v. 1—3, and xxiii. 8—39.

David's warriors.

10 THESE also *are* the chief of the mighty men whom David had, who strengthened[ψ] themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word[h] of the LORD concerning Israel. 11 And this *is* the number of the mighty men[ω] whom David had: Jashobeam, an Hachmonite,[α] the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time. 12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties. 13 He was with David at Pas-dammim,[γ] and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. 14 And they set[ε] themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.[ζ]

15 Now three[η] of the thirty captains went down to the rock to David, into the cave of Adullam;[i] and the host of the Philistines encamped in the valley of Rephaim.[k] 16 And David *was* then in the hold, and the Philistines' garrison *was* then at Bethlehem.

17 And David longed, and said, "Oh that one would give me drink of the water of the well of Bethlehem, that *is* at the gate!"

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem,[θ] that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink[ι] *of* it, but poured it out to the LORD, 19 and said, "My God forbid it me, that I should do this thing: shall I drink the blood of these men that[κ] have put their lives in jeopardy?[λ] for with *the jeopardy of* their lives they brought it."—Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three. 21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three. 22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel,[μ] who had done many acts;[ν] he slew[ι] two lionlike men of Moab:[ξ] also he went down and slew a lion in a pit in a snowy day. 23 And he slew an Egyptian, a man of *great* stature,[ο] five cubits[π] high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 24 These *things* did Benaiah the son of Jehoiada, and had a name among the three[ρ] mighties. 25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, 27 Shammoth[σ] the Haro-

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g Ju. 1, 21, and 19, 10.

π *(So confident were the Jebusites in the strength of their fortress, that they taunted David with the assertion, that the blind and the lame could defend it against all his attacks. So Josephus, Ephraim Syrus, Winer.)*

ρ Heb., *head.*

σ *(By a gutter, or watercourse. So Belisarius introduced his soldiers into Naples. Macpherson tells us, some were appointed to seize the castle of Stirling by an old gutter.)*

τ That is, *Zion.* 2 Sa. 5, 7.

υ *(Built a house for himself, adding other buildings round about the hill from Millo, "the house of assembly," on the top of the hill,* 1 Ki. 11, 27; *and inwards,* 2 Sa. 5, 9—11.)

φ Heb., *revived.*

χ Heb., *went in going and increasing.*

ψ Or, *held strongly with him.*

h 1 Sa. 16, 1, 12.

ω *("The catalogue," says Dr. Kennicott, "divides these thirty-seven warriors into the captain-general, a first "three," a second "three," and the remaining "thirty." The third captain of the first three is here omitted, the history speaking only of the second, viz., Eleazar.)*

α Or, *son of Hachmoni.*

γ Or, *Ephes-dammim.* 1 Sa. 17, 1.

ε Or, *stood.*

ζ Or, *salvation.*

η Or, *three captains over the thirty.*

i 2 Sa. 23, 13.

k Ch. 14, 9.

θ *(On the N.E. side of Beth-lehem is a deep valley, wherein is a fountain, of the identity of which with this Dr. Clarke thinks there can be no doubt. He praises the water as delicious.)*

ι *("Alexander the Great," says Arrian, "during his Indian expedition, ordered a cup of water to be carried back, saying, "I cannot bear to drink while so many are in want, and this cup is too small to be divided among the whole.")*

κ Heb., *with (risk of) their lives?*

λ *(Hazard; "jeopardy" is of French extraction. It occurs in Spenser and Shakspeare.)*

μ *(In the S. of Judah.* Jos. 15, 21. Ne. 11, 25.)

ν Heb., *great of deeds.*

l 2 Sa. 23, 20.

ξ *(So Gesenius, "two lion-like champions of Moab." Thenius & Bertheau, "the two sons of Ariel (the name of the king) of Moab.")*

ο Heb., *a man of measure.*

π *(About seven feet eleven inches, according to Thenius.* Ille Altheb. Langen-a-Hohlmasse.)

ρ (Viz., *Abishai, Benaiah, & Asahel.* 2 Sa. 23, 18, 20, 24.)

σ Or, *Shammah,* 2 Sa. 23, 25.

rite,[τ] Helez the Pelonite,[υ] [28]Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite, [29]Sibbecai[φ] the Hushathite, Ilai[χ] the Ahohite, [30]Maharai the Netophathite, Heled[ψ] the son of Baanah the Netophathite, [31]Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,[ω] [32]Hurai[α] of the brooks of Gaash, Abiel[β] the Arbathite, [33]Azmaveth the Baharumite, Eliahba the Shaalbonite, [34]the sons of Hashem[γ] the Gizonite, Jonathan the son of Shage the Hararite, [35]Ahiam the son of Sacar[δ] the Hararite, Eliphal[ε] the son of Ur,[ζ] [36]Hepher the Mecherathite, Ahijah the Pelonite, [37]Hezro[η] the Carmelite, Naarai[θ] the son of Ezbai, [38]Joel the brother of Nathan, Mibhar the son of Haggeri,[ι] [39]Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah, [40]Ira the Ithrite, Gareb the Ithrite, [41]Uriah the Hittite:[κ] Zabad the son of Ahlai, [42]Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, [43]Hanan the son of Maachah, and Joshaphat the Mithnite, [44]Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, [45]Jediael the son of Shimri,[λ] and Joha his brother, the Tizite, [46]Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, [47]Eliel, and Obed, and Jasiel the Mesobaite.

XII. [1]Now these[m] *are* they that came to David to Ziklag,[n] while he yet kept himself close[μ] because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war. [2]*They were* armed with bows, and could use both the right hand and the left[ο] in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin. [3]The chief *was* Ahiezer, then Joash, the sons of Shemaah[ν] the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, [4]and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, [5]Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, [6]Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, [7]and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

[8]And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war[ξ] *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions,[p] and *were* as swift[q] as the roes upon the mountains;[ο] [9]Ezer the first, Obadiah the second, Eliab the third, [10]Mishmannah the fourth, Jeremiah the fifth, [11]Attai the sixth, Eliel the seventh, [12]Johanan the eighth, Elzabad the ninth, [13]Jeremiah the tenth, Machbanai the eleventh.

[14]These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand.[π] [15]These *are* they that went over Jordan in the first[ρ] month, when it had overflown[σ] all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

[16]And there came of the children of Benjamin and Judah to the hold unto David. [17]And David went out to meet[τ] them, and answered and said unto them, "If ye be come peaceably unto me to help me, mine heart shall be knit[υ] unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong[φ] in mine hands, the God of our fathers look *thereon*, and rebuke *it*."

[18]Then the spirit came[χ] upon Amasai,[r] *who was* chief of the captains, *and he said*,

"Thine *are we*, David,
And on thy side, thou son of Jesse:
Peace, peace *be* unto thee,

τ Or, *Harodite.* 2 Sa. 23, 25. *(An inhabitant of Havod.* Ju. 7, 1. *Sept.*, "*Arad.*")

υ Or, *Paltite.* 2 Sa. 23, 26.

φ Or, *Mebunnai. (So the Samaritan.* See ch. 20, 4, and 27, 11. 2 Sa. 21, 18.)

χ Or, *Zalmon.*

ψ Or, *Heleb. (So the Samaritan.* See ch. 27, 15.)

ω (Ch. 27, 14. 2 Sa. 23, 30. "*Pharathoni*" *of* 1 Mac. 9, 50; "*Pharatho*" *of Josephus; now, probably*, "*Ferata.*" Bertheau. *Das Buch der Richter*, pp. 167, 168.)

α Or, *Hiddai.*

β Or, *Abi-albon.*

γ Or, *Jashen.* See 2 Sa. 23, 32, 33.

δ Or, *Sharar.*

ε Or, *Eliphelet.*

ζ Or, *Ahasbai.*

η Or, *Hezrai.*

θ Or, *Paarai the Arbite.*

ι Or, *the Haggerite.*

κ *(Those in* ve. 26–40 *are chiefly from Judah and Benjamin; those in* ve. 41–47 *are for the most part from the country E. of the Jordan.)*

λ Or, *Shimrite.*

m 1 Sa. 27, 2.

n David said unto Achish...give me a place in some town in the country, that I may dwell there...Then Achish gave him Ziklag. 1 Sa. 27, 5, 6.

μ Heb., being *yet shut up. (Shut out from the presence of Saul—not permitted to see his face.)*

ο Ju. 20, 16.

ν Or, *Hasmaah.*

ξ Heb., *of the host.*

p Gad...dwelleth as a lion, and teareth the arm with the crown of the head. De. 33, 20.

q 2 Sa. 2, 18.

ο Heb., *as the roes upon the mountains to make haste.*

π Or, *one that was least* could resist 100, *and the greatest* 1000. (Comp. Le. 26, 8. *So the older Jewish commentators. Also Thenius.)*

ρ *(First sacred month, Nisan or Abib (March and April). In the season of flood, in April and early in May, the river is full, and continues so till after harvest, and sometimes overflows its lower banks, to which fact there are several allusions—* Jos. 3, 15. Je. 12, 5; 49, 19, and 50, 44. *In* Ecclesiasticus 24, 26, *it is said*, He maketh the understanding to abound...as Jordan in the time of harvest. *During the inundation it is scarcely possible to resist the current of the rapid and turbid stream.)*

σ Heb., *filled over.*

τ Heb., *before them.*

υ Heb., *be one.*

φ Or, *violence.*

χ Heb., *the spirit clothed Amasai.* So Ju. 6, 34.

r 2 Sa. 17, 25.

And peace *be* to thine helpers;
For thy God helpeth thee."

Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle:[s] but they helped them not: for the lords of the Philistines upon advisement sent him away, saying,[t] "He will fall to his master Saul to[ψ] *the jeopardy of* our heads."—20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh. 21 And they helped David against[ω] the band[u] *of the rovers:* for they *were* all mighty men of valour, and were captains in the host. 22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.[α]

23 And these *are* the numbers of the bands[β] *that were* ready armed to the war, *and* came[γ] to David to Hebron, to turn[υ] the kingdom of Saul to him, according[w] to the word of the LORD.—24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready armed[δ] to the war.—25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.—26 Of the children of Levi four thousand and six hundred.—27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred; 28 and Zadok,[x] a young man mighty of valour, and of his father's house twenty and two captains. 29 And of the children of Benjamin, the kindred[ε] of Saul, three thousand: for hitherto the greatest[ζ] part of them had kept the ward of the house of Saul.[y]—30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous[η] throughout the house of their fathers.—31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.—32 And of the children of Issachar, *which were men* that had understanding[θ] of the times, to know what Israel ought to do: the heads of them *were* two hundred; and all their brethren *were* at their commandment.[ι]—33 Of Zebulun, such as went forth to battle, expert[κ] in war, with all instruments of war, fifty thousand, which could keep[λ] rank: *they were* not of double heart.[μ]—34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.—35 And of the Danites expert in war twenty and eight thousand and six hundred.—36 And of Asher, such as went forth to battle, expert[ν] in war, forty thousand.—37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king. 39 And there they were with David three days, eating and drinking: for their brethren had prepared for them. 40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels,[ξ] and on mules,[ο] and on oxen,[π] *and* meat,[ρ] meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

XIII] A.M. 4392. B.C. 1049. JERUSALEM. [292

Parallel place, 2 Sa. vi.

The first bringing-up of the ark.

AND David consulted with the captains of thousands and hundreds, *and* with every leader. 2 And

s The lords of the Philistines passed on by hundreds and by thousands: but David and his men passed on in the rereward with Achish. 1 Sa. 29, 2.

t ...Let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men? 1 Sa. 29, 4.

ψ Heb., *on our heads.*

ω Or, *with a band.*

u 1 Sa. 30, 1, 9, 10.

α (That is, *a very great host.*)

β Or, *captains;* or, *men.* Heb., *heads.*

γ Ch. 11, 1. 2 Sa. 2, 3, 4, and 5, 1. *(Probably when on the death of Ishbosheth, David was regarded as king over all Israel. The list begins with the southern tribes, including Levi, after that the northern, then the transjordanic tribes.)*

υ Ch. 10, 14.

w 1 Sa. 16, 1, 3.

δ Or, *prepared.*

x 2 Sa. 8, 17.

ε Heb., *brethren.* Ge. 31, 23.

ζ Heb., *a multitude of them.*

y Abner...made Ishbosheth king over Gilead..... the Ashurites... Jezreel.....Ephraim.....and all Israel. 2 Sa. 2, 8, 9.

η Heb., *men of names.*

θ Est. 1, 13. *(S. Jarchi says, "knew how to advise and give counsel, according to the nature & circumstances of all cases.")*

ι *(And of the children of those who were skilled in the signs of the times, so as to know what should be done by the Naphtalites: their leaders were two hundred, and their tribe obeyed their voice.* Maurer.)

κ Or, *rangers of battle;* or, *ranged in battle.*

λ Or, *set the battle in array.*

μ Heb., *without a heart and a heart.* Ps. 12, 2.

ν Or, *keeping their rank.*

ξ *(The* camelus dromedarius *or* Arabicus *of naturalists* (Is. 60, 6; Je. 2, 23); *the species having naturally but one hunch, of strong frame and slow pace, used to carry burdens varying from five to seven hundred weight, and travelling little more than twenty-four miles a day.)*

ο *(It does not appear that the Hebrews bred mules; they received them from Armenia; the large Persian race being considered the offspring of the wild-ass & mare. The most beautiful were brought from the vicinity of Bassora.* Kitto's *Bib. Cyc.)*

π *("Still practised," says Col. Smith, "by the Caffres, as also by the Gwalliahs and grain-merchants in India, who come down from the interior with whole droves bearing burdens.")*

ρ Or, *victual of meal.*

David said unto all the congregation of Israel, "If *it seem* good unto you, and *that it be* of the LORD[σ] our God, let us send abroad[τ] unto our brethren every where, *that are* left[ζ] in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs,[υ] that they may gather themselves unto us: 3and let us bring again[φ] the ark of our God to us: for we enquired[a] not at it in the days of Saul."

4And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5So David[b] gathered all Israel together, from Shihor[χ] of Egypt even unto the entering of Hemath,[ψ] to bring the ark of God from Kirjath-jearim. 6And David went up, and all Israel, to Baalah,[c] *that is*, to Kirjath-jearim,[j] which *belonged* to Judah, to bring up thence the ark of God the LORD, That dwelleth[d] *between* the cherubims, Whose name is called *on it*. 7And they carried[ω] the ark of God in a new cart[e] out of the house Abinadab:[f] and Uzza and Ahio drave the cart. 8And David and all Israel played before God with all *their* might, and with singing,[α] and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9And when they came unto the threshingfloor of Chidon,[β] Uzza put forth his hand to hold the ark; for the oxen stumbled.[γ]

10And the anger of the LORD was kindled against Uzza, and He smote him, because he put his hand to the ark: and there he died[g] before God.

11And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza[δ] to this day. 12And David was afraid of God that day, saying, "How shall I bring the ark of God *home* to me?"[ε]—13so David brought[ζ] not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house[η] of Obed-edom, and all[h] that he had.

XIV.] A.M. 4392. B.C. 1049. JERUSALEM.

Parallel places, 2 Sa. v. 4—25, and ch. xi. 1—19.

The reign of David.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of His people Israel. 3And David took more[θ] wives at Jerusalem: and David begat more sons and daughters.

4Now these[i] *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, 5and Ibhar, and Elishua, and Elpalet, 6and Nogah, and Nepheg, and Japhia, 7and Elishama, and Beeliada,[ι] and Eliphalet.[κ]

8And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9And the Philistines came and spread themselves in the valley[k] of Rephaim.[λ]

10And David enquired of God, saying, "Shall I go up against the Philistines? and wilt Thou deliver them into mine hand?"

And the LORD said unto him, "Go up; for I will deliver them into thine hand."

11So they came up to Baal-pera-

σ *(If it please the Lord to shew us that this design is pleasing to Him, by aiding us with His blessing and assistance, and gainsaying it not by some oracle.)*

τ Heb., *let us break forth* and *send.*

ζ 1 Sa. 31, 1. Is. 37, 4.

υ Heb., *in the cities of their suburbs.*

φ Heb., *bring about.*

a 1 Sa. 7, 1, 2.

b 1 Sa. 7, 5. 2 Sa. 6, 1.

χ Jos. 13, 3. *(According to Thenius and others,* El Arisch, *the S.W. boundary of the Promised Land, towards Egypt. Many regard it as the Nile.* Is. 23, 3. Je. 2, 18.)

ψ Nu. 34, 8. Ju. 3, 3. 2 Ki. 23, 33. *(The N.E. boundary towards Syria.)*

c Jos. 15, 9, 60.

j 1 Sa. 6, 21, and 7, 1.

d 1 Sa. 4, 4.

ω Heb., *made the ark to ride.*

e Nu. 4, 15. Ch. 15, 2, 13.

f 1 Sa. 7, 1.

α Heb., *songs.*

β *Called Nachon,* 2 Sa. 6, 6.

γ Heb., *shook* it.

g Ch. 15, 13.

δ That is, *The breach of Uzza.*

ε *(Punishment falls on one; the fear of it on all; which justifies the severity of God as not contrary to His mercy.* Bishop Patrick.)

ζ Heb., *removed.*

η Ch. 26, 5, as Ge. 30, 27. *(Domestic happiness in its purest, holiest, most enduring form, fixes its dwelling wherever religion is embraced. The virtues of the Christian character so necessarily ensure the peace and the reciprocal affection of families, that the state of the domestic circle may be safely assumed as almost an unfailing test of the predominance of Christian faith and Christian feeling.* Dean Milman.)

h .....The sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two. Ch. 26, 8.

θ Heb., *yet.*

i Ch. 3, 5.

ι Or, *Eliada.*

κ *(The second, the first dying young, according to Kimchi. There were six in Hebron, four of Bath-sheba, nine of other wives, and one daughter, Tamar—twenty in all.)*

k Ch. 11, 15.

λ *("This is a broad plain, bounded," as Van de Velde says, "on its western side by low hill-tops, while towards the east, there appears a sea of brown and whitish mountains, most of which have pointed conical summits.")*

zim; and David smote them there. Then David said, "God hath broken in upon mine enemies by mine hand like the breaking forth of waters:"—therefore they called the name of that place Baal-perazim.[μ]

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley. 14 Therefore David enquired again of God; and God said unto him, "Go not up after them; turn away from them, and come upon them over against the mulberry-trees.[ν] 15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon[m] even to Gazer.

17 And the fame[n] of David went out into all lands; and the LORD brought the fear of him upon all nations.[o]

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Parallel places, ch. xiii.; 2 Sa. vi.; Ps. lxviii.; and Ps. cxxxii.

The second bringing-up of the ark.

AND *David* made him houses in the city[p] of David, and prepared a place for the ark of God, and pitched for it a tent.[q] 2 Then David said, "None ought to carry[π] the ark of God but the Levites:[r] for them hath the LORD chosen to carry the ark of God, and to minister unto Him for ever."

3 And David gathered[s] all Israel together to Jerusalem, to bring up[t] the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites: 5 of the sons of Kohath; Uriel the chief, and his brethren[ρ] an hundred and twenty: 6 of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: 7 of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: 8 of the sons of Elizaphan;[σ] Shemaiah the chief, and his brethren two hundred: 9 of the sons of Hebron;[τ] Eliel the chief, and his brethren fourscore: 10 of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 12 and said unto them, "Ye *are* the chief of the fathers of the Levites: sanctify[υ] yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it. 13 For because[υ] ye *did it* not at the first, the LORD our God made a breach[φ] upon us, for that we sought Him not after the due order." 14 So the priests and the Levites sanctified[ψ] themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves[υ] thereon, as Moses commanded according to the word of the LORD.

Parallel places, 2 Sa. vi. 23, and Ps. cv.

The setting-up of the ark.

16 AND David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. 17 So the Levites appointed Heman[ω] the son of Joel; and of his brethren, Asaph[χ] the son of Berechiah; and of the sons of

μ That is, *A place of breaches.* (Or, *The valley of divisions, because the enemies were dispersed there as waters.* Bible (Barker), 1601.)

ν *(This word is rendered by Aquila, Sept. and Vulg., "pear-tree." This Rosenmüller follows; but Celsius, Gesenius, Fürst, and Winer, "a large shrub, distilling odoriferous gum." Abulfadli describes it as a balsam shrub, having longish leaves, and bearing a large fruit. Forskal mentions a tree of the name of* bæca. *Dr. Royle thinks the poplar, the* shajrat-al-bak, *"fly" or "gnat-tree" of the Arabs, is the tree here mentioned.)*

m *Geba,* 2 Sa. 5, 25.

n Jos. 6, 27. 2 Chr. 26, 8.

o .....The LORD your God shall lay the fear of you and the dread of you upon the land that ye shall tread upon, as He hath said unto you. De. 11, 25, and 2, 25.

p ...The stronghold of Zion.... 2 Sa. 5, 7, 9

q Ch. 16, 1.

π Heb., It is *not to carry the ark of God, but for the Levites.*

r .....The LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD. De. 10, 8, and 31, 9. Nu. 4, 2, 15.

s Ch. 13, 5. 1 Ki. 8, 1.

t 2 Sa. 6, 12.

ρ Or, *kinsmen.*

σ *(The son of Uzziel, the fourth son of Kohath.* Ex. 6, 18, 22. Nu. 3, 30.)

τ *(The third son of Kohath.* Ex. 6, 18.)

υ *(Prepare yourselves, and be pure; abstain from all things whereby ye might be polluted.* Bible (Barker), 1601.)

υ ...They set the ark upon a new cart.....and Uzzah and Ahio, the sons of Abinadab drave. 2 Sa. 6, 3. Ch. 13, 7.

φ Ch. 13, 10, 11. *(Uzzah died for usurping that which did not appertain to his vocation; for this charge was given to the priests.* Nu. 4, 15. *So that here all good intentions are condemned except they be commanded by the word of God.* Bible (Barker), 1601.)

ψ *(Holy we cannot be by any habits, either moral or acquired. All moral philosophy is incompetent to furnish such a quality. As we have our faith by illumination, so we have our holiness by inspiration: both received; both from without.* Bishop Andrewes.)

υ .....Thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. Ex. 25, 14. Nu. 4, 15, and 7, 9.

ω Ch. 6, 33.

χ Ch. 6, 39.

y Ch. 6, 44.

Merari their brethren, Ethan[γ] the son of Kushaiah; [18]and with them their brethren of the second *degree*, Zechariah, Ben,[ω] and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

[19]So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass; [20]and Zechariah, and Aziel,[α] and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;[β] [21]and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith[γ] to excel.

[22]And Chenaniah, chief of the Levites, *was*[δ] for song:[ε] he instructed about the song, because he *was* skilful. [23]And Berechiah and Elkanah *were* doorkeepers for the ark. [24]And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets[ζ] before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

[25]So David,[α] and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

[26]And it came to pass, when God helped[ζ] the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

[27]And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song[η] with the singers: David also *had* upon him an ephod of linen.

[28]Thus all Israel brought[b] up the ark of the covenant of the LORD with shouting, and with sound of the cornet,[ς] and with trumpets, and with cymbals, making a noise with psalteries and harps.

[29]And it came to pass, *as* the ark of the covenant[θ] of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.[c]

XVI. [1]So they brought the ark of God,[d] and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God. [2]And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed[ι] the people in the name of the LORD. [3]And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

[4]And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record,[κ] and to thank and praise the LORD God of Israel: [5]Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries[λ] and with harps; but Asaph made a sound with cymbals; [6]Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

[The first part, down to ve. 22 inclusive, corresponds to Ps. cv. 1—15.] [293

[The second part, down to ve. 33, corresponds to Ps. xcvi.] [294

[The distich in ve. 34 is from Ps. cvi. 1; the remainder is from ve. 47, 48. [295

[7]THEN on that day David delivered[μ] first[e] *this psalm* to thank the LORD into the hand of Asaph and his brethren.

ω *(Fourteen; and so the Sept., except that the Hebrew has one named* Ben, *and none* Azaziah; *but the Sept. has no* Ben, *but one* Azaziah. *At* ve. 21, *both the Heb. and Sept. have* Azaziah.)

α Ve. 18, *Jaaziel.*

β Ps. xlvi. title. *(According to Gesenius, "on the virgin key, treble* (nel soprano), *with the female voice." Boettcher* (De Inferis, p. 192), "cum nablia super [ad] voces puberes," i.e., *tenor, baritone.)*

γ Or, *on the eighth to oversee.* Ps. vi. title. *(The harp* (kinnor) *of eight strings. The terms* Neginoth, Sheminith, *and* Kinnor *have all reference to one and the same instrument, the first signifying the mode of playing it, with a bow, the second its compass, the third its specific designation.* Jebb. *Gesenius, "in the octave," i.e., deep tone, bass. Boettcher,* "cum citharis ad octavum,—mit Cithern zum grund-bass.")

δ Or, was *for the carriage: he instructed about the carriage. (Capellus thinks he guided them to keep time.* Bp. Patrick. *So Gesenius.)*

ε Heb., *lifting up.*

ζ That is, *gave them strength to execute their office.* Bible (Barker), 1601.)

η Or, *carriage. (Leader of the choir.* Comp. ve. 22. Sept. (Cod. Vat.)

b Ch. 13, 8.

ς *(A musical instrument sounded by the breath; some species of horn. Fr.,* cornette; *Lat.,* cornu. Cotton. *It was curved, differing from that at* ve. 24, *which was straight.)*

θ *(So called because it put the Israelites in remembrance of the Lord's covenant made with them.* Bible (Barker), 1601.)

c 2 Sa. 6, 20.

d 2 Sa. 6, 17—19.

ι *(If God's will be the centre of our well-doing, and His glory the circumference, if we do what we do, not that our own will, but that God's will be done—not our name, but His be hallowed: in such a case the act is holy, and the spirit by which it is done is of the same kind; otherwise, philosophical, political, moral, our conduct may be, but theological, religious, holy, it certainly is not.* Bishop Andrewes.)

κ Ps. xxxviii. & lxx. title. (Bible (Barker), 1601, *has "rehearse," "to wit, God's benefits towards His people."*)

λ Heb., *with instruments of psalteries and harps.*

μ (...Did appoint at the beginning to give thanks to the LORD by the hand of, &c.; *signifying that in all our enterprises the name of God ought to be praised and called upon.* Bible (Barker), 1601.)

e See 2 Sa. 23, 1.

[8] Give[f] thanks unto the LORD, call upon His name, make known His deeds among the people. [9] Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. [10] Glory[v] ye in His holy name: let the heart of them rejoice that seek the LORD. [11] Seek the LORD and His strength, seek His face continually. [12] Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth;

[13] O ye seed of Israel His servant, ye children of Jacob, His chosen ones. [14] He *is* the LORD our God; His judgments *are* in all the earth.

[15] Be ye mindful always of His covenant,[ξ] the word *which* He commanded to a thousand generations; [16] *even of the covenant* which He made with Abraham, and of His oath unto Isaac; [17] and hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant, [18] saying, Unto thee will I give the land of Canaan, the lot[π] of your inheritance; [19] when ye were but few,[ρ] even a few, and strangers in it.

[20] And *when* they went from nation to nation, and from *one* kingdom to another people; [21] He suffered no man to do them wrong: yea, He reproved[h] kings for their sakes, [22] *saying*, "Touch[i] not Mine anointed, and do My prophets no harm."

Afterwards used when the house was built after the Captivity. Ps. xcvi.

[23] SING[τ] unto the LORD, all the earth; shew forth from day to day His salvation. [24] Declare His glory among the heathen; His marvellous works among all nations.

[25] For great *is* the LORD, and greatly to be praised: He also *is* to be feared above all gods.[k] [26] For all the gods of the people *are* idols: but the LORD made the heavens. [27] Glory and honour *are* in His presence; strength and gladness *are* in His place.[υ]

[28] Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength. [29] Give unto the LORD the glory *due* unto His name: bring an offering, and come before Him: worship the LORD in the beauty of holiness. [30] Fear before Him, all the earth: the world also shall be stable, that it be not moved.

[31] Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth. [32] Let the sea roar, and the fulness[φ] thereof: let the fields rejoice, and all that *is* therein. [33] Then shall the trees of the wood sing out at the presence of the LORD, because He cometh to judge[χ] the earth.

[34] O give[l] thanks unto the LORD; for *He is* good: for His mercy *endureth* for ever. [35] And say ye, Save[m] us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy name, *and* glory in Thy praise. [36] Blessed[n] *be* the LORD God of Israel for ever and ever.

And all the people said,[o] "Amen," and praised the LORD.

[37] So he left there before the ark of the covenant of the LORD Asaph[ψ] and his brethren to minister[ω] before the ark continually, as every day's work required:[α] [38] and Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters: [39] and Zadok[β] the priest, and his brethren the priests, before the tabernacle[ρ] of the LORD in the high place[σ] that *was* at Gibeon,[γ] [40] to offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning[δ] and evening, and *to do* according to all that is written[τ] in the law of the LORD, which He commanded Israel; [41] and with them Heman and Jeduthun, and the rest[ε] that were chosen, who were expressed by name, to give thanks to the LORD,

f Ps. 105, 1—15.

v *(Look on this as your highest happiness, and make your boast of it that He is your God.* Bishop Patrick.)

ξ *(Wherein He promises to be ever propitious to you, if you keep His Law.* Bp. Patrick. Ge. 17, 2; 26, 3; 28, 13; and 35, 11.)

π Heb., *the cord.*

g A good land and a large...a land flowing with milk and honey. Ex. 3, 8.

ρ Heb., *men of number.* I *being* few in number, they shall gather themselves together against me, and slay me...and my house. Ge. 34, 30.

h Ge. 12, 17, and 20, 3. Ex. 7, 15.

i Ps. 105, 15.

σ *(Thus far they sang in the morning.* Seder Olam Rabba. Bishop Patrick.)

τ *(Here began the song between the two evenings.* Seder Olam Rabba. Bishop Patrick. Comp. Ps. xcvi.)

k Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God. Le. 19, 4.

υ *(In Him alone we ought to confide, to Him we ought to cleave, and in His clemency and favour perpetually rejoice.* Bishop Patrick.)

φ *(Swelling to the top of its banks.* Bochart.)

χ *(Restore mankind and reunite them into His favour.* Bishop Patrick.)

l Ps. 106, 1; 107, 1; 118, 1; and 136, 1.

m Ps. 106, 47, 48.

n 1 Kl. 8, 15.

o De. 27, 15.

ψ *(Asaph's company was stationed at Jerusalem, where also Ahithar.....attended.)*

ω (Comp Title to Ps. lxxx., Shoshannim Eduth *(testimony). At this time the harp of six strings was first, or primarily, used.* Jebb.)

α *(To sing anthems proper to the seasons.* Bp. Patrick.)

β *(He was the sagan, or deputy, of the high-priest.)*

ρ Ch. 21, 29. 2 Chr. 1, 3.

σ ...That was the great high place. 1 Kl. 3, 4.

γ *(Hither was the tabernacle brought after the slaughter at Nob,* 1 Sa. xxii.)

δ Heb., *in the morning, and in the evening.*

τ Nu. 28, 3. Ex. 29, 38.

ε ...Arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets. 2 Chr. 5, 12.

because[t] His mercy *endureth* for ever; [42]and with them Heman and Jeduthun with[ϵ] trumpets and cymbals for those that should make a sound,[u] and with musical instruments of God.[ζ] And the sons of Jeduthun *were* porters.[η]

[43]And all the people departed, every man to his house: and David returned to bless his house.[υ]

XVII.] A.M. 4393. B.C. 1048. Parallel places, 2 Sa. vii. 1—29. [296
The promise of God to David.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, "Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains."

[2]Then Nathan said unto David, "Do all that *is* in thine heart; for God *is* with thee."

[3]And it came to pass the same night, that the word of God came to Nathan, saying, [4]"Go and tell David My servant, Thus saith the LORD, Thou shalt not build Me an house to dwell in: [5]for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone[θ] from tent to tent, and from *one* tabernacle *to another*. [6]Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed My people, saying, Why have ye not built Me an house of cedars? [7]Now therefore thus shalt thou say unto My servant David, Thus saith the LORD of hosts, I took thee[w] from the sheepcote,[ι] *even* from following[κ] the sheep, that thou shouldest be ruler over My people Israel; [8]and I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth:[x] [9]also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more;[y] neither shall the children of wickedness waste them any more, as at the beginning,[z] [10]and since the time that I commanded judges *to be* over My people Israel: moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. [11]And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons;[a] and I will establish his kingdom: [12]he shall build Me an house, and I will stablish his throne for ever.[b] [13]I will be his father, and he shall be My son:[c] and I will not take My mercy away from him, as I took *it* from *him*[d] that was before thee: [14]but I will settle him in Mine house and in My kingdom for ever; and his throne shall be established for evermore."[e]

[15]According to all these words, and according to all this vision, so did Nathan speak unto David.

[16]And David the king came and sat before the LORD, and said, "Who *am* I, O LORD God, and what *is* mine house, that Thou hast brought me hitherto? [17]And *yet* this was a small thing in thine eyes, O God; for Thou hast *also* spoken of Thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree,[κ] O LORD God. [18]What can David *speak* more to Thee for the honour of thy servant? for Thou knowest Thy servant. [19]O LORD, for Thy servant's sake, and according to Thine own heart, hast Thou done all this greatness, in making known all *these* great[λ] things.

[20]O LORD, *there is* none like Thee, neither *is there any* God beside Thee, according to all that we have heard with our ears. [21]And what one nation in the earth *is* like Thy people Israel, whom God went to redeem *to*

t Ve. 34. 2 Chr. 5, 13, and 7, 3. Ezr. 3, 11. Je. 33, 11.

ϵ (Heb., *there were.* Bp. Patrick.)

u The trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD. 2 Chr. 5, 13.

ζ (That is, *sacred.* Comp. Re. 15, 2. Patrick.)

η Heb., *for the gate. (An office of great dignity.* See ch. 26, 1—19. Bp. Patrick.)

υ (David) blessed the people in the name of the LORD of Hosts. And he dealt among all the people, even among the whole multitude of Israel.....to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. 2 Sa. 6 18 19.

θ Heb., *have been.*

w ...Chose me before all the house of my father to be king over Israel for ever: for He hath chosen Judah *to be* the ruler. Ch. 28, 4.

ι (*The orientals do not fold their flocks at night.* Harmer.)

κ Heb., *after.*

x But.....thou shalt not build an house for My name, because thou *hast been* a man of war, and hast shed blood. Ch. 28, 3.

y I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there. Is. 65, 9.

z Violence shall no more be heard in thy land, wasting nor destruction within thy borders. Is. 60, 18.

a Solomon, ch. 28, 5.

b ...If he be constant to do My commandments and My judgments. Ch. 28, 7.

c Ps. 89, 26—34.

d Saul.....thou hast rejected the word of the LORD, and the LORD hath rejected thee. 1 Sa. 15, 26.

e He shall be great, and shall be called the Son of the Highest; and the LORD God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. Lu. 1, 32, 33.

κ *Some read nearly as in* Sam. "Thou hast shewn me the succession of men rising in the future."

λ Heb., *greatnesses.*

be His own people, to make Thee a name of greatness and terribleness, by driving out nations from before Thy people, whom Thou hast redeemed out of Egypt?[f] 22 For Thy people Israel didst Thou make Thine own people for ever;[g] and Thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever, and do as Thou hast said. 24 Let it even be established, that Thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel:[i] and *let* the house of David Thy servant *be* established before Thee. 25 For Thou, O my God, hast told[μ] Thy servant that Thou wilt build him an house; therefore Thy servant hath found *in his heart* to pray before Thee.

26 And now, LORD, Thou art God, and hast promised this goodness unto Thy servant: 27 now therefore let[ν] it please Thee to bless the house of Thy servant, that it may be before Thee for ever: for Thou blessest,[ξ] O LORD, and *it shall be* blessed for ever."

PSALMS II., XLV., XXII., XVI., CXVIII., CX. [297—302

XVIII.] A.M. 4393. B.C. 1048. Parallel place, 2 Sa. viii. [303

David's conquests.

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took Gath[π] and her towns out of the hand of the Philistines. 2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts. 3 And David smote Hadarezer[ρ] king of Zobah[σ] unto Hamath, as he went to stablish[τ] his dominion by the river Euphrates. 4 And David took from him a thousand chariots, and seven[υ] thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus[φ] came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-Damascus; and the Syrians became David's servants, *and* brought gifts.

Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. 8 Likewise from Tibhath,[χ] and from Chun,[ψ] cities of Hadarezer, brought David very much brass, wherewith Solomon[k] made the brasen sea, and the pillars, and the vessels of brass.

9 Now when Tou[ω] king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah, 10 he sent Hadoram[α] his son to king David, to enquire[β] of his welfare, and to congratulate[γ] him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war[δ] with Tou;) and *with him* all manner of vessels of gold, and silver, and brass. 11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. 12 Moreover Abishai[ε] the son of Zeruiah slew of the Edomites in the valley[ζ] of salt[η] eighteen[θ] thousand. 13 And he put garrisons in Edom; and all the Edomites became David's servants.

Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder,[ι] 16 And Zadok the son of Ahitub, and Abi-

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f The LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto Him a people of inheritance. De. 4, 20.

g What nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon Him *for*? De. 4, 7, 8.

i Eze. 37, 23—28.

μ Heb., *revealed the ear of.*

ν Or, *it hath pleased.*

ξ *(For thou, Lord, hast blessed it, and do Thou bless it for ever.* Sept.)

π *(Called,* 2 Sa. 8, 1. *Metheg-Ammah, the bridle of the metropolis.* That is, *he subdued the metropolis.* Comp. *the Arabic proverb, "I give thee not my bridle," I do not subject myself to thee. Alnurbanel takes Metheg-ammah for a region comprehending Gath.)*

ρ Or, *Hadad-ezer.* 2 Sa. 8, 3.

σ *(A state in Cele-Syria.* Rosen. *Perhaps* Hobah. Ge. 14, 15. *Reached from the Euphrates to the north and east of Damascus.* 1 Sa. 14, 47. Hales, i., 449.)

τ *(Extend.* Grot. *"Recover."* 2 Sa. 8, 3. *Turn back behind his hand,* i.e., *David went to repel Hadadezar.* S.C., *Rev. Hist.,* 182.)

υ *(This amends the seven hundred,* 2 Sa. 8, 4.)

φ Heb., *Darmesek. (To the south-west of Aram-Zobah. These two were part of Upper Syria, and included in.....the hollow valley between Libanus & Anti-Libanus.)*

χ *(Betah.* 2 Sa. 8, 8. *Apparently a transposition of letters. The Sept. has in this place Matibath, and in* 2 Sa. 8, 8, *Metebiae, now* Taibeh, *north of Tadmor, on the caravan route to Aleppo.)*

ψ *(Berothai.* 2 Sa. 8, 8.)

k 1 Ki. 7, 15. 2 Chr. 4, 12.

ω Or, *Toi.* 2 Sa. 8, 9.

α Or, *Joram.* 2 Sa. 8, 10.

β Or, *salute.*

γ Heb., *bless.*

δ Heb., *was the man of wars.*

ε Heb., *Abshai.*

ζ *(Unquestionably the upper part of the Arabah at the south of the Dead Sea. The range now has the name of Khashm Isdom, or Jebal Usdum, probably from the ancient Sodom.* J. L. Porter.)

η *("I have rarely felt such sadness of heart as when stepped in this field of grey. The very atmosphere quickened us if it were ten times richer, while the excess of brightness was terrible, and the absence of any manifestation of life oppressive. It is a vale of utter death and of horrid wonder."* W. M. Thomson, *Bib. Sac.,* 1848.)

θ *(So Josephus, Ant.,* VII., v., 4. *See* 1's. lx. (lvi.).)

ι Or, *remembrancer.*

melech[κ] the son of Abiathar, *were* the priests; and Shavsha[l] was scribe; [17] and Benaiah the son of Jehoiada *was* over the Cherethites[λ] and the Pelethites;[μ] and the sons of David *were* chief about[ν] the king.

PSALMS LX., CVIII. [304, 305

2 SAMUEL IX. [306

XIX.] A.M. 4399. B.C. 1042. Parallel place, 2 Sa. x. 1—19. [307

The victories of David.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

[2] And David said, "I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me."

And David sent messengers to comfort him concerning his father.

So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. [3] But the princes of the children of Ammon said to Hanun, "Thinkest[ξ] thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?"

[4] Wherefore Hanun took David's servants, and shaved[m] them,[n] and cut off their garments in the midst hard by their buttocks,[π] and sent them away.

[5] Then there went *certain*, and told David how the men were served: and he sent to meet them: (for the men were greatly ashamed;) and the king said, "Tarry at Jericho until your beards be grown, and *then* return."

[6] And when the children of Ammon saw that they had made themselves odious[ρ] to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-Maachah, and out of Zobah.[σ] [7] So they hired thirty and two thousand chariots,[τ] and the king of Maachah[υ] and his people; who came and pitched before Medeba.[φ] And the children of Ammon gathered themselves together from their cities, and came to battle.

[8] And when David heard *of it*, he sent Joab, and all the host of the mighty men.

[9] And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

[10] Now when Joab saw that the battle was set[χ] against him before and behind, he chose out of all the choice[ψ] of Israel, and put *them* in array against the Syrians. [11] And the rest of the people he delivered unto the hand of Abishai[ω] his brother, and they set *themselves* in array against the children of Ammon. [12] And he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will help thee: [13] be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the LORD do *that which is* good in His sight."

[14] So[α] Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him. [15] And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city.[ο]

Then Joab came to Jerusalem.

[16] And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river:[β] and Shophach,[γ] the captain of the host of Hadarezer, *went* before them.

κ (*Ahimelech*, 2 Sa. 8, 17. *Drusius observes that there were two Abimelechs, one the grandson of Ahitub, the other the son of Abiathar.* Patrick.)

l ...Seraiah. 2 Sa. 8, 17. ...Shisha. 1 Ki. 4, 3.

λ (*Archers.* Targum. *The Philistine bodyguard.*)

μ (*Slingers.* Targum. *Benjamites. Some* executioners and couriers. *See* 1 Ki. 2, 25, 31. Da. 2, 14.)

ν Heb., *at the hand of.* (*Some think ecclesiastical councillors.* Gesen. *De Wette, Winer, Rosen., understand the word* (2 Sa. 8, 18) *"palace priests," ministers.* Parkhurst.)

ξ Heb., *in thine eyes doth David?*

m ...Off the one-half of their beards.....2 Sa. 10, 4.

n Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Le. 19, 27. De. 14, 1.

π (*According to eastern habits scarcely anything can be conceived more disgraceful.* Chandler.)

ρ Heb., *to stink.*

σ (*Probably extending from the right bank of the Orontes towards Aleppo and the Euphrates.* 2 Sa. 10, 6, and 8, 3, 5. J. L. Porter.)

τ (That is, *chariot men. So* ve. 18.)

υ (*A district around the fountains of Jordan at the base of Hermon.* J. L. Porter.)

φ (*One hour forty-five minutes from Hesbân towards the south-east. The ruins occupy a little hill, and are about one mile and a half in circumference.* J. L. Porter.)

χ Heb., *the face of the battle was.*

ψ Or, *young men.*

ω Heb., *Abshai.*

α (*Nothing terrified by this unlooked-for danger, he met it with courage and policy.* Grot.)

ο *See* ch. 20, 1.

β That is, *Euphrates.*

γ Or, *Shobach.* 2 Sa. 10, 16.

[17] And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. [18] But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

[19] And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

2 SAMUEL XI. [308

2 SAMUEL XII. 1—25. [309

PSALMS LI., XXXII., XXXIII., CIII. [310—313

XX.] A.M. 4402. B.C. 1039. Parallel place, 2 Sa. xii. 26—31. [314

The siege of Rabbah.

AND it came to pass,[p] that after[δ] the year was expired, at the time that kings go out *to battle*, Joab[q] led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah.

But David tarried at Jerusalem.

And Joab smote[r] Rabbah, and destroyed it.

[2] And David took the crown of their king from off his head, and found it to weigh[ε] a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. [3] And he brought out the people that *were* in it, and cut[ζ] *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

2 SAMUEL XIII.—XXI. 1—14. [315—331

A.M. 4422. B.C. 1019. Parallel place, 2 Sa. xxi. 15—22. [332

David again defeats the Philistines.

[4] AND it came to pass after this, that there arose[η] war at Gezer[θ] with the Philistines; at which time Sibbechai[ι] the Hushathite slew Sippai,[ι] *that was* of the children of the giant:[κ] and they were subdued.

[5] And there was war again with the Philistines; and Elhanan the son of Jair[λ] slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

[6] And yet again there was war at Gath, where was a man[μ] of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot:* and he also was the son[ν] of the giant: [7] but when he defied[ξ] Israel, Jonathan the son of Shimea[ι] David's brother slew him. [8] These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

2 SAMUEL XXII., XXIII. [333—336

XXI.] A.M. 4422. B.C. 1019. Parallel place, 2 Sa. xxiv. [337

The numbering of the fighting-men of Israel.

AND Satan stood[π] up against Israel, and provoked David to number[ρ] Israel.

[2] And David said to Joab and to the rulers of the people, "Go, number Israel from Beer-sheba even to Dan; and bring the number[σ] of them to me, that I may know *it*."

[3] And Joab answered, "The LORD make His people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?"

[4] Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

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p 2 Sa. 11, 1.

δ Heb., *at the return of the year* (i.e., *the spring*).

q ...David sent Joab, and his servants with him, and all Israel. 2 Sa. 11, 1.

r .....Took the royal city. And Joab sent messengers to David and said... Gather the rest of the people together, and encamp against the (other parts of the) city and take it; lest I take it, and it be called after my name. 2 Sa. 12, 26—28.

ε Heb., *the weight of.* (*Not less than one hundred and twenty-five pounds. Some think the Syriac talent one quarter of the Hebrew, others that it was the crown of Milcom; others that it was suspended over the throne.* Pic. Bib.)

ζ (*Put them to, made them slaves and employed them in laborious occupations.* Pic. Bib. *So Kennicott.*)

η Or, *continued.* Heb., *stood.*

θ Or, *Geb.* (*So Josephus. In 2 Sa. 1, 18, most copies of the Sept. with the Syr. and Arab.* Gath. *Some copies of the Sept. and about fifty Mss. have Nob.*)

ι Ch. 11, 29.

ι Or, *Saph.* 2 Sa. 21, 18.

κ Or, *Rapha.*

λ (*Jaare-oregim.* 2 Sa. 21, 19. *So the Masôrah, and means according to Furst "weaver's woodman;" but oregim, or aor'gim,* i.e., *"weavers," seems interpolated from the end, and Jaore or Ja'ret, a transposition for Yair, a woodman. So Hahn, Gesen., Gregory.*)

μ Heb., *a man of measure.*

ν Heb., *born to the giant,* or *Rapha.*

ξ Or, *reproached.*

ι Shammah. 1 Sa. 16, 9.

π (*As accuser, to lay some sin to the charge of the Israelites.* Re. 12, 10.)

ρ (*Out of pride, curiosity, and confidence—in itself not unlawful.* Nu. 1, 3. and 26, 3. 2 Chr. 2, 17. and 25, 5. Bp. Rich.)

σ But David took not the number of them from twenty years old and under; because the Lord had said He would increase Israel like to the stars of the heavens. Ch. 27, 23.

5 And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore[σ] and ten thousand men that drew sword. 6 But Levi and Benjamin counted[υ] he not among them: for the king's word was abominable to Joab.

7 And God was displeased[τ] with this thing; therefore He smote Israel.

8 And David said unto God, "I have sinned greatly, because I have done this thing: but now, I beseech Thee, do[ω] away the iniquity of Thy servant; for I have done very foolishly."

9 And the LORD spake unto Gad, David's seer,[χ] saying, 10 "Go and tell David, saying, Thus saith the LORD, I offer[υ] thee three *things:* choose thee one of them, that I may do *it* unto thee."

11 So Gad came to David, and said unto him, "Thus saith the LORD, Choose[φ] thee 12 either three[χ] years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the Angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to Him that sent me."

13 And David said unto Gad, "I am in a great strait: let me fall now into the hand of the LORD; for very great[ψ] *are* His mercies; but let me not fall into the hand of man."

14 So the LORD sent pestilence[ω] upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an Angel unto Jerusalem to destroy it: and as He was destroying, the LORD beheld, and He repented[γ] Him of the evil, and said to the Angel that destroyed, "It is enough, stay now Thine hand."

And the Angel of the LORD stood by the threshing-floor[α] of Ornan[β] the Jebusite.

16 And David lifted up his eyes, and saw the Angel[ζ] of the LORD stand between the earth and the heaven, having a drawn sword in His hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, "*Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let Thine hand, I pray Thee, O LORD my God, be on me, and on my father's house; but not on Thy people, that they should be plagued."

18 Then the Angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar[δ] unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying[γ] of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the Angel; and his four sons with him hid themselves.[δ] Now Ornan was threshing wheat. 21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, "Grant[ε] me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people."

23 And Ornan said unto David, "Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also*

σ *(There were thirty-thousand more of Levi and Benjamin,* 2 Sa. 6, 1, *posted on the frontiers of the country of the Philistines.* 2 Sa. 24, 9.)

υ Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David. Ch. 27, 24.

τ Heb., *and it was evil in the eyes of the Lord concerning this thing.*

ω 2 Sa. 12, 13.

χ *See* 1 Sa. 9, 9.

υ Heb., *stretch out.*

φ Heb., *take to thee.*

χ *(So the Sept., which also has "three."* 2 Sa. 24, 13.)

ψ Or, *many.*

ω *(From day-break, when the pestilent mortality began to range, until dinner-time there died seventy thousand.* Jos., *Ant.*, vii., xiii., 3.)

γ *See* Ge. 6, 6.

α *(This hill was the place where Abraham was on the point of offering up Isaac.* Jos., *Ant.*, vii., 13, 4. Comp. Jehovah Jireh. Ge. 22, 14. *And here Solomon built the temple.)*

β Or, *Araunah. (As in* 2 Sa. xxiv., *Orna, in both books.* Sept.)

ζ 1 Ki. 19, 5, 7. 2 Ki. 19, 35.

δ Solomon began to build the house of the LORD at Jerusalem in Mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite. 2 Chr. 3, 1.

γ *("God sent," says Josephus, "the prophet to him, and told him that there should his son build Him an altar."* Ant., vii., xiii., 4.)

δ Or, *when Ornan turned back and saw the angel, then he and his...*

ε Heb., *give.*

for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all."

24 And king David said to Ornan, "Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost."

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and He answered[ε] him from heaven by fire[c] upon the altar of burnt-offering. 27 And the LORD commanded the Angel; and He put up His sword again into the sheath thereof.

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The preparation for building the temple.

28 AT that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there. 29 For the tabernacle[d] of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high[η] place at Gibeon.[θ] 30 But David could not go before it to enquire of God: for he was afraid because of the sword of the Angel of the Lord.

XXII. 1 Then David said, "This[ι] *is* the house of the LORD God, and this *is* the altar of the burnt-offering for Israel."[e]

2 And David commanded to gather together the strangers[κ] that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God. 3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings;[λ] and brass in abundance without weight; 4 also cedar-trees in abundance: for the Zidonians[f] and they of Tyre brought much cedar-wood to David.

5 And David said, "Solomon my son *is* young[h] and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical,[μ] of fame and of glory throughout all countries: I will *therefore* now make preparation for it."

So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, "My son, as for me, it was in my mind[i] to build an house unto the name of the LORD my God: [k] 8 but the word of the LORD came to me, saying, Thou hast shed blood[l] abundantly, and hast made great wars: thou shalt not build an house unto My name, because thou hast shed much blood upon the earth in My sight. 9 Behold, a son[m] shall be born to thee, who shall be a man of rest; and I will give him rest[n] from all his enemies round about: for his name shall be Solomon,[ν] and I will give peace and quietness unto Israel in his days. 10 He shall build[o] an house for My name; and he shall be My son,[p] and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever. 11 Now, my son, the LORD be with thee;[q] and prosper thou, and build the house of the LORD thy God, as He hath said of thee. 12 Only the LORD give[r] thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. 13 Then shalt thou prosper,[s] if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage;[ξ] dread not, nor be dismayed. 14 Now, behold, in my trouble[π] I have prepared

ε (*This was known by the heathen. For Servius on Virgil (Æneid xii., 200,) says that in the old temples sacrifices were consumed by divine fire obtained by prayer.* Patrick.)

c There came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat. Le. 9, 24. 2 Chr. 3, 1, and 7, 1.

d Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof...and spread abroad the tent over the tabernacle, and put the covering of the tent above upon it.....and brought the ark ...and set up the vail.....and covered the ark. So Moses finished the work. Ex. 40, 18.

η (*The Targum calls this "the sanctuary in Gib'on."* Patrick.)

θ Ch. 16, 39. (*Now El Jib, a moderately-sized village on the summit of a hill, five miles north by west of Jerusalem.*)

ι (*This is the place where the temple must be built.* Wall.)

e De. 12, 5. Ch. 21, 18, 19—28. 2 Sa. 24, 18. 2 Chr. 3, 1.

κ (*Jarchi thinks these being servile works, he would not employ the Israelites; which example Solomon followed.* 1 Ki. 9, 20, 21, and 5, 15. 2 Chr. 2, 2, and 8, 7.)

λ (*Hinges.* Targum.)

f Ve. 14. 1 Ki. 7, 47.

g ...There is not among us any that can skill to hew timber like unto the Sidonians. 1 Ki. 5, 6.

h Ch. 29, 1.

μ (*We now say "magnificent."* Cotton.)

i Ch. 17, 1, and 28, 2. 2 Sa. 7, 2. 1 Ki. 8, 17.

k De. 12, 11.

l Ch. 28, 3. 1 Ki. 5, 3.

m Ch. 28, 5.

n 1 Ki. 4, 25, and 5, 4.

ν That is, *Peaceable.*

o Ch. 17, 12, 13, and 28, 6. 2 Sa. 7, 13. 1 Ki. 5, 5.

p He. 1, 5.

q Ve. 16.

r Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 1 Ki. 3, 12. Ps. 72, 1.

s Ch. 28, 7. Jos. 1, 7, 8.

ξ (*Nothing gives a man such undaunted courage as a consciousness of well-doing in exact obedience to God's commands.* Patrick. Ch. 28, 20. De. 31, 7. Jos. 1, 9.)

π Or *poverty.* (*In a tumultuous reign full of various troubles.* Patrick.)

for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver;[ρ] and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. [15] Moreover *there are* workmen with thee in abundance, hewers and workers[σ] of stone and timber, and all manner of cunning men for every manner of work: [16] of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee."

[17] David also commanded all the princes of Israel to help Solomon his son, *saying*, [18] "*Is* not the LORD your God with you? and hath He *not* given you rest[τ] on every side? for He hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before His people. [19] Now set[υ] your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring[υ] the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name[w] of the LORD."

XXIII.] [1] So when David was old and full of days, he made[τ] Solomon his son king over Israel.

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The order of the Levites. [341

[2] AND he gathered[υ] together all the princes of Israel, with the priests and the Levites. [3] Now the Levites were[φ] numbered from the age of thirty[χ] years and upward:[ψ] and their number by their polls, man by man, was thirty and eight thousand. [4] Of which, twenty and four thousand *were* to set[ω] forward the work of the house of the LORD; and six thousand *were* officers[x] and judges: [5] moreover four thousand *were* porters; and four thousand praised the LORD with the instruments[y] "which I[α] made," *said David*, "to praise *therewith*."

[6] And David divided[β] them into courses[γ] among the sons of Levi, *namely*, Gershon, Kohath, and Merari. [7] Of the Gershonites[z] *were*, Laadan,[δ] and Shimei. [8] The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three. [9] The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan. [10] And the sons of Shimei *were*, Jahath, Zina,[ε] and Jeush, and Beriah. These four *were* the sons of Shimei. [11] And Jahath was the chief, and Zizah the second: but Jeush and Beriah had[ζ] not many sons;[ζ] therefore they were in one reckoning,[η] according to *their* father's house.

[12] The sons of Kohath;[b] Amram, Izhar, Hebron, and Uzziel, four. [13] The sons of Amram;[c] Aaron and Moses: and Aaron[d] was separated, that he should sanctify[θ] the most holy things, he and his sons for ever, to burn[e] incense before the LORD, to minister[f] unto Him, and to bless[g] in His name for ever.

[14] Now *concerning* Moses the man of God, his sons[h] were named of the tribe of Levi. [15] The sons of Moses[i] *were*, Gershom, and Eliezer. [16] Of the sons of Gershom, Shebuel[k] *was* the chief.[ι] [17] And the sons of Eliezer *were*, Rehabiah[l] the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.[κ]

[18] Of the sons of Izhar; Shelomith[m] the chief. [19] Of the sons of Hebron;[n] Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. [20] Of the sons of Uzziel; Micah the first, and Jesiah the second.

[21] The sons of Merari;[o] Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. [22] And Eleazar died, and had no sons,[p] but daughters: and their brethren[λ] the sons of Kish took them. [23] The sons of Mushi;[q] Mahli, and Eder, and Jeremoth, three.

[24] These *were* the sons of Levi[r]

ρ *(This sum, computed by Brerewood, amounts to £841,125,000. Bishop Cumberland makes it somewhat less. Josephus has only one-tenth part of the former incredible sum.* Kennicott.)

σ That is, *masons and carpenters.*

t Ch. 23, 25. De. 12, 10. Jos. 22, 4. 2 Sa. 7, 1.

u 2 Chr. 20, 3.

v 1 Ki. 8, 6, 21. 2 Chr. 5, 7, and 6, 11.

w Ve. 7. 1 Ki. 5, 3.

τ *(Declared him his successor, but did not resign his throne, nor make him his coadjutor. First coronation,* 1 Ki. 1, 33—39. *Second,* ch. 28, 5.)

υ *(As at the first platforming of the people of Israel into a commonwealth, they are numbered, & the Levites appointed, much like does David here.* Lightf.)

φ (Perhaps, *had been used to be.* Wall.)

χ Nu. 4, 3, 47. (Sept. 25.) *(In Nu. 8, 24, both Heb. and Sept. say twenty-five.* Wall.)

ψ *(After fifty they were freed from the service of the temple, and kept in their several cities to teach and judge.* Bishop Rich.)

ω Or, *oversee.*

x Ch. 26, 29. De. 16, 18. 2 Chr. 19, 8.

y 2 Chr. 29, 25. Am. 6, 5.

α *(He.* Sept. (Vat.) *They.* Sept. (Alex.). Comp. Ald.)

β *(By the commandment of God.* 2 Chr. 29, 25. *These divisions were ever after retained.* 2 Chr. 8, 14; 23, 18; and 35, 4. Ezr. 3, 10. Bp. Rich. Ch. 6, 1. Ex. 6, 16. Nu. 26, 57.)

γ Heb., *divisions.*

z Ch. 26, 21.

δ Or, *Libni.* Ch. 6, 17.

ε Or, *Zizah.*

ζ Heb., *did not multiply.*

η *(Accounted but as one family.* Patrick.)

b Ex. 6, 18.

c Ex. 6, 20.

d Ex. 28, 1. He. 5, 4.

θ (That is, *minister in a holy manner the most holy things.* Patrick.)

e Ex. 30, 7. Nu. 16, 40. 1 Sa. 2, 28.

f De. 21, 5.

g Nu. 6, 23.

h Ch. 26, 23.

i Ex. 2, 22, and 18, 3.

k Shubael. Ch. 24, 20.

ι Or, *the first.*

l Ch. 26, 25.

κ Heb., *were highly multiplied.*

m Shelomoth. Ch. 24, 22.

n Ch. 24, 23.

o Ch. 24, 26.

p Ch. 24, 28.

λ Or, *kinsmens (Their cousin, married them.* Nu. 36, 6.)

q Ch. 24, 30.

r Nu. 10, 17.

after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty[μ] years and upward. 25 For David said, "The LORD God of Israel hath given rest[s] unto His people, that[ν] they may dwell in Jerusalem for ever:" 26 and also[ξ] unto the Levites; they shall no *more* carry[t] the tabernacle, nor any vessels of it for the service thereof. 27 For by the last words of David the Levites *were* numbered[π] from twenty years old and above: 28 because their office[ρ] *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; 29 both for the shewbread,[u] and for the fine flour[v] for meat-offering, and for the unleavened cakes,[w] and for *that which is baked*[x] *in* the pan,[σ] and for that which is fried, and for all manner of measure and size; 30 and to stand every morning to thank and praise the LORD, and likewise at even; 31 and to offer[τ] all burnt-sacrifices unto the LORD in the sabbaths,[y] in the new moons, and on the set feasts,[z] by number, according to the order commanded unto them, continually before the LORD: 32 and that they should keep the charge of the tabernacle of the congregation, and the charge[b] of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

μ *(Were now being wayful, yet they come not to their full office till thirty.* Bishop Rich.)

s Ch. 22, 18.

ν Or, *and he dwelleth in.*

ξ *(As concerning the.* Patrick.)

t Nu. 4, 5.

π Heb., *number. (They were numbered twice as they were in the days of Moses.* Patrick.)

ρ Heb., *station* was *at the hand of.* Ne. 11, 24.

u Thou shalt set upon the table shew-bread before Me alway. Ex. 25, 30.

v Ch. 9, 29. Le. 6, 20.

w Le. 2, 4.

x Le. 2, 5.

σ Or, *flat plate.*

τ *(Prepare the sacrifices to the hands of the priests.* Bishop Rich.)

y ...The day of your gladness... Nu. 10, 10. Ps. 81, 3.

z In the fourteenth day of the first month at even is the LORD'S passover. Le. 23, 5. Pentecost, ve. 16... Blowing of trumpets, ve. 24. The day of atonement, ve. 28...The feast of tabernacles, ve. 34.

b Nu. 3, 6—9.

XXIV.] *The order of the priests.*

NOW *these are* the divisions of the sons of Aaron. The sons[c] of Aaron; Nadab, and Abihu, Eleazar, and Ithamar: 2 but Nadab and Abihu died[d] before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. 4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers: 5 thus were they divided by lot, one sort with another; for the governors of the sanctuary,[υ] and governors[φ] *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar. 6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal[χ] household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot[ψ] came forth to Jehoiarib, the second to Jedaiah, 8 the third to Harim, the fourth to Seorim, 9 the fifth to Malchijah, the sixth to Mijamin, 10 the seventh to Hakkoz, the eighth to Abijah,[e] 11 the ninth to Jeshuah, the tenth to Shecaniah, 12 the eleventh to Eliashib, the twelfth to Jakim, 13 the thirteenth to Huppah, the fourteenth to Jeshebeab, 14 the fifteenth to Bilgah, the sixteenth to Immer, 15 the seventeenth to Hezir, the eighteenth to Aphses, 16 the nineteenth to Pethahiah, the twentieth to Jehezekel, 17 the one and twentieth to Jachin, the two and twentieth to Gamul, 18 the three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come[f] into the house of the LORD, according to their manner,[ω] under Aaron[a] their father, as the LORD God of Israel had commanded him.

20 And the rest of the sons of Levi

c Ne. 10, 1. Nu. 26, 60.

d ...When they offered strange fire before the LORD. Nu. 26, 60, and 3, 4.

υ *(The principal ministers about holy things.* Patrick.)

φ *(Chief judges.* Patrick.)

χ Heb., *house of the father. (Family.* Maurer.)

ψ *(They could not be distributed so well any way as by lot without danger of envy among themselves.* Patrick.)

e These are the priests and the Levites that went up with Zerubbabel...Abijah. Ne. 12, 4, 7. Zacharias [was] of the course of Abia. Lu. 1, 5.

f ...After seven days from time to time. Ch. 9, 25.

ω *(Come on a sabbath, and continue their services there for that week.* 2 Ki. 11, 5.)

a That is, *the high priest in succession from Aaron.* Gr. Lus.

were these: of the sons of Amram; Shubael:[g] of the sons of Shubael; Jehdeiah. 21 Concerning Rehabiah:[h] of the sons of Rehabiah, the first *was* Isshiah. 22 Of the Izharites; Shelomoth:[i] of the sons of Shelomoth; Jahath. 23 And the sons *of Hebron*,[k] Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth. 24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir. 25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah. 26 The sons of Merari[l] *were* Mahli and Mushi: the sons of Jaaziah; Beno.[β] 27 The sons of Merari by Jaaziah; [Beno, and] Shoham, and Zaccur, and Ibri. 28 Of Mahli *came* Eleazar, who had no sons.[m] 29 Concerning Kish: the son of Kish *was* Jerahmeel. 30 The sons also of Mushi;[n] Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over[γ] against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

XXV.] *The order of the singers.*

MOREOVER David and the captains of the host[ε] separated[ζ] to the[η] service, of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy[θ] with harps, with psalteries, and with cymbals: and the number of the workmen[ι] according to their service was:[ς] 2 of the sons[ο] of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah,[p] the sons of Asaph under the hands of Asaph, which prophesied according[κ] to the order of the king. 3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri,[λ] and Jeshaiah, Hashabiah, and Mattithiah, six,[μ] under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. 4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel,[ν] Shebuel,[ξ] and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth: 5 all these *were* the sons of Heman the king's seer in the words[π] of God, to lift up the horn:[ρ] and God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according[σ] to the king's order to Asaph, Jeduthun, and Heman. 7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.[q] 9 Now the first lot[τ] came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve: 10 the third to Zaccur, *he*, his sons, and his brethren, *were* twelve: 11 the fourth to Izri, *he*, his sons, and his brethren, *were* twelve: 12 the fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve: 13 the sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve: 14 the seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve: 15 the eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve: 16 the ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve: 17 the tenth to Shimei, *he*, his sons, and his brethren, *were* twelve: 18 the eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve: 19 the twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve: 20 the thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve: 21 the fourteenth to Mattithiah, *he*, his sons, and his

g Shebuel. Ch. 23, 16.

h Ch. 23, 17.

i Shelomith. Ch. 23, 18.

k Ch. 23, 19, and 26, 31.

l Ch. 23, 21. Ex. 6, 19.

β (*A son of Merari. Jaaziah's sons were Shoham and Zaccur.* .....Sept., Wall, Tremell.)

m Ch. 23, 22.

n Ch. 23, 23.

γ (*The elder and younger had their place by lots, not by seniority of houses.* Patrick.)

ε (*The companies of priests.* Thorndike.)

ζ (*As a prophet.*) 2 Chr. 29, 25.

η (*Their service the sons of.* Sept., Wall.)

θ (*There was much music used in God's service, voice, wind, and hand instruments, both stringed and struck with a bow, or beaten with the hand or a stick* 1 Sa. 10, 3. Nu. 10, 10, and 29, 1. 1 Chr. 9, 33; 16, 4—42; 13, 8; and 15, 16. 2 Chr. 5, 12; 7, 6; and 29, 30. Ps. 68, 24; and 81, 1. Is. 30, 29. Bishop Rich.)

ι (Rather, *men of the ministry.* Patrick.)

ς (*To which add* 288. Ve. 7.)

ο Ch. 6, 33, 39, 41; 15, 17; and 16, 5.

p Jesharelah. Ve. 14.

κ Heb., *by the hands of.*

λ Or, *Izri.* Ve. 11.

μ (*With Shimei, mentioned* ve. 17.)

ν Or, *Azareel.* Ve. 18.

ξ Or, *Shubael.* Ve. 20.

π Or, *matters.*

ρ (*At set times to blow aloud with trumpets made of horns.* Bochart, Patrick.)

σ Heb., *by the hands of the king.*

q At the anointing of Joash all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. 2 Chr. 23, 13.

τ (*Things were thus disposed for avoiding all disputes about precedence—no respect being had in this Divine distribution to their birth.* Patrick.)

υ (The singers and porters were fixed offices which they might not change, as Dr. Lightfoot observes; none of them being permitted to intrude into the office of the other, and neither of them into the priesthood. Ch. 26, 20—26.)

φ (In number four thousand. Ch. 23, 5. Their office was, at the gates of the house of the LORD, that none *which was* unclean in anything should enter in. 2 Chr. 23, 19.)

χ Or, *Shelemiah.* Ve. 14.

ψ Or, *Ebiasaph.* Ch. 6, 37, and 9, 19. *(Abiasaph is mentioned as one of the sons of Korah.* Ex. 6, 24.)

ε That is, *Obed-edom...*The ark of God remained with the family of Obed-edom, in his house three months: and the LORD blessed the house of Obed-edom, and all that he had. Ch. 13, 14.

ω (For they had to watch and guard the house of God night and day, and attend there to prevent anything that might be done to the prejudice of the peace, safety, and purity of the place. Patrick.)

brethren, *were* twelve: 22 the fifteenth
to Jeremoth, *he*, his sons, and his
brethren, *were* twelve: 23 the six-
teenth to Hananiah, *he*, his sons, and
his brethren, *were* twelve: 24 the
seventeenth to Joshbekashah, *he*, his
sons, and his brethren, *were* twelve:
25 the eighteenth to Hanani, *he*, his
sons, and his brethren, *were* twelve:
26 the nineteenth to Mallothi, *he*, his
sons, and his brethren, *were* twelve:
27 the twentieth to Eliathah, *he*, his
sons, and his brethren, *were* twelve:
28 the one and twentieth to Hothir,
he, his sons, and his brethren, *were*
twelve: 29 the two and twentieth to
Giddalti, *he*, his sons, and his bre-
thren, *were* twelve: 30 the three and
twentieth to Mahazioth, *he*, his sons,
and his brethren, *were* twelve: 31 the
four and twentieth to Romamti-ezer,
he, his sons, and his brethren, *were*
twelve.

XXVI.] *The order of the door-keepers.*

CONCERNING[υ] the divisions of
the porters:[φ] of the Korhites
was Meshelemiah[χ] the son of Kore,
of the sons of Asaph.[ψ] 2 And the
sons of Meshelemiah *were*, Zechariah
the firstborn, Jediael the second, Ze-
badiah the third, Jathniel the fourth,
3 Elam the fifth, Jehohanan the sixth,
Elioenai the seventh.

4 Moreover the sons of Obed-edom
were, Shemaiah the firstborn, Jeho-
zabad the second, Joah the third,
and Sacar the fourth, and Nethaneel
the fifth, 5 Ammiel the sixth, Issachar
the seventh, Peulthai the eighth: for
God blessed him.[ε] 6 Also unto She-
maiah his son were sons born, that
ruled throughout the house of their
father: for they *were* mighty men of
valour.[ω] 7 The sons of Shemaiah;
Othni, and Rephael, and Obed, Elza-
bad, whose brethren *were* strong men,
Elihu, and Semachiah. 8 All these
of the sons of Obed-edom: they and
their sons and their brethren, able
men for strength for the service, *were*
threescore and two of Obed-edom.
9 And Meshelemiah had sons and bre-
thren, strong men, eighteen.

10 Also Hosah,[s] of the children of
Merari, had sons; Simri the chief,
(for *though* he was not the firstborn,
yet his father made him the chief;)
11 Hilkiah the second, Tebaliah the
third, Zechariah the fourth: all the
sons and brethren of Hosah *were*
thirteen.

12 Among these *were* the divisions
of the porters, *even* among the chief
men, *having* wards[α] one against an-
other, to minister in the house of the
LORD.

13 And they cast lots, as well the
small as the great,[β] according to the
house of their fathers, for every gate.
14 And the lot eastward fell to Shele-
miah.[γ] Then for Zechariah his son,
[a wise counsellor,][δ] they cast lots;
and his lot came out northward. 15 To
Obed-edom southward; and to his
sons the house of Asuppim.[ε] 16 To
Shuppim and Hosah *the lot came
forth* westward, with the gate Shalle-
cheth,[ζ] by the causeway of the going[ι]
up, ward against ward. 17 Eastward
were six Levites, northward four a
day, southward four a day, and to-
ward Asuppim two *and* two. 18 At
Parbar westward, four at the cause-
way, *and* two at Parbar. 19 These
are the divisions of the porters among
the sons of Kore, and among the sons
of Merari.

20 And of the Levites, Ahijah[η] *was*
over the treasures[κ] of the house of
God,[θ] and over the treasures of the
dedicated[ι] things. 21 *As concerning*
the sons of Laadan;[κ] the sons of the
Gershonite Laadan, chief fathers, *even*
of Laadan the Gershonite, *were* Je-
hieli.[λ] 22 The sons of Jehieli; Ze-
tham, and Joel his brother, *which*
were over the treasures of the house
of the LORD. 23 Of the Amramites,
and the Izharites, the Hebronites,
and the Uzzielites: 24 and Shebuel[ν]
the son of Gershom, the son of

s Ch. 16, 38.

α *(Charges answerable to their brethren the Levites.* Patrick.)

β Or, *as well for the small as for the great.*

γ *(Meshelemiah.* Ve. 1.)

δ *(Not in Sept.* Wall.)

ε Heb., *gatherings. (Probably a treasury. Asuppim were two gates in the western wall of the temple; and the house of Asuppim a large building between them, in which treasures and utensils belonging to the temple were stored.* Lightf.)

ζ Lit., *casting up. From the causeway that was cast up to lead from the palace to the temple.* Lightfoot. That is, [illegible] Jos., Lightfoot, Pat.)

ι Ascent by which Solomon went up unto the house of the LORD. 1 Ki. 10, 5. 2 Chr. 9, 4.

η *(And the Levites their brethren were over.* Sept. [illegible])

κ Mal. 3, 10.

θ [illegible] Patrick.)

ι Heb., [illegible] Patrick.)

κ Or, [illegible] Ch. 6, 17.

λ Or, [illegible] Ch. 23, 8, and 29, 8.

ν Ch. 23, 16.

Moses,[μ] *was* ruler of the treasures. [25]And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith[w] his son: [26]which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. [27]Out of the spoils[ν] won in battles did they dedicate to maintain the house of the LORD. [28]And all that Samuel the seer,[x] and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

[29]Of the Izharites, Chenaniah and his sons *were* for the outward[ξ] business over Israel, for officers[y] and judges. [30]*And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* officers[π] among them of Israel on this side Jordan westward in all the business of the LORD,[ρ] and in the service of the king.

[31]Among the Hebronites *was* Jerijah[z] the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer[b] of Gilead.[c] [32]And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs[σ] of the king.

XXVII.] *The order of the captains.*

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand. [2]Over the first course[τ] for the first month *was* Jashobeam[d] the son of Zabdiel: and in his course *were* twenty and four thousand. [3]Of the children of Perez *was* the chief of all the captains of the host for the first month. [4]And over the course of the second month *was* Dodai[υ] an Ahohite, and of his course *was* Mikloth also the ruler:[φ] in his course likewise *were* twenty and four thousand. [5]The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest:[χ] and in his course *were* twenty and four thousand. [6]This *is that* Benaiah,[e] *who was* mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son. [7]The fourth *captain* for the fourth month *was* Asahel[f] the brother[ψ] of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand. [8]The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand. [9]The sixth *captain* for the sixth month *was* Ira[g] the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand. [10]The seventh *captain* for the seventh month *was* Helez[ω] the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand. [11]The eighth *captain* for the eighth month *was* Sibbecai[h] the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand. [12]The ninth *captain* for the ninth month *was* Abiezer[a] the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand. [13]The tenth *captain* for the tenth month *was* Maharai[i] the Netophathite, of the Zarhites: and in his course *were*

μ *(David in this distribution of the Levites honoured in particular those of Moses' posterity, for he made them keepers of the treasures of God, and of those presents which kings should give.* Jos., *Ant.*, vii., xiv. 7.)

w Ch. 23, 18.

ν Heb., *out of the battles and spoils.*

x 1 Sa. 9, 9.

ξ *(Assessors with the ordinary judges.* Patrick.)

y Ch. 23, 4.

π Heb., *over the charge.*

ρ *(All things belonging to religion.* 2 Chr. 19, 6.)

z Ch. 23, 19.

b ...Unto the families of the children of Merari.....(were given) out of the tribe of Gad... Jazer with her suburbs. Jos. 21, 34, 39.

c ...The land of Jazer and the land of Gilead was a place for cattle. Nu. 32, 1, and 21, 32. Jos. 13, 25. 2 Sa. 24, 5. Is. 16, 8.

σ Heb., *thing.* 2 Chr. 19, 11.

τ *(The courses of the priests and Levites, and the singers, porters, &c., were altered once a week, and being divided into twenty-four courses, each had its turn once in twenty-four weeks. The number of priests in each was perhaps twenty-four thousand* (ch. 23, 4). *There would be therefore one thousand a week. The players on instruments, in all two hundred and eighty-eight* (ch. 25, 7), *came twelve at a time, each course once in twenty-four weeks.* Wall.)

d Ch. 11, 11. 2 Sa. 23, 8.

υ Or, *Dodo.* 2 Sa. 23, 9.

φ *(His lieutenant, perhaps mentioned because he was also a person of eminence.* Patrick.)

χ Or, *principal officer. So* 2 Sa. 8. 18, and 20, 26. 1 Ki. 4, 5. 2 Ki. 10, 11.

e 2 Sa. 23, 20. Ch. 11, 22.

f ...*Was as* light of foot as a wild roe. 2 Sa. 2, 18, and 23, 24. Ch. 11, 26.

ψ *(This confirms the opinion of Pellicanus that these courses were instituted in the beginning of David's reign.* Patrick.)

g Ch. 11, 28.

ω *(One of the thirty mighty men.* 2 Sa. 23, 26. Ch. 11, 27.)

h 2 Sa. 21, 18. Ch. 11, 29.

a *(One of the thirty.* 2 Sa. 23, 27. Ch. 11, 28.)

i Ch. 11, 33. 2 Sa. 23, 28.

twenty and four thousand. 14The eleventh *captain* for the eleventh month *was* Benaiah[k] the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand. 15The twelfth *captain* for the twelfth month *was* Heldai[β] the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16Furthermore over[γ] the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: 17of the Levites, Hashabiah[ι] the son of Kemuel: of the Aaronites, Zadok: 18of Judah, Elihu,[m] *one* of the brethren[n] of David: of Issachar, Omri the son of Michael: 19of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: 20of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: 21of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: 22of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23But David took[δ] not the number of them from twenty years old and under: because the LORD had said He would increase Israel like to the stars of the heavens.[o] 24Joab the son of Zeruiah began to number, but he finished not, because there fell wrath[p] for it against Israel; neither was[ε] the number put in the account of the chronicles of king David.

25And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses[ζ] in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah: 26and over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub: 27and over the vineyards *was* Shimei the Ramathite: over the increase[η] of the vineyards for the wine-cellars[θ] *was* Zabdi the Shiphmite: 28and over the olive trees and the sycomore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash: 29and over the herds that fed in Sharon[ι] *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai: 30over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite: 31and over the flocks *was* Jaziz the Hagerite.

All these *were* the rulers of the substance which *was* king David's.

32Also Jonathan David's uncle was a counsellor, a wise man, and a scribe:[κ] and Jehiel the son[λ] of Hachmoni *was* with the king's sons: 33and Ahithophel[ϱ] *was* the king's counsellor: and Hushai the Archite *was* the king's companion:[r] 34and after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar:[s] and the general of the king's army *was* Joab.[μ]

XXVIII.

A.M. 4422. B.C. 1019. Parallel places, Ps. xcl., cxlv. (Townsend). [342

The nomination of Solomon as king.

AND David assembled all the princes of Israel, the princes[ι] of the tribes, and the captains[υ] of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession[ξ] of the king, and of[π] his sons, with the officers,[ρ] and with the mighty[υ] men, and with all the valiant men, unto Jerusalem.

2Then David the king stood[σ] up upon his feet, and said, "Hear me, my brethren, and my people: *As for me*, I *had* in mine heart[ω] to build an house of rest for the ark of the covenant of the LORD, and[τ] for the footstool[χ] of our God, and had made ready for the building: 3but God

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k Ch. 11, 31. 2 Sa. 23, 30.

β Or, *Heled*. Ch. 11, 30. *Heleb*. 2 Sa. 23, 29.

γ (*Commanders in times of peace*. Bp. Rich.)

ι Ch. 26, 30.

m Or, *Eliab*. Samuel looked on Eliab and said, Surely the LORD's anointed is before Him. 1 Sa. 16, 6.

n ...His eldest brother. 1 Sa. 17, 13, 28.

δ (*Contented himself with an account of those that were fit to go to war*. Patrick.)

o The LORD brought Abraham forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them: and He said unto him, So shall thy seed be. Ge. 15, 5.

p The LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men. 2 Sa. 24, 15. Ch. 21, 7.

ε Heb., *ascended*.

ζ (*Subterranean granaries still common in the Levant*. Chenier.)

η Heb., *over that was increase of the*.

θ (*Treasuries*, i. e., *stores*. Dr. Chandler says *the modern Greeks keep their oil in large earthen jars sunk in the ground in the area before their houses*.)

ι (*Its wide undulations and verdant valleys, through which winter-torrents flow down from the mountains of Ephraim, are dotted with the black tents and wide-spreading flocks of the Beduwin*. J. L. Porter.)

κ Or, *secretary*.

λ Or, *Hachmonite*.

ϱ The counsel of Ahithophel...*was* as if a man had inquired at the oracle of God... 2 Sa. 16, 15, and 15, 12.

r ...Friend...2 Sa. 15, 37, and 16, 16.

s One of the sons of Ahimelech... escaped and fled after David. 1 Sa. 22, 20. 1 Ki. 1, 7.

μ (*David's nephew*. Ch. 2, 16, and 11, 6.)

ι Ch. 27, 16.

υ Ch. 27, 1, 2.

ξ Or, *cattle*.

π Or, *and his sons*.

ρ Or, *eunuchs*.

υ Ch. 11, 10.

σ (*About the time of Adonijah's conspiracy*. Bp. Rich.)

ω 2 Sa. 7, 2. Ps. 132, 3—5.

τ (Rather, *that is*. Patrick. *Even for*. Mede.)

χ Ps. 99, 5, and 132, 7.

said unto me, Thou[v] shalt not build an house for My name, because thou *hast been* a man of war, and hast shed blood.[ϕ] [4]Howbeit the LORD God of Israel chose[y] me before all the house of my father to be king over Israel for ever: for He hath chosen Judah[z] *to be* the ruler; and of the house of Judah, the house[b] of my father; and among the sons[c] of my father He liked me to make *me* king over all Israel: [5]and of all my sons, (for the LORD hath given me many[d] sons,) He hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. [6]And He said unto me, Solomon[e] thy son, he shall build[f] My house and My courts: for I have chosen him *to be* My son, and I will be his Father: [7]moreover I will establish his kingdom for ever, if[g] he be constant[χ] to do My commandments and My judgments, as at this day. [8]Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever. [9]And thou, Solomon my son, know thou the God[h] of thy father, and serve Him with a perfect heart[i] and with a willing mind: for the LORD searcheth[k] all hearts, and understandeth all the imaginations of the thoughts: if thou seek[l] Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever. [10]Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*."

[11]Then David gave to Solomon his son the pattern[m] of the porch,[ψ] and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat. [12]and the pattern of all that he had[ω] by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries[n] of the dedicated things: [13]also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

[14]*He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service: [15]even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver[α] by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick. [16]And by weight *he gave* gold for the tables of shew-bread, for every table; and *likewise* silver for the tables of silver: [17]also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver: [18]and for the altar of incense refined gold by weight; and gold for the pattern of the chariot[β] of the cherubims,[o] that spread out *their wings*, and covered the ark of the covenant of the LORD. [19]All *this*," *said David*,[γ] "the LORD made me understand in writing by *His* hand upon me, *even* all the works of this pattern."

[20]And David said to Solomon his son, "Be strong[p] and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. [21]And, behold, the courses[q] of the

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v (Being employed continually in warlike actions he was not at leisure for such a building. 1 Ki. 5, 3. Osiander. Ch. 17, 4, and 22, 8. 2 Sa. 7, 5, 13.)

ϕ Heb., *blood*.

y 1 Sa. 16, 7—13.

z Of him *came* the chief ruler (or *prince*). Ch. 5, 2. Ge. 49, 8. Ps. 60, 7, and 78, 68.

b The LORD said unto Samuel... Fill thine horn with oil, and go; I will send thee to Jesse the Beth-lehemite. 1 Sa. 16, 1.

c 1 Sa. 16, 12.

d ...Six were born unto him in Hebron...and...in Jerusalem...four ...also nine...besides the sons of the concubines. 1 Chr. 3, 4—9, and 23, 1.

e Ch. 22, 9.

f 2 Sa. 7, 13. 2 Chr. 1, 9.

g Ch. 22, 13.

χ Heb., *strong*.

h ...That I...the LORD...exercise loving-kindness, righteousness, and judgment in the earth...Je. 9, 24. Ho. 4, 1. Jno. 17, 3.

i 2 Ki. 20, 3. Ps. 101, 2.

k Ch. 29, 17. 1 Sa. 16, 7. 1 Ki. 8, 39. Ps. 7, 9, and 139, 2. Pr. 17, 3. Je. 11, 20; 17, 10; and 20, 12. Re. 2, 23.

l 2 Chr. 15, 2.

m Ve. 19. Ex. 25, 40.

ψ (...*Temple and of the houses.* Sept. *Of the porch, and of the temple, and of the houses.* Vulg.)

ω Heb., *that was with him.* (*Pattern which he had in his mind.* Sept. *Also (a pattern) of all the courts, outhouses, &c., which he had contrived.* Vulg.)

n Ch. 26, 20.

α (*For the use of the courts, chambers, &c.* Bishop Rich. *The Sept. has not the latter part of the verse concerning those of silver.* Wall.)

β (Or, *vehicle, so spoken of because the symbol of the Divine Presence used to dwell on them.* Parkhurst. *Chariot-cherubim.* Kitto.)

o Within the oracle he made two cherubim *of* olive-tree, each ten cubits high ...and he overlaid the cherubim with gold... 1 Ki. 6, 23.

γ (*All these things David gave to Solomon in writing of the hand of the Lord, according to the understanding of the work of the pattern granted to him.* Sept. "*All these things,*" *says he,* "*came to me written by the hand of God, that I might understand all the works of the pattern.* Vulg. *He gave the description and pattern of the building of the temple...to Solomon.* Jos., *Ant.*, vii., xiv., 9. Ex. 25, 40.)

p Ch. 22, 13. Compare De. 31, 7, 8, and Jos. 1, 6—9.

q Ch. xxiv., xxv., xxvi.

priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every[r] willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment."

XXIX.] A.M. 4422. B.C. 1019. Parallel place, 1 Ki. i. 53. [343

The offerings for the temple.

FURTHERMORE David the king said unto all the congregation, "Solomon my son, whom alone God hath chosen, *is yet* young[s] and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God. 2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx[δ] stones, and *stones* to be set, glistering stones, and of divers colours,[t] and all manner of precious stones, and marble stones in abundance. 3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, 4 *even* three thousand talents of gold, of the gold of Ophir,[ε] and seven thousand talents[ζ] of refined silver, to overlay the walls of the houses *withal:* 5 the gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate[η] his service this day unto the LORD?"

6 Then the chief[u] of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers[v] of the king's work, offered willingly, 7 and gave for the service of the house of God of gold five[θ] thousand talents and ten thousand drams,[ι] and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron: 8 and they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly,[κ] because with perfect heart they offered[w] willingly to the LORD: and David the king also rejoiced with great joy.

10 Wherefore David blessed the LORD before all the congregation: and David said,[λ] "Blessed *be* Thou, LORD God of Israel our father, for ever and ever. 11 Thine,[x] O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is Thine;* Thine *is* the kingdom, O LORD, and Thou art exalted as head above all. 12 Both riches[y] and honour *come* of Thee, and Thou reignest over all; and in Thine hand *is* power and might; and in Thine hand *it is* to make great, and to give strength unto all. 13 Now therefore, our God, we thank Thee, and praise Thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able[μ] to offer so willingly after this sort? for all things *come* of Thee, and of Thine[ν] own have we given Thee.

15 For we *are* strangers[z] before Thee, and sojourners, as *were* all our fathers: our days[b] on the earth *are* as a shadow, and *there is* none abiding.[ξ]

16 O LORD our God, all this store[π] that we have prepared to build Thee an house for Thine holy name, *cometh* of Thine hand, and *is* all Thine own.

17 I know also, my God, that Thou triest the heart,[c] and hast pleasure in uprightness.[d] As for me, in the uprightness of mine heart I have willingly offered all these things:

r ...Wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work, for the service of the sanctuary. Ex. 36, 1, and 35, 25.

s ...*I am but* a little child; I know not *how* to go out or come in. 1 Ki. 3, 7. Ch. 22, 5. Pr. 4, 3.

δ (*A marble called in Greek onychites. Pliny mentions it as a stone of Caramania.* D'Oyley.)

t Is. 54, 11, 12. Re. 21, 18.

ε (*Brought from thence by his fleets in several voyages.* Prideaux. 1 Ki. 9, 28.)

ζ (*Here are seventeen millions more besides the amount at* ch. 22, 14. Wall. *Three thousand talents of gold is in our money twenty-one million six hundred thousand pounds.* Prideaux. *Josephus does not mention the silver, "of the proper goods of his own dominion two hundred talents, and three hundred other talents of pure gold."* Ant., vii., xiv., 9.)

η Heb., *fill his hand.* (*Make an offering.* Patrick.)

u Ch. 27, 1.

v Ch. 27, 25.

θ (*This makes above twenty-seven millions.* Wall.)

ι (Heb., *adarcon, and darcrons, a piece of gold value twenty-three shillings.* LeCene. *Twenty-five.* Eckhel. Bernard. *The Persian coin "daric," the most ancient of known coins, perhaps from* daar, *king, or* dargah *royal court.* Kitto. *So Gesenius.* Ezr. 2, 69 and 8, 27. Ne. 7, 70–72.)

κ (*That virtue* (2 Co. 8, 2) *which has respect purely to the service of God, the honour of religion and the good of the church.* Patrick.)

w 2 Co. 9, 7.

λ (*Calling Him the Father and Parent of the universe, and the author of human and divine things with which He had adorned Solomon.* Jos., Ant., vii., xiv., 10.)

x Mat. 6, 13. 1 Ti. 1, 17. Re. 5, 13.

y Ro. 11, 33.

μ Heb., *retain,* or, *obtain strength.*

ν Heb., *of Thine hand.*

z Ps. 39, 12. He. 11, 13. 1 Pe. 2, 11.

b Job 14, 2. Ps. 90, 9; 102, 11; and 144, 3.

ξ Heb., *expectation.*

π (*Would have sufficed to build the temple of solid silver.* Prideaux.)

c Ch. 28, 9. 1 Sa. 16, 7.

d Pr. 11, 20.

and now have I seen with joy Thy people, which are present[ρ] here, to offer willingly unto Thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare[σ] their heart unto Thee:
19 and give unto Solomon my son a perfect heart,[τ] to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision."[ε]

20 And David said to all the congregation, "Now bless the LORD your God."

And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.
21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:
22 and did eat and drink before the LORD on that day with great gladness.[υ]

And they made Solomon the son of David king the second[φ] time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.
24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted[χ] themselves unto Solomon the king.[ε]
25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.[ƒ]

A.M. 4422. B.C. 1019.
Parallel place, 1 Ki. ii. 1—11.
Close of the reign of David.

[344

26 THUS David the son of Jesse reigned over all Israel.
27 And the time that he reigned[g] over Israel *was* forty years; seven years reigned he in Hebron,[h] and thirty and three *years* reigned he in Jerusalem.
28 And he died in a good old age,[i] full[k] of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book[ψ] of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,
30 with all his reign and his might, and the times[l] that went over him, and over Israel, and over all the kingdoms of the countries.

ρ Or, *found.*

σ Or, *stablish.* Ps. 10, 17. *(Dispose their heart to fear Thee.* Targum.)

τ *(To have a due respect to all God's precepts, in the observance of every one of which perfectness of heart consists, David knew would be the best security for the performance of what he had designed.* Patrick.)

ε Ch. 22, 14.

υ *(For the greatest part of peace-offerings was given back to the persons that offered them, to entertain their friends withal.* Patrick.)

φ *(The first was a time of tumult.* 1 Ki. 1, 39. *David was thrice anointed.* 1 Sa. 16, 13. 2 Sa. 11, 4. 1 Chr. 11, 3.)

χ Heb., *gave the hand under Solomon. See* Ge. 24, 2, and 47, 29. 2 Chr. 30, 8. Eze. 17, 8.

ε Keep the king's commandment.. in regard of the oath of God. Ec. 8, 2.

ƒ 1 Ki. 3, 13. 2 Chr. 1, 12. Ec. 2, 9.

g 2 Sa. 5, 4. 1 Ki. 2, 11.

h 2 Sa. 5, 5.

i Ge. 25, 8.

k Ch. 23, 1.

ψ Or, *history.* Heb., *words.*

l Da. 2, 21.

THE

SECOND BOOK

OF

THE CHRONICLES.

"THE Second Book of Chronicles," says Dr. Gray, "contains a sketch of the Sacred History, from the accession of Solomon, B.C. 1019, to the return from the Captivity, B.C. 536. Great part is selected from some larger annals, to which frequent reference is made; Ch. xvi. 11; xx. 34; xxiv. 27; xxv. 26; xxviii. 26; xxxii. 32; xxxiii. 18; xxxv. 27."

Both present a lively picture of the state of the kingdom of Judah, and of the various vicissitudes and revolutions it sustained under different princes. They serve, as the author seems to have designed, to illustrate the advantage of obedience to God.

The Babylonian Gemara (Tr. Baba Bathra fol. xiii. c. 1, and xv. c. 2) in enumerating the Books of the Law, Prophets, and Hagiographa, says, "Ezra wrote his book and the genealogies in the Chronicles, and Nehemiah finished the Chronicles."

With this internal evidence agrees; the style and language being substantially the same as that of Ezra, Nehemiah, and Esther.

Both books bear marks of the scrupulous fidelity with which the compilers adhered to ancient records.

"As respects their general character," says Havernick (*Introd. to O. T.*, p. 43), "the Chronicles are such an edition of original materials as would be required for completing the Canon." That Ezra had to do with this may be with great probability inferred, from the fact of his disappearance from history for thirteen years. The time is sufficiently long to admit of his collecting and copying the entire Scriptures; and as the efforts of Ezra and his coadjutors (Ne. viii. 4) were directed to the restoration of the entire ritual after the plan of David and Solomon (Ne. xii. 45, 46), not only the historical books would be required, but also the Psalms.

That the prophet Malachi, with whom, according to the unanimous testimony of the Jews, prophecy ceased, lived under Artaxerxes Longimanus, tends to strengthen the conclusion that it was in the time of Ezra and Nehemiah that the Canon was completed.

After their time we find the Canon, *as a whole*, treated as a sacred document, and regarded with the utmost veneration. (Comp. 2 Macc. vi. 23, with Ecclus. xxviii. 7; Wisdom xi. 1; xviii. 4; Baruch iii. 12; Tobit i. 6; 1 Macc. ii. 50—70; 1 Macc. xii. 9, with 2 Macc. vi. 23; Wisdom vii. 27; Baruch iv. 1; Ecclus. xvii. 12; xxiv. 23; xlvi. 15; xlviii. 22.) The next oldest book we possess, Ecclesiasticus, written probably between 300 and 400 B.C., though, according to the author's own account, ch. xxiv. 33, 34; xxiii. 16—18; l. 28, worthy to be received into the Canon, was not admitted.

The Prologue of the translator of Ecclesiasticus cites the threefold division of the Canon as "the Law, the Prophets, and the rest of the Books," and in the Book itself, comp. xlv. 5; xliv. 3, 4; xlvii. 6, 17. The same division seems alluded to also in Philo, and very frequently in the Talmud (Baba Bathra xiii. 2; Berach. fol. v. 1; Maccoth fol. x. 2). See also Josephus Con. Ap. I. § 8; Euseb. Ecc. Hist. iii. 10.

The matters contained in the Sacred Books are either confirmed by existing memorials of unquestionable authenticity, or by such clear and well-grounded tradition, as leave no room to doubt the knowledge and veracity of the writers; and "whoever duly considers," says Bp. Van Mildert (*Boyle Lec.* ii. 249), "the peculiar polity of the Jewish nation, and the interest which they had in taking care not to be deceived respecting the times, persons, and events referred to in their national history, will perceive the impossibility of any narratives being admitted which were not stamped with the clearest marks of authenticity." Further, the strong and remarkable testimony borne both by ancient literature and modern research to the existence of the Jewish nation, and the perfect agreement of its annals with the events in Persian and Grecian history, render the evidence of the truth of the facts on which revealed religion rests, perfectly irrefragable.

"If," says the same writer (ii. 259), "men will resolutely maintain that miracles are impossible, that prophecy is nothing but imagination, or that the very notion of a Divine revelation is absurd, what will avail the strongest body of evidence that can be adduced?"

Those facts, for the belief of which Revelation claims our acceptance, were a series of transactions evident to the senses of mankind, recorded by writers of unimpeachable credit, and accompanied with peculiar ordinances and

institutions, commencing with the transactions, and observed in memorial of them throughout all succeeding generations.

Facts of an extraordinary kind, indeed, require a greater *degree* of evidence, but still they are *capable* of evidence, and when submitted to scrutiny it will be found that such extraordinary evidence *has* been afforded as is fully proportioned to the nature of the facts. In receiving the Sacred Scriptures, therefore, we are relying on "the testimony of men who were eye-witnesses of what they related, and who gave such proof of competence in their evidence, and of veracity in their assertions, as it were perfect infatuation to disbelieve."

I.] A.M. 4422. B.C. 1019. JERUSALEM. [345
Parallel place, 1 Ki. ii. 12—46.
Solomon's reign.

AND Solomon the son of David was strengthened[b] in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.[d]

[2] Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. [3] So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; [a] for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. [4] But the ark[e] of God had David brought up from Kirjath-jearim[β] to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem. [5] Moreover the brasen altar,[f] that Bezaleel the son of Uri, the son of Hur, had made, he put[γ] before the tabernacle of the LORD: and Solomon and the congregation sought[δ] unto it.

[6] And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered[g] a thousand burnt-offerings upon it.

A.M. 4422. B.C. 1019. [346
Parallel place, 1 Ki. iii.
Solomon's wisdom.

[7] IN that night did God appear unto Solomon, and said unto him, "Ask what I shall give thee."

[8] And Solomon said unto God, "Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.[h] [9] Now, O LORD God, let Thy promise unto David my father be established: for Thou hast made me king over a people like[ε] the dust of the earth in multitude. [10] Give me now wisdom and knowledge, that I may go[ζ] out and come in before this people: [i] for who can judge this Thy people, *that is so* great?"

[11] And God said to Solomon, "Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge My people, over whom I have made thee king: [12] wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before[k] thee, neither shall there any after thee have the like."

1 Ki. iv. [347
Solomon's greatness.

[13] THEN Solomon came[η] *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

[14] And Solomon gathered chariots[l] and horsemen: and he had a thousand[θ] and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

[15] And the king made[ι] silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore[κ] trees that *are* in the vale for abundance.

b The kingdom was established in the hands of Solomon. 1 Ki. 2, 46.

c Ge. 39, 2.

d 1 Chr. 29, 25.

a (*The* Gabao *of Josephus, 50 furlongs distant from Jerusalem.* Bell. II. xix. 1. 1 Ki. 3, 4. 1 Chr. 16, 39; 21, 29.)

e David .... went with all the people .... to bring up the ark .... and they set it in his place .... 2 Sa. 6, 2, 17.

β (*Now*, Kuryet-el'Enab; *stands on the right bank of a wady: the village consists of a number of substantial houses.* J. L. Porter.)

f Ex. 27, 1; 38, 1.

γ Or, was *there.*

δ (*Were wont to frequent it.* Patrick.)

g 1 Ki. 3, 4.

h 1 Chr. 28, 5.

ε Heb., *much as.*

ζ (*Govern both at home and abroad — in peace and in war.* Patrick.)

i .... may lead them out, and ...bring them in; that the congregation of the LORD be not as sheep which have no shepherd. Nu. 27, 17. De. 31, 2.

k I was great, and increased more than all that were before me in Jerusalem. Ec. 2, 9. Ch. 9, 22. 1 Chr. 29, 25.

η (.... *from the high place.* Sept., Vulg., Rabbi Jonas, Patrick.)

l Ch. 9, 25; 10, 26.

θ (400 *mares.* Sept.)

ι Heb., *gave*, Ch 9, 27. 1 Ki. 10, 27.

κ (N. ficus sycomorus, *a coarse-grained wood* Royle.)

16 And Solomon had[λ] horses brought out of Egypt, and linen yarn: [ι] the king's merchants received the linen yarn at a price. 17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse[ξ] for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.[π]

II.] A.M. 4424. B.C. 1017. JERUSALEM. [348

Parallel place, 1 Ki. v.

Preparations for the temple.

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to Huram[ρ] the king of Tyre,[σ] saying, "As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.* 4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to Him, *and* to burn before Him sweet incense,[τ] and for the continual shewbread,[m] and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel. 5 And the house which I build *is* great: for great *is* our God above all gods; 6 but who is able[υ] to build Him an house, seeing the heaven[n] and heaven of heavens cannot contain Him? who *am* I then, that I should build Him an house, save only to burn sacrifice before Him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave[φ] with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.[ο]

8 Send me also cedar trees, fir trees, and algum[χ] trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants, 9 even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great.[ψ]

10 And, behold, I will give to[ω] thy servants, the hewers that cut timber, twenty thousand measures[β] of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths[γ] of wine, and twenty thousand baths of oil."

11 Then Huram the king of Tyre answered in writing, which he sent to Solomon, "Because the LORD hath loved His people, He hath made thee king over them." — 12 Huram said moreover, "Blessed *be* the LORD God of Israel, that made[p] heaven and earth, who hath given to David the king a wise son, endued with[δ] prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my[ε] father's, 14 the son[q] of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

λ Heb., *the going forth of the horses which was Solomon's.*

μ *("and the charge of the king's merchants for going."* Sept. *Jarchi says it signifies* "a collection." *So Professor S. Lee and Battchen; "brought a company of horses"* Gesen. *strings of horses.* Harris.)

ν *(So Sept. here, but at* 1 Ki. 10, 29, *where Heb. is as here, Sept. there is "a chariot for* 100 *shekels and a horse for* 50." Wall.)

ξ *(If estimated at* 2s. 3½d. *per shekel, each horse would cost* £17 2s. 0d. Michaelis.)

π Heb., *hand.*

ρ Or, *Hiram. (Menander cites the name, which was a common one among the Phœnicians,* Euromos, *and Syncellus* Eiromos.)

σ *(Now* Ras el-Ain, *the Fountain-head. "Here a few huts cluster round the most remarkable reservoirs and fountains in Syria, and mark the site of Palæ-tyrus."* J.L. Porter.)

τ Heb., *incense of spices.* Ex. 30, 7.

m Ex. 25, 30. Le. 24, 8.

υ Heb., *hath retained,* or, *obtained strength.*

n Ch. 6, 18. 1 Ki. 8, 27. Is. 66, 1.

φ Heb., *grave gravings.*

ο 1 Chr. 22 [illegible]

χ Or, *almuggim.* 1 Ki. 10, 11. *(Pine* [illegible] Sept. Old [illegible] *Perhaps the* lignum thyinum *from N. Africa.* [illegible]

ψ Heb., *great and wonderful.*

ω *(That is, "on account of" — designed, in part for the subsistence of the workmen, and the rest sent to the king.* Pyle.)

β *(Cors* = 10 *baths or ephas, about* 8 *bushels.* Josephus Ant. VIII ii. 9 *says* 20,000 *cors of wheat,* 20,000 *baths of oil,* 20,000 *baths of wine. This was for the workmen, that in* 1 Ki. 5, 11, *for Hiram's court and household.* Bishop Rich.)

γ Seah, *Gr.* Saton, *about* 2½ *galls; 3 of these make an ephah.* Bishop Rich. *See* Jos. Ant. VIII. ii. 9. IX. iv. 5.

p Gen. i and ii. Ps. 33, 6; 102, 25; 124, 8; 136, 5. Ac. 4, 24; 14, 15. Re. 10, 6.

δ Heb., *knowing.*

ε *(Huram my servant.* Sept. (Alex. and Ald.), *neither has Sept.* (Vat.) *the words at* ch. 4, 16. Wall.)

q Solomon sent and fetched Hiram out of Tyre: he *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre. 1 Ki. 7, 13.

16 and we will cut wood out of Lebanon, as much[ζ] as thou shalt need: and we will bring it to thee in flotes by sea to Joppa;[η] and thou shalt carry it up to Jerusalem."

17 And Solomon numbered all the strangers[θ] that *were* in the land of Israel, after the numbering[ι] wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. 18 And he set threescore[κ] and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six[λ] hundred overseers to set the people a work.

III.] A.M. 4425. B.C. 1016. JERUSALEM. [349

Parallel place, 1 Ki. vi.—vii. 12.

THEN Solomon began to build the house of the LORD at Jerusalem[μ] in mount Moriah, where[ν] *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan[ξ] the Jebusite. 2 And he began[ο] to build in the second *day* of the second month, in the fourth year of his reign.

3 Now these *are the things wherein* Solomon was instructed[π] for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits. 4 And the porch[ρ] that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater[σ] house he cieled with fir[τ] tree, which he overlaid with fine gold, and set thereon palm trees and chains. 6 And he garnished[υ] the house with precious stones for beauty: and the gold *was* gold of Parvaim.[φ] 7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. 8 And he made the most Holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents. 9 And the weight of the nails[χ] *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most Holy house he made two cherubims of image[ψ] work, and overlaid them with gold. 11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub. 12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub. 13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.[ω]

14 And he made the vail[α] *of* blue, and purple, and crimson, and fine linen, and wrought[β] cherubims thereon. 15 Also he made before the house two pillars of thirty and five cubits high,[γ] and the chapiter that *was* on the top of each of them *was* five cubits. 16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred[δ] pomegranates, and put *them* on the chains. 17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,[ε] and the name of that on the left Boaz.[ζ]

ζ Heb., *according to all thy need.*

η Heb., *Japho*, Jos. 19, 46. Ac. 9, 36 *(now* Yâfa, *beautifully situated on a little rounded hill dipping on the W. into the Mediterranean. It has no port, and it is only under favourable circumstances that a vessel can lie a mile or two from the shore.* J. L. Porter.)

θ Heb., *the men, the strangers*, v. 2. Ch. 8, 7. 1 Ki. 5, 13; 9, 20.

ι 1 Chr. 22, 2.

κ As in v. 2.

λ (That is, 3300 *overseers of the* 150,000, *and* 300 *overseers of them all.* Lightfoot. *These with* 70,000 *and* 80,000 *do just make up the number forementioned: yet at some places* (1 Ki. 5, 16) *they are reckoned but* 3300, *but Sept., there and here, has* 3600. Wall.)

μ Ge. 22, 2, 14.

ν Or, *which was seen of.*

ξ Or, *Araunah*, 2 Sa. 24, 18; 1 Chr. 21, 18; 22, 1.

ο *(He was exactly 7 years and 6 months in building it.* 1 Ki. 6, 37. Lightfoot.)

π Heb., *founded. (These are the dimensions of the foundation of the Temple which Solomon began to build.* Targum.)

ρ *(The height of the house itself is said in* 1 Ki. 6, 3, *to be* 30 *cubits (in Sept.* 25.). *Josephus* (Ant. VIII. iii. 2) "*there was one building* 60 *cubits long,* 20 *broad, and* 60 *high; and another built above it of the same measures.*" Wall.)

σ (That is, *the Sanctuary, or Holy Place.* Patrick. *It was twice as big as the oracle, and four times as big as the porch.* 1 Ki. 6, 3. Bp. Rich.)

τ *(Cedar.* 1 Ki. 6, 15, Sept. *The walls, cedar, the floor, fir.* v. 5 and 6 *seem to relate to the floor.* Bp. Richardson.)

υ Heb., *covered.*

φ *(Taprobane, now* Ceylon, *called by the Phœnicians* Taph-parvan = *the shore of Parvan.* Bochart.)

χ (50 *shekels to one nail.* Sept. and Vulg.)

ψ Or (as some think), *of moveable work* (Buxtorf, Beckius; *of wood.* Sept.)

ω Or, *toward the house.*

α ...the vail shall divide unto you between the Holy *place* and the most Holy. Ex. 26, 33. Mat. 27, 51. He. 9, 3.

β Heb., *caused to ascend.*

γ Heb., *long. (Not each of them thus high, but both of them together, as* 1 Ki. 7, 15. Patrick. *Josephus* (Ant. VIII. iii. 4) *says they were* 18, *and so* Je. 52, 21.)

δ *(So* Je. 52, 23. 200, 1 Ki. 7, 20. 400, ch. 4, 13. 200 *in two rows*, Jos. (Ant. VIII. iii. 4) *Perhaps on each pillar two rows;* 100 *in a row.* Wall. Patrick.)

ε That is, *He shall establish.*

ζ That is, *In it* is *strength.*

IV.] A.M. 4425. B.C. 1016. Parallel place, 1 Ki. vii. 13–51. [350
The vessels of the temple.

MOREOVER he made an altar[r] of brass,[δ] twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 Also he made a molten sea of ten cubits from brim[ε] to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. 3 And under it *was* the similitude of oxen,[ζ] which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.[η] 4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. 5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers[θ] of lilies; *and* it received and held three thousand baths.[ι]

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered[κ] for the burnt-offering they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form,[ιι] and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons[λ] of gold.

9 Furthermore he made the court of the priests,[χ] and the great[μ] court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Huram made the pots, and the shovels, and the basons.[ν] And Huram finished[ξ] the work that he was to make for king Solomon for the house of God; 12 *to wit*, the two pillars, and the pommels,[π] and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars; 13 and four hundred pomegranates[ρ] on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon[σ] the pillars. 14 He made also bases, and lavers[τ] made he upon the bases; 15 one sea, and twelve oxen under it. 16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram[υ] his father make to king Solomon for the house of the LORD of bright[φ] brass. 17 In the plain of Jordan did the king cast them, in the clay[χ] ground between Succoth[ψ] and Zeredathah.[ω]

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. 19 And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set*; 20 moreover the candlesticks with their lamps, that they should burn after the manner before the oracle,[αα] of pure gold; 21 and the flowers,[γ] and the lamps, and the tongs, *made he of* gold, *and* that perfect[β] gold; 22 and the snuffers,[γ] and the basons,[δ] and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most Holy *place*, and the doors of the house of the temple, *were of* gold.

r Ex. 27, 1. 2 Ki. 16, 14. Comp. Eze. 43, 13–17.

δ *(Greater, but of the same materials as the former.* Ex. 27, 1; 8, 1. Nu. 16, 38. Bp. Rich.)

ε Heb., *from his brim to his brim.*

ζ *(So Sept. here; "knops" in* 1 Ki. 7, 24. *Protuberances in the figure of oxen.* Patrick.)

η *(Kimchi understands,* cast by one operation. *Layard* (p 180) *found in the Assyrian bas-reliefs representations of large metal caldrons, supported on brazen oxen, and in the mound of Nimrod he found two circular flat vessels, nearly* 6 *ft. in diameter and* 2 *ft. deep.)*

θ Or, *like a lily-flower.*

ι *(At* 1 Ki. 7, 26. *Sept.* (Vat.) *has not this passage. Heb., is there* 2000 *baths. Sept.* (Alex.), 3000 *choas. Josephus,* 2000 *baths.* Wall. *Commonly had* 2000, *but could hold* 3000. Patrick.)

κ Heb., *the work of the burnt-offering.*

ιι Ex. 25, 31. 1 Chr. 28, 12, 19.

λ Or, *bowls.*

χ . . . the inner court. 1 Ki. 6, 36.

μ *(An open court for the use of the people.* Grot., Patrick.)

ν Or, *bowls*

ξ Heb., *finished to make.*

π *(Globes.* Targum.)

ρ *(400 golden bells on the two net-works; two sorts of pomegranates to each.* Sept.)

σ Heb., *upon the face*

τ Or, *caldrons.*

υ *(Either* Huram Abi, *or Huram and his father.* Patrick. . . . *did Huram make and bring to king Solomon.* Sept.)

φ Heb., *made bright,* or, *scoured. (Polished bronze.* De auricbalco erant. Vulg., *Such brass as was in splendour and beauty like gold* Jos. Ant. VIII iii. 7).

χ Heb., *thicknesses of the ground.*

ψ *(Now* Sâkût.

ω *(Van de Velde thinks the modern* Mt Sartabeh. *It is the most prominent hill in the whole plain of Jordan. So Dr. Wilson,* Lands ii. 15.)

αα *(House of expiations.* Targum. Ex. 27, 20.)

γ Ex. 25, 31.

β Heb., *perfections of gold.*

γ *(Tweezers for drawing up the wick and pinching off a portion.* Kitto.)

δ Or, *bowls.*

z David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. 2 Sa. 6, 12.

ε *(The Day of Atonement on the 10th of Tisri or Ethanim, part of Sept. and Oct. At this time of the year our Saviour was born, whom this Temple typified,* Jno. 2, 19, *and 29 years after was baptised.* Lightfoot.)

ζ *(From Zion.)*

η *(From Gibeon.)*

θ *(Nothing is more lovely than such concord as here appeared among all orders of men: teachers and learners, magistrates, soldiers, and people, all combined to promote the service and honour of God.* Strigelius.)

ι Or, *they are there,* as 1 Ki. 8, 8. 1 Chr. 4, 41. *(Till Nebuzaradan burnt all,* 2 Ki. 25, 9: *perhaps a phrase to signify a long time.* Bp. Rich.; "*and they* (the staves) *were there to that present day.*" Sept.)

κ Or, *where.*

b He wrote on the tables .... the Ten Commandments which the LORD spake in the Mount out of the midst of the fire .... and I ... put the tables in the ark ... De. 10, 4, 5. Ch. 6, 11.

V.] [1]Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

A.M. 4433. B.C. 1008. [351
Parallel place, 1 Ki. viii. 1—21.
The dedication.

[2]THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out[z] of the city of David, which *is* Zion. [3]Wherefore all the men of Israel assembled themselves unto the king in the feast[ε] which *was* in the seventh month. [4]And all the elders of Israel came; and the Levites took up the ark. [5]And they brought up the ark,[ζ] and the tabernacle of the congregation,[η] and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

[6]Also king Solomon, and all the congregation[θ] of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

[7]And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most Holy *place, even* under the wings of the cherubims: [8]for the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. [9]And they drew out the staves *of the ark,* that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there[ι] it is unto this day. [10]*There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when[κ] the LORD made *a covenant*[b] with the children of Israel, when they came out of Egypt.

[11]And it came to pass, when the priests were come out of the Holy *place:* (for all the priests *that were* present[λ] were sanctified,[μ] *and* did not *then* wait by course: [12]also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) [13]it came even to pass, as the trumpeters and singers[c] *were* as one,[ν] to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick,[ξ] and praised the LORD, *saying,*[π] "For *He is* good; for His mercy *endureth* for ever:" that *then* the house was filled with a cloud, *even* the house of the LORD; [14]so that the priests could not stand to minister by reason of the cloud: for the glory[d] of the LORD had filled the house of God.

VI.] Then said Solomon, "The LORD hath said that He would dwell in the thick[e] darkness: [2]but I have built an house of habitation for Thee, and a place for Thy dwelling for ever."—[3]And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.[ρ] [4]And he said, "Blessed *be* the LORD God of Israel, who hath with His hands fulfilled *that* which He spake with His mouth to my father David, saying, [5]"Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that My name might be there; neither chose I any man[σ] to be a ruler over My people Israel: [6]but I have chosen Jerusalem, that My name

λ Heb., *found.*

μ (That is, *the whole person, by solemn washings.* Patrick.)

c 1 Chr. 25, 1.

ν *All the Levite musicians,* v. 12 *to* 14, *placed in their several desks, joined the priests in playing the sacred anthems.* Pyle.)

ξ *(Song,* i. e. *instruments which accompanied song.* Jebb.)

π *(Wont to be sung on joyful occasions.* Grotius.) Ps. 136, 1. 1 Chr. 16, 34.

d Ch. 7, 2. Ex. 40, 35.

e I will appear in the cloud on the mercy-seat. Le. 16. 2.

ρ *(In the great court before the house.* Patrick.)

σ *(.....as I have chosen David, from whom a royal succession shall continue till the time of the Christ.* Bp. Rich.)

might be there; and have chosen David[f] to be over My people Israel." —[7] Now it was in the heart[g] of David my father to build an house for the name of the LORD God of Israel. [8] But the LORD said to David my father, "Forasmuch as it was in thine heart to build an house for My name, thou didst well in that it was in thine heart: [9] notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for My name."—[10] The LORD therefore hath performed His word that He hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. [11] And in it have I put the ark, wherein *is* the covenant[h] of the LORD, that He made with the children of Israel."

A.M. 4433. B.C. 1008. [352
Parallel place, 1 Ki. viii. 22–66.

Solomon's prayer.

[12] AND he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: [13] for Solomon had made a brasen scaffold, of five cubits long,[r] and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, [14] and said, "O LORD God of Israel, *there is* no God like Thee in the heaven,[i] nor in the earth; which keepest covenant,[k] and *shewest* mercy unto Thy servants, that walk before Thee with all their hearts: [15] Thou which hast kept with Thy servant David[l] my father that which Thou hast promised him; and spakest with Thy mouth, and hast fulfilled *it* with Thine hand, as *it is* this day. [16] Now therefore, O LORD God of Israel, keep with Thy servant David my father that which Thou hast promised him, saying,[m] There shall not fail[v] thee a man in My sight to sit upon the throne of Israel; yet[n] so that thy children take heed to their way to walk in My law, as thou hast walked before Me.—[17] Now then, O LORD God of Israel, let Thy word be verified, which Thou hast spoken unto Thy servant David.

[18] But will God in very deed dwell with men on the earth?[o] behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built! [19] Have respect therefore to the prayer of Thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which Thy servant prayeth before Thee: [20] that Thine eyes may be open upon this house day and night, upon the place whereof Thou hast said that Thou wouldest put Thy name there; to hearken unto the prayer which Thy servant prayeth toward[p] this place. [21] Hearken therefore unto the supplications of Thy servant, and of Thy people Israel, which they shall make[x] toward this place: hear Thou from Thy dwelling place, *even* from heaven; and when Thou hearest, forgive.—

[22] If a man sin against his neighbour, and an oath[ψ] be laid upon him to make him swear, and the oath come before Thine altar in this house; [23] then hear Thou from heaven, and do, and judge Thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

[24] And if Thy people Israel be put to the worse[ω] before the enemy, because they have sinned against Thee; and shall return and confess Thy name, and pray and make supplication before Thee in[α] this house; [25] then hear Thou from the heavens,

f 1 Chr. 28, 4.

g 2 Sa. 7, 2. 1 Chr. 17, 1; 28, 2.

h The LORD said, ... Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and *that* they may teach their children. De. 4, 10.

r Heb., *the length thereof.*

i Know therefore this day, and consider *it* in thine heart, that the LORD He *is* God in heaven above, and upon the earth beneath: *there is* none else. De. 4, 39. Ex. 15, 11.

k ... the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations. De. 7, 9.

l 1 Chr. 22, 9.

m Ch. 7, 18. 2 Sa. 7, 12. 1 Ki 2, 4; 8, 12.

v Heb., *a man be cut off.*

n If thy children will keep My covenant, and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore. Ps. 132, 12.

o Thus saith the LORD, The heaven *is* My throne, and the earth *is* My footstool: where is the house that ye build unto Me? and where is the place of My rest? Is. 66, 1. Ac. 7, 49.

p Or, *in.*

x Heb., *pray.*

ψ Heb., *he require an oath of.*

ω Or, *smitten.*

α Or, *toward.*

and forgive the sin of Thy people Israel, and bring them again unto the land which Thou gavest to them and to their fathers.

26 When the heaven is shut[p] up, and there is no rain, because they have sinned against Thee; *yet* if they pray toward this place, and confess Thy name, and turn from their sin, when Thou dost afflict them; 27 then hear Thou from heaven, and forgive the sin of Thy servants, and of Thy people Israel, when Thou hast taught them the good way, wherein they should walk; and send rain upon Thy land, which Thou hast given unto Thy people for an inheritance.

28 If there be dearth[q] in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers;[β] if their enemies besiege them in the cities[γ] of their land; whatsoever sore or whatsoever sickness *there be:* 29 *then* what prayer *or* what supplication soever shall be made of any man, or of all Thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in[δ] this house: 30 then hear Thou from heaven Thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest; (for Thou only knowest[r] the hearts of the children of men:) 31 that they may fear Thee, to walk in Thy ways, so long[ε] as they live in[ζ] the land which Thou gavest unto our fathers.

32 Moreover concerning the stranger,[η] which is not of Thy people Israel, but is come from a far country for Thy great name's sake, and Thy mighty hand, and Thy stretched out arm; if they come and pray in this house; 33 then hear Thou from the heavens, *even* from Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy name, and fear Thee, as *doth* Thy people Israel, and may know that[θ] this house which I have built is called by Thy name.

34 If Thy people go out to war against their enemies by the way that Thou shalt send them, and they pray unto Thee toward this city which Thou hast chosen, and the house which I have built for Thy name; 35 then hear Thou from the heavens their prayer and their supplication, and maintain their cause.[ι]

36 If they sin against Thee, (for *there is* no[s] man which sinneth not,) and Thou be angry with them, and deliver them over before *their* enemies, and they carry[κ] them away captives unto a land far off or near; 37 yet *if* they bethink[λ] themselves in the land whither they are carried captive, and turn and pray unto Thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; 38 if they return to Thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which Thou gavest unto their fathers, and *toward* the city which Thou hast chosen, and toward the house which I have built for Thy name: 39 then hear Thou from the heavens, *even* from Thy dwelling-place, their prayer and their supplications, and maintain their cause,[μ] and forgive Thy people which have sinned against Thee.

40 Now, my God, let, I beseech Thee, Thine eyes be open, and *let* Thine ears *be* attent unto[ν] the prayer *that is made* in this place.—41 Now therefore arise,[ξ] O LORD God, into Thy resting[ο] place, Thou, and the ark of Thy strength: let Thy priests, O LORD God, be clothed with salvation, and let Thy saints rejoice in goodness.[π] —42 O LORD God, turn not away the face of Thine anointed: remember the mercies[ρ] of David Thy servant.

p 1 Ki. 17, 1.

q Ch. 20, 9.

β (The unfledged locust. Sept. Vulg. *In the East it is rare that a year is free from a scourge of this description.* Chard. Harm.)

γ Heb., *land of their gates.*

δ Or, *toward.*

r For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. 1 Chr. 28, 9.

ε Heb., *all the days which.*

ζ Heb., *upon the face of.*

η (Solomon knew the goodness of God to be so great that it could not be a whit lessened toward Israel, how far soever it was extended toward other people. Happy had it been for that nation if their charity had been like this of their Heavenly Father! But it was their seeking to engross God's promised blessings to mankind which brought that grievous curse upon them under which they groan at this day. Dr. Jackson.)

θ Heb., ... *Thy name is called upon this house.*

ι Or, *right.*

s Who can say, I have made my heart clean, I am pure from my sin? Pr. 20, 9. Ec. 7, 20. Ja. 3, 2. 1 Jno. 1, 8.

κ Heb., *they that take them captives carry them away.*

λ Heb., *bring back to their heart.*

μ Or, *right.*

ν Heb., *to the prayer of this place.*

ξ Ps. 132, 8—16.

ο 1 Chr. 28, 2.

π Ne. 9, 25.

ρ Ps. 132, 1. Is. 55, 3. See Ac. 13, 34.

VII.] [1] Now when Solomon had made an end of praying, the fire[r] came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory[v] of the LORD filled the house. [2] And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. [3] And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, "For *He is* good; for His mercy *endureth* for ever."[z]

[4] Then the king and all the people offered[b] sacrifices before the LORD.

[5] And king Solomon offered a sacrifice[ξ] of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

[6] And the priests waited on their offices: the Levites also with instruments[c] of musick of the LORD, which David the king had made to praise the LORD, because His mercy *endureth* for ever, when David praised by their ministry;[π] and the priests sounded trumpets[d] before them, and all Israel stood.

[7] Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

[8] Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath[ρ] unto the river[σ] of Egypt. [9] And in the eighth[τ] day they made a solemn[υ] assembly: for they kept the dedication of the altar seven days, and the feast seven days; [10] and on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

A.M. 4433. B.C. 1008. [353
Parallel place, 1 Ki. ix. 1–9.
The LORD'S answer.

[11] THUS Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

[12] And the LORD appeared to Solomon by night, and said unto him, "I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice.[e] [13] If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; [14] if My people, which[φ] are called by My name, shall humble[f] themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

[15] Now Mine eyes shall be open, and Mine ears attent unto[χ] the prayer *that is made* in this place. [16] For now have I chosen and sanctified this house, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually.

[17] And as for thee, if thou wilt walk before Me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe My statutes and My judgments; [18] then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail[ψ] thee a man *to be* ruler in Israel.

x Moses and Aaron.....came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat; *which* when all the people saw, they shouted, and fell on their faces. Le. 9, 23, 24. Ju. 6, 21. 1 Ki. 18, 38. 1 Chr. 21, 26.

y Ch. 5, 13. Eze. 10, 3.

z Ps. 136, 1.

b 1 Ki. 8, 62.

ξ *(Compare that with which Crœsus sought to propitiate the Delphic Apollo.* Herod. I. 51.)

c .... psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy ..... 1 Chr. 15, 16.

π Heb., *hand.*

d Ch. 5, 12.

ρ *(The pass at el-Husn, between Lebanon and the Nusarîyeh hills, identical with "the way of Hethlon,"* Eze. 47, 15. J. L. Porter.)

σ *(Near Rhinocorura, now* El-Arish. *See Ockley's Syria, p. 346. So the Sept.)*

τ *(... of the Feast of Tabernacles, or, 22nd of the month.*

υ Heb., *restraint.*

e Unto the place which the LORD your God shall choose ... to put His name there ... thither ye shall bring your ... offerings ... and there ye shall eat before the LORD your God, and .... rejoice ... ye and your households. ... De. 12, 5.

φ Heb., *upon whom My name is called.*

f Humble yourselves in the sight of the Lord, and He shall lift you up. Ja. 4, 10.

χ Heb., *to the prayer of this place.*

ψ Heb., *be cut off to thee.*

19 But if ye turn[g] away, and forsake My statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them; 20 then will I pluck them up by the roots out of My land which I have given them;[h] and this house, which I have sanctified for My name, will I cast out of My sight, and will make it *to be* a proverb and a byword among all nations. 21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why[i] hath the LORD done thus unto this land, and unto this house? 22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath He brought all this evil upon them."

VIII.

A.M. 4442. B.C. 999.
Parallel place, 1 Ki. ix. 10—28. [354

The acts of Solomon.

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, 2 that the cities which Huram had restored[k] to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-Zobah,[ω] and prevailed against it. 4 And he built Tadmor[α] in the wilderness, and all the store cities, which he built in Hamath. 5 Also he built Beth-horon[β] the upper, and Beth-horon the nether,[γ] fenced cities, with walls, gates, and bars; 6 and Baalath,[δ] and all the store cities that Solomon had, and all the chariot cities, and the cities[ε] of the horsemen, and all[ζ] that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel, 8 *but* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen. 10 And these *were* the chief of king Solomon's officers, *even* two[ι] hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter[l] of Pharaoh out of the city of David unto the house[m] that he had built for her: for he said, "My wife shall not dwell in the house of David king of Israel, because *the places are* holy,[κ] whereunto the ark of the LORD hath come."

12 Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch, 13 even after a certain rate every day," offering according to the commandment of Moses, on the sabbaths, and on the new moons,[o] and on the solemn feasts, three times in the year,[p] *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed, according to the order of David his father, the courses[q] of the priests to their service, and the Levites[r] to their charges, to praise and minister before the priests, as the duty of every day required: the porters[s] also by their courses at every gate: for so[λ] had David the man of God commanded. 15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon

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g ... despise My statutes, or .... abhor My judgments, so that ye will not do all My commandments, but ... break My covenant. Le. 26, 15. De. 28, 15, 36.

h I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. Le. 26, 31.

i What *meaneth* the heat of this great anger? De. 29, 24. Je. 22, 8.

k ... the cities which Solomon had given him; ..... they pleased him not. 1 Ki. 9, 12.

ω *(Lying between the Euphrates and Damascus.* Bochart. *Bordered on Damascus, and extended to the Euphrates.* J. L. Porter.)

α ("*The Greeks name it Palmyra.*" Jos. Ant. VIII. vi. 1; *now* Tadmur, *between Damascus and the Euphrates. The Arabs call Palma in Spain* Tadmir. *The words equally refer to the palm-tree.)*

β (Now Beit' Ur el-Fôka, *situated on the summit of a conical tel.* J. L. Porter.)

γ (Now Beit' Ur el-Tahta, *a small miserable hamlet, with some foundations and heaps of large stones.* J. L. Porter.)

δ *(A town in the S. of Judah in the tribe of Dan.* Jos. 19, 44. *So Josephus and the Talmud.)*

ε *(In which he fed the horses he fetched from Egypt.* Grot.) 1 Ki. 10, 28.

ζ Heb., *the desire of Solomon which he desired to build.*

ι ..... 550, which bare rule over the people that wrought in the work, 1 Ki. 9, 23, *and so Josephus. Sept. (Alex.)* 550, *Sept. (Vat.) has not this text.*

l Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David.... 1 Ki. 3, 1; 9, 24.

m 1 Ki. 7, 8.

κ Heb., *holinesses.*

n ..... two lambs of the first year, day by day continually ... Ex. 29, 38. Nu. 28, 3.

o Two young bullocks, and one ram, and seven lambs ... Nu. 28, 11, 26; 29, 1—40.

p ... shall all thy males appear before the LORD ..., in the place which He shall choose ... De. 16, 16. Ex. 23, 14.

q 1 Chr. 24, 1.

r 1 Chr. 25, 1.

s 1 Chr. 9, 17; 26, 1.

λ Heb., *so was the commandment of David the man of God.*

was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 Then went Solomon to Ezion-geber,[μ] and to Eloth,[ν] at the sea-side in the land of Edom.

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir,[ξ] and took thence four hundred and fifty[π] talents of gold, and brought *them* to king Solomon.

THE SONG OF SOLOMON. [355

[After the building of the summer-house in the forest of Lebanon, Solomon pens the Book of Canticles. Ch. 4, 8. *Lightfoot.*]

IX.] A.M. 4443. B.C. 998. [356

Parallel place, 1 Ki. x. 1—13.

The visit of the Queen of Sheba.

AND when the queen of Sheba[ρ] heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers[σ] also, and their apparel; and his ascent[τ] by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, "*It was* a true report" which I heard in mine own land of thine acts,[φ] and of thy wisdom: 6 howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard. 7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on His throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made He thee king over them, to do judgment and justice."

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir,[χ] brought algum[x] trees and precious stones. 11 And the king made *of* the algum trees terraces[ψ] to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Parallel place, 1 Ki. x. 14—29, and with v. 28, ch. i. 14—17. [357

A.M. 4450. B.C. 991.

The riches of Solomon.

13 NOW the weight of gold that came to Solomon in one year was six hundred and threescore and six[ω] talents of gold; 14 beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors[α] of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target. 16 And three hun-

μ (*In the time of Josephus* (Ant. VIII. vi. 4) *called Berenice. Schubert* (Reise, ii. 379) *suggests the little island* Kureiyeh *as the site. Dr. Robinson conjectures a small wady with brackish water* el Ghudyan, *opening into the Arabah from the western mountain.*)

ν Or, *Elath.* De. 2, 8. 2 Ki 14, 22. (*Now* Akabah. *Abt. ½ a mile N. of Akabah near the shore are some mounds of rubbish, which doubtless mark the site of the ancient city.* J. L. Porter.)

ξ (*Sophira,* Sept.)

π (£3,240,000. *Prideaux. The 30 reckoned here, more than at* 1 *Ki.* 9, 28, *seem to go for all manner of charges, for the navy and voyage.* Bp. Rich. *Joseph.* (Ant. VIII. vi. 4), "*about* 40.")

ρ (*The Greek name* Saba *and the Hebrew name, are the same as in* Ge. 10, 7. Wall. *Comp.* Eze. 27, 22. *The African* Saba *was famous for producing incense, spices, and gold, which Arabia did not and does not produce.* See Is. 43, 3; 45, 14. *Strabo mentions an Ethiopian port, called* Saba, *on the Red Sea. Traces of Jewish institutions are discovered in Abyssinia, but none in Arabia. Comp. also Candace,* Ac. viii. 27. Kitto. Jos. Ant. VIII. vi. 5.)

σ Or, *butlers.*

τ (*Dr. Robinson says this is strictly a step or stair, and collectively a staircase, as* Eze. 40, 26.)

υ Heb., *word* (... "*but it related thy happiness after a much lower manner than I now see it to be before my eyes.*" Jos. Ant. VIII. vi. 5.)

φ Or, *sayings.*

χ Ch. 8, 18.

x *Almug.* 1 Ki. 10, 11. (*Perhaps the* pinus deodara *of India.* Kitto. *Dr. Royle prefers the* santalum album.)

ψ Or, *stairs.* Heb. *highways.*

ω (£3,380,000. Wall.)

α Or, *captains.* (*Used for the prefects of provinces in the Babylonian and Persian empires, less than a satrap. Beaufoy thinks the word allied to the old Persian* pakha, *and the Sanscrit* paksha, *and the modern* pasha.)

dred shields *made he of* beaten gold: three hundred *shekels*[β] of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne[γ] of ivory, and overlaid it with pure gold. 18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays[δ] on each side of the sitting place, and two lions standing by the stays: 19 and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure[ε] gold: none *were of* silver;[ζ] it was *not* any thing accounted of in the days of Solomon. 21 For the king's ships went to Tarshish[η] with the servants of Huram: every three years[θ] once came the ships of Tarshish bringing gold, and silver, ivory,[ι] and apes,[κ] and peacocks.[λ]

22 And king Solomon passed all the kings of the earth in riches and wisdom. 23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. 24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate[μ] year by year.

25 And Solomon had four thousand stalls[ν] for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 And he reigned[ξ] over all the kings from the river[π] even unto the land of the Philistines, and to the border of Egypt.

27 And the king made[ρ] silver in Jerusalem as stones, and cedar trees made he as the sycomore[σ] trees that *are* in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

THE BOOK OF PROVERBS. [358

1 Ki. xi. 1—13. [359
Solomon's Idolatry.

THE BOOK OF ECCLESIASTES. [360

[After his great fall, Solomon recovers again by repentance, and writes this Book as his penitential dirge for his folly. *Lightfoot.*]

A.M. 4422—4462. B.C. 1019—979. [361
Parallel place, 1 Ki. xi. 14—43.
The close of the reign of Solomon.

29 NOW the rest of the acts of Solomon, first and last, *are* they not written in the book[σ] of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?—

30 And Solomon reigned in Jerusalem over all Israel forty[τ] years.[υ] 31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

X.] A.M. 4462. B.C. 979. [362
Parallel place, 1 Ki. xii. 1—24.
The division of the kingdom.

AND Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled[υ] from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt; 3 and[φ] they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, 4 "Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."[χ]

5 And he said unto them, "Come again unto me after three days."

And the people departed.

β (*A maneh, mna or pound (comp.* 1 Ki. 10, 17), *was equal to* 100 *shekels* = 50 *oz., value about* £175. Wall.)

γ (*Layard* (p. 189) *discovered "a royal throne for the most part made of wood overlaid with bronze, though the legs seem to have been made of ivory."*)

δ Heb., *hands.* (*elbows,* Sept. *About the place where the king sat, were several arms stretched out, which seemed to succour and protect him. He sat upon an ox looking backward.* Jos. Ant. VIII. v. 2.)

ε Heb., *shut up.*

ζ Or, there was *no silver* in them.

η (*Perhaps Tartessus in Spain. Comp.* Jon. 1, 3. *See* 1 Ki. 22, 48. Ch. 20, 36.

θ (*D'Anville, Huet, Montesquieu, Bruce, Robertson, fix* Ophir *on the African coast S. of the Red Sea. Kitto, following Heeren, thinks* Ophir *a general name for the shores of Arabia, Africa, and India.*)

ι Or, *elephants' teeth.*

κ (Kophim, *a word of Indian origin.* Kape, *in Sanscrit and Malabar, signifies "an ape."*)

λ (Tukkiyim, *perhaps* Togei, *"peacocks," Malabar dialect. The Sept. renders it "pelicans,"* 1 Ki. 10, 22, *but omits it here.*)

μ (*Compare the picture in Wilkinson's* Egypt, *of the ambassadors of four nations bringing tribute to Thothmes III.*)

ν (40,000 *horses in stalls,* 10 *in each stall* Grot. *Gesenius reads* stables *here, and* stalls *at* 1 Ki. 4, 26; 10, 26. 4000 *mares for chariots.* Sept.

ξ 1 Ki. 4, 21. Ge. 15, 18. Ps. 72, 8.

π That is, *Euphrates.*

ρ Heb., *gave.*

σ (Ficus sycomorus. *Abounded in the plain from Joppa to Gaza. The wood was not fit for fine work, yet strong and durable.*)

σ Heb., *words.* (*They severally gave an account of such things as occurred to their knowledge, out of which the authors of the Books of Chronicles took many things.* Patrick.)

τ (*Born after David's war with the Ammonites.* 2 Sa. xi. and xii.; *about* 18 *when he began to reign.* Bp. Rich.)

υ (*High in all the eminence and perfections that earth could afford did the Lord exalt him, and yet afterwards suffered him so foully to fall; that he, like Adam in happiness, might exemplify that no earthly felicity can be durable, and that nothing here is to be trusted; but all things are vanity, except the kingdom*

that is not of this world. Lightfoot.)

v Solomon .... sought to kill Jeroboam: and Jeroboam fled into Egypt unto Shishak .... 1 Ki. 11, 40.

φ (*For*, Targum. Patrick.)

χ (*The burdens ought perhaps to have been borne more contentedly by a people enjoying so large a share of peace and plenty; and from a prince who had brought such vast riches to his subjects.* Patrick.)

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, "What counsel give ye *me* to return answer to this people?"

7 And they spake unto him, saying, "If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever."

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. 9 And he said unto them, "What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?"

10 And the young men that were brought up with him spake unto him, saying, "Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins: 11 for whereas my father put[ψ] a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions."

ψ Heb., *laded.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, "Come again to me on the third day."

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, 14 and answered them after the advice of the young men, saying, "My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions."

ω (*It was the will of.* Grot.,

ιω 1 Sa. 2, 25. 1 Ki. 12, 15, 24.

15 So the king hearkened not unto the people: for the cause[ω] was of God,[ιω] that the LORD might perform His word, which He spake[κ] by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel[α] *saw* that the king would not hearken unto them, the people answered the king, saying, "What portion[β] have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house."

So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed[γ] to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

XI.] 1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying, 3 "Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of Me."

And they obeyed the words of the LORD, and returned from going against Jeroboam.

κ I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (Jeroboam .... because ... they have forsaken Me, and have worshipped Ashtoreth ... and Chemosh ... and Milcom, ... and have not walked in My ways...1 Ki. 11, 31.

α (*Compare the pride and jealousy of the tribe of Ephraim*, Ju. 12, 1; *and the rising of dissension between Judah and Israel*, 2 Sa. 19, 41, *now consummated in the person of Jeroboam an Ephraimite*, made .... ruler over all the charge of the house of Joseph.) 1 Ki. 12, 28.

β *Compare the same cry*, 2 Sa. 20, 1.

γ Heb., *strengthened himself.*

Parallel place, 1 Ki. xii. 24, and xiv. 21—24. [363

A.M. 4462—4479. B.C. 979—962.

The reign of Rehoboam.

δ (*Repaired enlarged, and fortified.* Patrick.)

5 AND Rehoboam dwelt in Jerusalem, and built[δ] cities for defence

in Judah. 6 He built even Bethlehem, and Etam,[ε] and Tekoa,[ζ] 7 and Beth-zur,[η] and Shoco,[θ] and Adullam, 8 and Gath, and Mareshah, and Ziph,[ι] 9 and Adoraim,[κ] and Lachish,[λ] and Azekah,[μ] 10 and Zorah,[ν] and Aijalon,[ξ] and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. 12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that *were* in all Israel resorted [π] to him out of all their coasts. 14 For the Levites left their suburbs[ρ] and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: 15 and he ordained him priests[ς] for the high places, and for the devils,[σ] and for the calves which he had made. 16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. 17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 And[υ] Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse; 19 which bare him children; Jeush, and Shamariah, and Zaham. 20 And after her he took Maachah[φ] the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. 21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.[χ] 23 And he dealt wisely, and dispersed[ψ] of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: and he desired many[ω] wives.

XII.] A.M. 4479. B.C. 962. Parallel place, 1 Ki. xii. 24; xiv. 25—31. [364

The invasion of Shishak.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak[α] king of Egypt came up against Jerusalem, because they had transgressed against the LORD, 3 with twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims,[β] the Sukkiims,[γ] and the Ethiopians. 4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, "Thus saith the LORD, Ye have forsaken Me, and therefore have I also left you in the hand of Shishak."

6 Whereupon the princes of Israel and the king humbled[δ] themselves; and they said, "The LORD[ε] *is* righteous."

7 And when the LORD saw that they humbled themselves, the word[ζ] of the LORD came to Shemaiah, saying, "They have humbled themselves; *therefore* I will not destroy

ε (*Now* Urtas, 50 *stadia from Jerusalem, with ancient ruins.* J. L. Porter.)

ζ (Tekûa. *The ruins are situated on the broad rounded summit of a ridge, and cover a space of 4 or 5 acres.* J. L. Porter.)

η (*A ruined tower has been found by Mr. Wolcott, denominated* Beit Sûr. *The reputed site of the baptism of the eunuch.* Itin. Hiero. Wess. 599. Dr. Wilson, ii. 386.)

θ (Shuweickeh, *now a terrace dotted with grey ruins.* Jos. 15, 35. J. L. Porter.)

ι (*The little tel* Zif, *a few miles E. of which lie the ruins.* J. L. Porter.)

κ (*Now* Dûla, *Dora,* Jos. Ant. XIV. v. 3. Rob. *Bib. Res.* iii. 4.)

λ (*Now* Um Lâkis. *There is a low flat hill covered with heaps of stones, and here and there fragments of a marble shaft.* J. L. Porter.)

μ (*Now* Tel Zakariya. Ne. 11, 30. Je. 34, 7. J. L. Porter.)

ν (*Now* Sûr'ah, *contains a cistern and some scarped rocks.* J. L. Porter.)

ξ (*Now* Yâlo, *situated on a projecting ridge of the mountain overlooking the plain of Merj Ibn' Omeir, about 2 miles E. of Amwâs.* J. L. Porter.)

π Heb., *presented themselves.*

ρ Nu. 35, 2.

ς Ch. 13, 9.

σ 1 Ki. 12, 31; 13, 33; 14, 9. Ho. 13, 2.

υ Heb., *a multitude of (possibly for his children.* Patrick. *Demanded them for his sons.* Maurer, De Wette.)

φ (*Idols, so called,* Bp. Rich.; *false gods,* Patrick; *for devils even for the* .... Wells; *the vain things,* Sept. Le. 17, 7. 1 Co. 10, 20.)

χ (*And he drove out of all the tribes of Israel, such as set their hearts .... and they came* .... Sept., as in v. 14, and ch. 13, 9.

ψ (*The corruptions of Judah and Israel began in the 4th year of Rehoboam,* ch. 12, 1. *Thence begin the 390 years of their iniquity,* Eze. 4, 5, B. C. 976 *to* 586, *to the siege of Jerusalem under Nebuchadnezzar.* Patrick.)

ω She is called Michaiah the daughter of Uriel, ch. 13, 2. 1 Ki. 15, 2.

α ... De. 21, 16

β (As Ge 25, 5. Ch. 21, 3.)

γ (*Champollion discovered at Karnek this name,* Shesonk. Wilson, *Lands,* 11, 90.)

δ (*Lybians of N.E. Africa.*)

ε (*Troglodilæ.* Sept. Vulg. *So called by the Greeks because they dwelt in caves.* Succha *imports "cave or den,"* Job 38, 40. Ps. 10, 9. *From this people there was a town on the W. coast of the Red Sea, called* Succhæ (Pliny), *and at this day* Suachen. (*Bruce,* Suachem). Bochart Phal. iv. 29. Patrick.)

ζ Ja. 4, 10.

η Ex. 9, 27.

θ 1 Ki. 21, 28.

them, but I will grant them some[β] deliverance; and My wrath shall not be poured out upon Jerusalem by the hand of Shishak. [8]Nevertheless they shall be his servants;[g] that they may know My service, and the service[h] of the kingdoms of the countries."

[9]So Shishak king of Egypt came up against Jerusalem,[γ] and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.[i]

[10]Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.—[11]And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber. [12]And when he humbled himself, the wrath of the LORD turned from him, that He would not destroy *him* altogether: and also[δ] in Judah things went well.

[13]So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam[k] *was* one and forty[ε] years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name there. And his mother's name *was* Naamah an Ammonitess.—[14]And he did evil,[ζ] because he prepared[η] not his heart to seek the LORD.

[15]Now the acts of Rehoboam, first and last, *are* they not written in the book[θ] of Shemaiah the prophet, and of Iddo[l] the seer concerning genealogies? — And *there were* wars[m] between Rehoboam and Jeroboam continually.

[16]And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah[ι] his son reigned in his stead.

A.M. 4462. B.C. 979. [365
Parallel place, 1 Ki. xii. 25—xiii. 32.
Jeroboam's idolatry.

A.M. 4462. B.C. 979. [366
Parallel place, 1 Ki. xiii. 33—xiv. 20.
The death of Jeroboam.

XIII.] A.M. 4479. B.C. 962. [367
JERUSALEM.
Parallel place, 1 Ki. xv. 1—8.
Prophet, *Ahijah.*
The reign of Abijah.

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah. [2]He reigned three years in Jerusalem. His mother's name also *was* Michaiah[κ] the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam. —[3]And Abijah set[λ] the battle in array with an army of valiant men of war, *even* four hundred[μ] thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

[4]And Abijah stood up upon mount Zemaraim,[ν] which *is* in mount Ephraim, and said, "Hear[ν] me, thou Jeroboam, and all Israel; [5]ought ye not to know that the LORD God of Israel gave[ο] the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?[ξ] [6]Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled[ρ] against his lord. [7]And there are gathered unto him vain[q] men, the children of Belial,[ξ] and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. [8]And[τ] now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods. [9]Have ye not cast[τ] out the priests of the LORD, the sons of Aaron, and the Levites, and have

β Or, *a little while.*

g 1s. 26, 13.

h Because thou servedst not the LORD thy God with joyfulness,...therefore shalt thou serve thine enemies. De. 28, 47.

γ (*After this Jerusalem was taken about* 10 *times.* Bp. Rich.)

i Ch. 9, 16. 1 Ki. 10, 16.

δ Or, *yet in Judah there were good things.* See Ge. 18, 24. 1 Ki. 14, 13. Ch. 19, 3.

k 1 Ki. 14, 21.

ε (*In a fragment of the Sept. (Ald. and Vat.) is inserted after* 1 Ki. 12, 24. "*He was* 16 *years old when he began to reign, and he reigned* (*Sept. Vat.* 12), (*Sept. Ald.* 17) *years in Jerusalem: and his mother's name was Naamah daughter of Ana* (*Ald. Annon or Hanun*), *son of Nahash, king of the children of Ammon.*" Wall. Comp. Ch. 10, 8; 13, 7.)

ζ (.... *again, because he set not his heart sincerely.* Wells.)

η Or, *fixed.*

θ Heb., *words.*

l Ch. 9, 9; 13, 22.

m 1 Ki. 14, 30.

ι (Abijam, 1 Ki. 14, 31.

κ (*Her name both Michaiah and Maachah, and her father's name Uriel as well as Absalom* Grot. Patrick. Wells.) Ch. 11, 20.

λ Heb., *bound together.*

μ (*So the Sept. and Josephus; but the Vulg. has* 40,000, 80,000, *and* 50,000.)

ν Jos. 18, 22.

ν (*A plausible speech to terrify his opponents and encourage his own army.* See 2 Ki. 15, 3. Grot.)

ο 2 Sa. 7, 12.

ξ (*Symbol of perpetuity,* Magee; *symbol of friendship and fidelity,* Wells; *sign of the inviolableness of the covenant,* Nu. 18, 19. Kidder; *a solemn covenant made by sacrifice, which was always salted.* Le. 2, 13; *incorruptible and not to be revoked.* Patrick. *See Frag. to Calmet, and Russell's Aleppo.*)

ρ 1 Ki. 11, 26, 12, 20.

q Ju. 9, 4.

ξ (That is, *without yoke and without profit.* De. 13, 13. Ju. 19, 22. 1 Sa. 2, 12; 10, 27; 25, 17. 1 Ki. 21, 13. Bp. Rich.)

τ (*But.* Patrick.

τ See Ch. 11, 14, 15.

made you priests after the manner of the nations of *other* lands? so that whosoever[s] cometh to consecrate[p] himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods. [10]But as for us, the LORD *is* our God, and we have not forsaken Him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business: [11]and they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the shewbread[t] also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn[u] every evening: for we keep the charge of the LORD our God; but ye have forsaken Him. [12]And, behold, God Himself *is* with us for *our* captain, and His priests with sounding trumpets to cry alarm against you.[v] O children of Israel, fight ye not against the LORD God[w] of your fathers; for ye shall not prosper."

[13]But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them. [14]And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. [15]Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote[x] Jeroboam and all Israel before Abijah and Judah. [16]And the children of Israel fled before Judah: and God delivered them into their hand. [17]And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five[σ] hundred thousand chosen men. [18]Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied[y] upon the LORD God of their fathers.

[19]And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain[τ] with the towns thereof. [20]Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck[z] him, and he died.[b]

[21]But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.—[22]And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story[υ] of the prophet Iddo.[c]

XIV.] A.M. 4482. B.C. 959. JERUSALEM. [368

Parallel place, 1 Ki. xv. 9, 10.

The reign of Asa.

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

[2]And Asa did *that which was* good and right in the eyes of the LORD his God: [3]for he took away the altars of the strange *gods*, and the high[d] places, and brake[e] down the images,[φ] and cut down the groves:[f] [4]and commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. [5]Also he took away out of all the cities of Judah the high places and the images:[χ] and the kingdom was quiet before him.

[6]¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. [7]Therefore he said unto Judah, "Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *Him*, and He hath given us rest on every side."

So they built and prospered.

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s Ex. 29, 35.

p Heb., *fill his hand.* Ex. 29, 1. Le 8, 2. *(any one that will go to the expense may consecrate himself to be a priest.* Patrick.)

t ....twelve cakes .... in two rows, six on a row. Le. 24, 5, 6.

u .. continually, without the vail of the testimony in the Tabernacle of the congregation....from the evening unto the morning... Le. 24, 2. Ex. 27, 20.

v If ye go to war .... ye shall blow an alarm with the trumpets .... and ye shall be remembered before the LORD your God. Nu. 10, 9.

w Ac. 5, 39.

x Ch. 14, 12.

σ (The numbers are probably corrupt, and should be reduced to 40,000, 80,000, *and* 50,000, *as in the Old Latin translation of Josephus.* Hales.)

y 1 Chr. 5, 10. Ps. 22, 5.

τ (Now Et Taiyebeh, *same as Ophrah,* 1 Sa. 13, 17. Jos. 18, 23. Jno. 11, 54. *Ephraim,* Joseph. Bell. IV. ix. 9. Jos. 15, 9. *According to Jerome, it stood* 5 *miles E. of Bethel. The village stands on a conical peak; on the top are the ruins of an ancient tower.)*

z 1 Sa. 25, 38.

b 1 Ki. 14, 20.

υ Or, *commentary.*

c Ch. 12, 15.

d Ch. 15, 17.

e Ye shall destroy their altars, break their images, *(statues,* mar.), and cut down their groves. Ex. 34, 13.

f Solomon built an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Moloch, the abomination of the children of Ammon .... and likewise for all his strange wives. 1 Ki. 11, 7.

φ Heb., *statues.*

χ Heb., *sun-images.*

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

1 Ki. xv. 10.
The invasion of Zerah. [369

9 AND there came out against them Zerah the Ethiopian with an host of a thousand[ψ] thousand, and three hundred chariots;[ω] and came unto Mareshah.[α]

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. 11 And Asa cried[γ] unto the LORD his God, and said, "LORD, *it is* nothing[β] with Thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on Thee, and in Thy[λ] name we go against this multitude. O LORD, Thou *art* our God; let not man[τ] prevail against Thee."

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. 13 And Asa and the people that *were* with him pursued them unto Gerar:[ι] and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed[ϑ] before the LORD, and before His host; and they carried away very much spoil. 14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. 15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

XV. A.M. 4497. B.C. 944. JERUSALEM [370

Parallel place, 1 Ki. xv. 11—15.

Asa's reform.

Prophet, *Hanani the seer.*

AND the Spirit[κ] of God came upon Azariah the son of Oded: 2 and he went out to meet[ϱ] Asa, and said unto him, "Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with Him; and if ye seek[ι] Him, He will be found of you; but if ye forsake Him, He will forsake you. 3 Now for a long season Israel *hath been* without the true[ζ] God, and without a teaching priest, and without law. 4 But when they in their trouble did[η] turn unto the LORD God of Israel, and sought Him, He was found of them. 5 And in those[θ] times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries. 6 And nation was[ι] destroyed[κ] of nation, and city of city: for God did[λ] vex them with all adversity. 7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

8 And when Asa heard these words, and the prophecy of Oded[μ] the prophet, he took courage, and put away the abominable[ν] idols out of all the land of Judah and Benjamin, and out of the cities which he[ξ] had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch[π] of the LORD. 9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third[ρ] month, in the fifteenth year of the reign of Asa. 11 And they offered unto the LORD the same time,[σ] of

ψ (Twenty couriers on camels might have procured this number in a short space of time; these shepherds, carrying with them their provision of flour and water, as is their invariable custom, might have fought with Asa without eating a loaf of Zerah's bread, or drinking a pint of his water. Bruce.)

ω (900,000 infantry, 100,000 cavalry, 300 chariots. Jos. Ant. VIII. xii. 1.)

α (The hostile armies met in the valley Zephathah, which may possibly have been Seb'ata, at the foot of Ghebel Mograh, due east from Khalusah, and which was also one of the frontier towns of Israel Stewart. Dr. Robinson thinks Tel es-Sâfieh. Gath, bears some relation to this valley. It is in such a position as would form, when fortified, the key of Philistia. J. L. Porter. Jos. 15, 44.)

γ Ch. 13, 14. Ex. 14, 10. Ps. 22, 5.

β (Whether with few or with many: strengthen us, O LORD. Sept. Vulg. Whether with few or with many; with the mighty or with them that have no strength. Jos. There is none besides Thee that can help between the mighty and the weak. Bertheau.) 1 Sa. 14, 6.

λ (Shall be, Mat 24, 7. So Jos.)

τ Heb., *beaten in pieces.*

ι (Shall set them one against another. Pat.)

ϑ (Azariah, Sept. (Alex. and Ald.) Azariah, the son of ... Vulg. Syr. Arab. Sept (Vat.) same as Heb.)

κ Heb., *abominations.*

ξ (That is, had been. Ch. 13, 19.)

ϱ (Temple Sept.)

ι Heb., *mortal man.*

ζ (True piety towards .... Grot.)

η (If, in their trouble, they had turned ... they should have... Patrick.) De. 4, 29.

θ (If they continue to displease God, there shall be no peace. Patrick. See 1 Ki. xv. and xvi. Ju 5, 6.

ι (Shall be, Mat 24, 7. So Jos.)

κ Heb., *beaten in pieces.*

λ (Shall set them one against another. Pat.)

μ (Azariah, Sept. (Alex. and Ald.) Azariah, the son of ... Vulg. Syr. Arab. Sept (Vat.) same as Heb.)

ν Heb., *abominations.*

ξ (That is, had been. Ch. 13, 19.)

π (Temple Sept.)

ρ (The Feast of Weeks, or Pentecost, in the month Sivan (May and June. Targum So Bya. Rica'adam and Patrick.)

σ Heb., *in that day.*

h 1 Sa. 17, 45. Ps. 18, 10.

i Ge. 10, 19; 20 1.

k Ch. 20, 14; 24, 20. Nu. 24, 2. Ju. 3, 10.

l Heb., *before.*

l V. 4, 15. Ch. 33, 12. 1 Chr. 28, 9. De. 29, 13. Mat. 7, 7.

ζ (True piety towards .... Grot.)

η (If, in their trouble, they had turned ... they should have... Patrick.) De. 4, 29.

θ (If they continue to displease God, there shall be no peace. Patrick. See 1 Ki. xv. and xvi. Ju 5, 6.

the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant[m] to seek the LORD God of their fathers with all their heart and with all their soul; 13 that whosoever would not seek the LORD God of Israel should be put[n] to death, whether small or great, whether man or woman. 14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets: 15 and all Judah rejoiced at the oath; for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the LORD gave them rest round about.

16 And also *concerning* Maachah the mother[τ] of Asa the king, he removed[υ] her from *being* queen, because she had made an idol[φ] in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron. 17 But the high places[χ] were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. 18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth[ψ] year of the reign of Asa.

XVI. A.M. 4518. B.C. 923. JERUSALEM. [371

Parallel place, 1 Ki. xv. 16—24.

The wars of Asa and Baasha.

IN the six and thirtieth year[ω] of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah,[α] to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-Hadad king of Syria, that dwelt at Damascus,[β] saying, 3 "*There is*[γ] a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me."

4 And Ben-Hadad hearkened unto king Asa, and sent the captains of his[δ] armies against the cities of Israel; and they smote Ijon,[ε] and Dan, and Abel-maim,[ζ] and all the store-cities of Naphthali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba[η] and Mizpah.[λ]

7 And at that time Hanani[θ] the seer came to Asa king of Judah, and said unto him, "Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.[ι] 8 Were not the Ethiopians and the Lubims a huge[κ] host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, He delivered them into thine hand. 9 For the eyes[ρ] of the LORD run to and fro throughout the whole earth, to shew[μ] Himself strong in the behalf of *them* whose heart *is* perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."

10 Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa oppressed[ν] *some* of the people the same time.

m Ch. 34, 31. 2 Ki. 23, 3. Ne. 10, 29.

n De. 13, 5—15.

τ That is, *grandmother*, 1 Ki. 15, 2, 10. (*So the Targum*, Ex. 2, 18.)

υ (*That she should not be a priestess to Astarte.* Sept.)

φ Heb., *horror.* (So Tremellius. *Astarte*, or *Ashtaroth.* Sept. *In all probability, Astarte, the famous goddess of Syria, as Selden observes.* (De Diis Syr. II. c. 2.) Patrick. *So Abarbanel. The Isis of the Egyptians: the Greeks identified her with Juno, Diana, and Venus. She was the Moon, and Queen of heaven.* Je. 7, 18; 44, 17.)

χ (*In private property.* Grot. Ch. 14, 3, 5. 1 Ki. 15, 14.)

ψ (*Twentieth.* Hales.)

ω From the rending of the ten tribes from Judah, over which Asa was now king (*So the Seder Olam Rabba and Lightfoot.* Jos. (Ant. VIII. xii. 4) *says* 26, *and that when he was by Benhadad fetched away from building Ramah, he was by death prevented returning thither.*)

α (*Now* Er-Râm. *A small, poor village, with some fragments of columns and large bevelled stones.* J. L. Porter.)

β Heb., *Darmesek* (*now* Dimishk-esh-Sham.)

γ (*Let there be.* Houbigant.)

δ Heb., *which* were *his.*

ε (*Now* Merj' Ayûn. *The Merj is a small, elevated, and very beautiful plain, oval, and well watered.* J. L. Porter.)

ζ (*Now* Abil-el Kamh. *On a tel which separates the Hûleh from the plain called Merj' Ayûn* J. L. Porter. 1 Ki. 15, 20.)

η (*Now* Jebà, *a small village, with half ruined houses, and some hewn stones.* J. L. Porter.)

λ (*Now* Neby Samwîl. *This village is the most conspicuous object in the whole surrounding country. It rises abruptly to a height of* 500 *or* 600 *ft. above the little plain of Gibeon.* J. L. Porter.)

θ (*Father of the prophet Jehu*, ch. 19, 2.) 1 Ki. 16, 1.

ι (*Whom God would have overthrown, if they had continued their league with Baasha, and come to his assistance against Asa.* Patrick.)

κ Heb., *in abundance.*

ρ Job 34, 21. Ps. 5, 21; 15, 3. Je. 16, 17; 32, 19. Zec. 4, 10.

μ Or, *strongly to hold with.*

ν Heb., *crushed.*

11 And, behold, the acts of Asa, first and last, lo, they *are* written in the book[ξ] of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the physicians.[π]

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign. 14 And they buried him in his own sepulchres, which he had made[ρ] for himself in the city of David, and laid him in the bed which was filled with sweet odours[q] and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning[σ] for him.

A.M. 4486. B.C. 955. [372
The reigns of Nadab and of Baasha.
A.M. 4522. B.C. 919. [373
The reigns of Elah, Zimri, Omri, and Ahab.

XVII.] A.M. 4523. B.C. 918. JERUSALEM. [374
1 Ki. xvi. 34.
The reign of Jehoshaphat.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. 2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. 3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father[τ] David, and sought not unto Baalim; 4 but sought to the *LORD* God of his father, and walked in His commandments, and not after the doings of Israel.[r] 5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought[υ] to Jehoshaphat presents; and he had riches and honour in abundance.[s]

6 And his heart was lifted[φ] up in the ways of the LORD: moreover he took away the high places[t] and groves out of Judah.

7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach[x] in the cities of Judah. 8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.[ψ] 9 and they taught[u] in Judah, and *had* the book[ω] of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the LORD fell[a] upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat. 11 Also *some* of the Philistines brought Jehoshaphat presents,[v] and tribute[β] silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. 12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles,[γ] and cities of store.

13 And he had much business[δ] in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem. 14 And these *are* the numbers of them according to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. 15 And next[ε] to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand. 16 And next him *was* Amasiah the son of Zichri, who willingly offered[w] himself unto the LORD; and with him two hundred thousand mighty men of valour. 17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. 18 And next him *was* Jehozabad, and with him an hundred

ξ (*In those fuller books written by the prophets.* Ch. 12, 15. Grotius.)

π (*Heathen charmers.* Allix.

ρ Heb., *digged* (*Those sepulchres, which hereditarily belonged to the principal families, were extensive caves, or vaults, excavated from the native rock.* Bp. Lowth, Lect. vii. Jos. 10, 27. Ge. xxii. 2 Ki. 13, 21. Is. 22, 16. La. 3, 53. Jno. 11, 38.)

q Ge. 50, 2. Ma. 16, 1. Jno. 19, 39.

σ (*Burial.* Sept. *If any burning, not of his body, but of odours and spices.* Wall.)

τ Or, *of his father*, and *of David.* ("*David*" *is omitted in Sept. and a few Hebrew MSS.*)

r 1 Ki. 12, 28.

υ Heb., *gave.* 1 Sa. 10, 27. 1 Ki. 10, 25.

s Ch. 18, 1. 1 Ki. 10, 27.

φ That is, *was encouraged. Had very generous resolutions to promote...*Patrick; *became bold in compelling the people to ...* Grotius).

t Ch. 15, 17; 19, 3; 20, 33. 1 Ki. 22, 43.

x (*That is, Require the people to come and receive instruction, and to be obedient to what they heard.* Patrick. *So Jarchi.*)

ψ (*Moved perhaps by the apostasy of Israel to Baalim, which may have begun at this time.* 1 Ki. 16, 31, and xviii. Browne, *Ordo Sæc.*).

u Ch. 35, 3. Ne. 8, 7.

ω (*The copy which was afterwards lost in the reign of Manasseh, and found again in the reign of Josiah: therefore it was written before the third year of Jehoshaphat.* Ch. 34, 14. 2 Ki. 17, 27.)

a Heb., *was.*

v 2 Sa. 8, 2.

β (*Much silver,* lit. *a burden of* ..... Bertheau.

γ Or, *palaces, (strong towers* Jarchi.)

δ (*In settling religion, purging out idolatry, and providing what was necessary for the preservation of public tranquility.* Patrick.)

ε Heb., *at his hand.*

w Ju. 5, 2, 9.

and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

1 Ki. xvii. *The mission of Elijah.* [375

1 Ki. xviii. *Execution of the prophets of Baal.* [376

1 Ki. xix. *The flight of Elijah.* [377

1 Ki. xxi. *The murder of Naboth.* [378

1 Ki. xx. *The invasion of Benhadad.* [379

XVIII.] A.M. 4544. B.C. 897. Parallel place, 1 Ki. xxii. 1—40. [380

SAMARIA.

Prophets, *Jehu (in Judah), and Elijah and Micaiah (in Israel).*

The death of Ahab.

NOW Jehoshaphat had riches and honour in abundance,[x] and joined affinity[y] with Ahab. 2 And after[ζ] *certain* years he went[η] down to Ahab to Samaria.[θ] And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, "Wilt thou go with me to Ramoth-gilead?"

And he answered him, "I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war."

4 And Jehoshaphat said unto the king of Israel, "Enquire,[z] I pray thee, at the word of the LORD to day."

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, "Shall we go to Ramoth-gilead to battle, or shall I forbear?"

And they said, "Go up; for God will deliver *it* into the king's hand."

6 But Jehoshaphat said, "*Is there* not here a prophet of the LORD besides,[ι] that we might enquire of him?"

7 And the king of Israel said unto Jehoshaphat, "*There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla."

And Jehoshaphat said, "Let not the king say so."

8 And the king of Israel called for one *of his* officers,[κ] and said, "Fetch[λ] quickly Micaiah the son of Imla."

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void[μ] place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns[ν] of iron, and said, "Thus saith the LORD, With these thou shalt push Syria until they be consumed."[ξ]

11 And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king."

12 And the messenger that went to call Micaiah spake to him, saying, "Behold, the words of the prophets *declare* good to the king with one assent; [π] let thy word therefore, I pray thee, be like one of their's, and speak thou good."

13 And Micaiah said, "*As* the LORD liveth, even what my God saith, that will I speak."[ο]

14 And when he was come to the king, the king said unto him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear?"

And he said, "Go ye up, and prosper, and they shall be delivered into your hand."

15 And the king said to him, "How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?"

x Ch. 17, 5.

y 2 Ki. 8, 18.

ζ Heb., *at the end of years.*

η (*In the 20th and last year of Ahab's reign and life, and in the 18th year of Jehoshaphat.* Bp. Rich.)

θ (*It was situated on three flattish oval-shaped hills, about 300 feet in height. On the summit is a long level plateau. The modern village is called* Sebustich, *and contains about 60 houses; population, 400.* J. L. Porter.)

z 1 Sa. 23, 2—9. 2 Sa. 2, 1.

ι Heb., *yet*, or *more.*

κ Or, *eunuchs.*

λ Heb., *hasten.*

μ Or, *floor.*

ν (*Zedekiah had them perhaps, like the modern dervishes, as part of his equipage.* Harmer.)

ξ Heb., thou *consume them.*

π Heb., *mouth.*

ο Balaam... said ... If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God to do less or more. Nu. 22, 18, 2), 35; 23, 12, 26; 24, 13.

16 Then he said, "I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace."

17 And the king of Israel said to Jehoshaphat, "Did I not tell thee *that* he would not prophesy good unto me, but evil?"[ρ]

18 Again he said, "Therefore hear the word of the LORD; I saw the LORD sitting upon His throne, and all the host of heaven standing on His right hand and *on* His left:[b] 19 and the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. 20 Then there came out a spirit,[c] and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so. 22 Now therefore, behold, the LORD[d] hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee."

23 Then Zedekiah the son of Chenaanah came near, and smote[e] Micaiah upon the cheek, and said, "Which[ε] way went the Spirit of the LORD from me to speak unto thee?"

24 And Micaiah said, "Behold, thou shalt see on that day when thou shalt go into an inner[σ] chamber to hide thyself."

25 Then the king of Israel said, "Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 26 and say, Thus saith the king, Put this *fellow* in the prison,[f] and feed him with bread of affliction and with water of affliction, until I return in peace."

27 And Micaiah said, "If thou certainly return in peace, *then* hath not the LORD spoken by me."—And he said, "Hearken, all ye people."

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.—29 And the king of Israel said unto Jehoshaphat, "I will disguise myself, and will go to the battle;[τ] but put thou on thy robes."

So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, "Fight ye not with small or great, save only with the king of Israel."

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "It *is* the king of Israel."

Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him. 32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing[υ] him. 33 And a *certain* man drew a bow at a venture,[φ] and smote the king of Israel between the joints[χ] of the harness: therefore he said to his chariot man, "Turn thine hand, that thou mayest carry me out of the host; for I am wounded."[ψ]

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

XIX.] A.M. 4544. B.C. 897. JERUSALEM. [381

Parallel place. 1 Ki. xxii. 41.

The reign of Jehoshaphat

Prophets, *Jehu and Eliezer (in Judah), Elijah (in Israel).*

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

ρ Or, *but for evil?*

b Comp. Is. vi.

c ... when the sons of God came to present themselves ... Satan (*the adversary*, mar.) came also ... Job 1, 6.

d If the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet. Eze. 14, 9. Job 12, 16. Is. 19, 14.

e Pashur smote Jeremiah the prophet, and put him in the stocks....Je. 29, 2. Ma. 14, 65. Ac. 23, 2.

ε (*Was this the way?* Berth.)

σ Or *from chamber to chamber.* Heb., *a chamber in a chamber.*

f Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him. ... Ch. 16, 10.

τ (*I will change my dress, and will thus go to the battle* Vulg. Maurer.)

υ Heb., *from after.*

φ Heb., *in his simplicity.*

χ Heb., ... *joints and between the breastplate.*

ψ Heb., *made sick.*

2 And Jehu the son of Hanani the seer[o] went out to meet him, and said to king Jehoshaphat, "Shouldest thou help the ungodly, and love[g] them that hate the LORD? therefore *is* wrath[h] upon thee from before the LORD. 3 Nevertheless there are good[i] things found in thee, in that thou hast taken away the groves[a] out of the land, and hast prepared thine heart to seek God."

4 And Jehoshaphat dwelt at Jerusalem: and he went out again[β] through the people from Beer-sheba[γ] to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city, 6 and said to the judges, "Take heed what ye do:[ι] for ye judge not for man, but for the LORD, who[ὁ] *is* with you in the judgment.[ε] 7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity[m] with the LORD our God, nor respect[n] of persons, nor taking of gifts."

8 Moreover in Jerusalem did Jehoshaphat set[p] of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when[ζ] they returned to Jerusalem. 9 And he charged them, saying, "Thus shall ye do in the fear[q] of the LORD, faithfully, and with a perfect heart. 10 And what cause[η] soever shall come to you of your brethren that dwell in their cities, between blood and blood,[θ] between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath[r] come upon you,[s] and upon your brethren: this do, and ye shall not trespass. 11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD;[ι] and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's[κ] matters: also the Levites *shall be* officers before you. Deal[λ] courageously, and the LORD shall be with the good."

XX.] A.M. 4545. B.C. 896. THE WILDERNESS OF TEKOA. [382

[A large town near Bethlehem.]

Jehoshaphat's victory over the Moabites.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other*[μ] beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea[ν] on this side Syria;[ξ] and, behold, they *be* in Hazazontamar,[π] which *is* En-gedi."[ρ]

3 And Jehoshaphat feared, and set himself[σ] to seek[τ] the LORD, and proclaimed a fast[υ] throughout all Judah. 4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,[τ] 6 and said, "O LORD God of our fathers, *art* not Thou God in heaven?[υ] and rulest[w] *not* Thou over all the kingdoms of the heathen? and in Thine hand[x] *is there not* power and might, so that none is able to withstand Thee? 7 *Art* not Thou our God, *who*[υ] didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend[y] for ever? 8 And they dwelt therein, and have built Thee a sanctuary therein for Thy name, saying, 9 If,[z] *when* evil cometh upon us, *as* the sword, judgment[φ] or pestilence, or famine, we stand before this house, and in Thy presence, (for Thy name *is* in this house,) and

a (This name is characteristic of a time when prophesying was not common, but when the Spirit of God impelled this or the other individual to prophesy. Havernick)
1 Sa. 9, 9.
g Ps. 139, 21.
h Ch. 32, 25.
i Ch. 12, 12; 17, 4, 6.
a (Images of Astarte.)
k Ch. 30, 19 Ezra 7, 10.
β Heb, *he returned and went out.*
γ (Now Bir-es-Seba. *Above the wells are heaps of stones, traces of foundations, and fragments of pottery extending over a space ½ a mile long by ¼ broad.* J. L. Porter.)
l ...ye shall hear the small as well as the great; ye shall not be afraid of the face of man. ... De. 1, 17.
ὁ (And may He be. Berth.) Ps 82, 1. Ec. 5, 8.
ε Heb., *in the matter of judgment.*
m De. 32, 4. Ro. 9, 14.
n De. 10, 17. Job 34, 19.
p Ch 17, 8. De. 16, 18.
ζ (... and to judge the inhabitants of Jerusalem. Sept. Vulg. Cast.; *then returning to Jerusalem, he charged.* Syr. Arab.; *and he and those with him returned.* Berth.)
q 2 Sa. 23, 3.
η (By way of appeal. Patrick. De. 17, 8.)
θ (Succession. Patrick...*Shedding.* Mant.)
r Nu. 16, 46.
s Eze. 3, 18.
ι (Such as were defined by the law of God. Grot. Patrick. 1 Chr. 26, 30.)

κ (Such as were left to the judgment of the king. Grot. Patrick)
λ Heb., *Take courage and do.*
μ (Lit., "*of the Ammonites.*" *And with them the Meunims* (Boch. Phal. ii c. 22), Patrick, *and so Sept. Sometimes rendered "Mehunims," and sometimes "mingled people"* Wall. Jos. 15, 55. 1 Sa. 23, 24, 25. *The inhabitants of Mt. Seir that lay on the borders of Ammon: elsewhere called "Maonites,"* Ju. 10, 12, *and "Mehunims,"* ch. 26, 7, *and so should be expressed,* 1 Chr. 4, 41. Lightfoot)
ν (The Dead Sea.)
ξ (From the remote parts of the Red Sea. Syr.)
π (An ancient name for Engedi, Ge. 14, 7. Patrick; *lay on the S. point of the Dead Sea.)*
ρ (Now Ain Jiddy. *Traces of the ancient city exist on the lower declivity of the mountain, on the S. side of the brook.* J. L. Porter. Jos. 15, 62.)
σ Heb., *his face.*
τ Ch. 19, 3.
υ Ezra 8, 21. Je. 36, 9. Jonah 3, 5.
τ (... of the Tabernacle. Sept. (Ald.) *Some think it was the court of the women, which was now made distinct from that of the men.* Patrick)
υ De. 4, 39. Jos. 2, 11. 1 Ki. 8, 23. Mat 6, 9.
w Ps. 47, 2. Da. 4, 17.
x 1 Ch. 29, 12. Ps. 62, 11. Mat. 6, 13.

ery unto Thee in our affliction, then Thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom Thou wouldest not let Israel invade,[b] when they came out of the land of Egypt, but they turned[c] from them, and destroyed them not; 11 behold, *I say*, *how* they reward us, to come to cast[d] us out of Thy possession, which Thou hast given us to inherit.

12 O our God, wilt Thou not judge[x] them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes[e] *are* upon Thee."

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit[f] of the LORD in the midst of the congregation; 15 and he said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be[g] not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's. 16 To morrow go ye down against them: behold, they come up by the cliff[ψ] of Ziz; and ye shall find them at the end of the brook,[ω] before the wilderness of Jeruel. 17 Ye shall not *need*[h] to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD *will be* with you."[i]

18 And Jehoshaphat bowed[k] his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. 19 And the Levites, of the children of the Kohathites, and of the children of the Korhites,[a] stood up to praise the LORD God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe[l] in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper."

21 And when he had consulted with the people, he appointed singers unto the LORD, and[m] that should[β] praise the beauty of holiness, as they went out before the army, and to say, "Praise the LORD; for His mercy *endureth* for ever."[n]

22 And when[γ] they began to sing[δ] and to praise, the LORD[p] set ambushments[ε] against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.[ζ] 23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy[η] another: 24 and when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.[θ]

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah;[ι] for there they blessed the LORD: therefore the name of the same place was called, The valley

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v Heb., *Thou.*

y Is. 41, 8. Ja. 2, 23.

z Ch. 6, 28. 1 Ki. 8, 33.

φ (Or, *any other judgment even* ...Wells *Sword of judgment.* Patrick.)

b De. 2, 4. 19.

c Nu. 20, 21.

d Ps. 83, 12.

x (*Punish*, as Ex. 6, 6. Ps. 9, 16. 1 Sa. 3, 13.)

e Ps. 25, 15; 121, 1; 123, 1; 141, 8.

f Ch. 15, 1; 24, 20. Nu. 11, 25; 24, 2.

g Ch. 32, 7. Ex. 14, 13. De. 1, 29; 31, 6.

ψ Heb., *ascent.* (*the wilderness of Jeruel, in the tribe of Judah, near Tekoah and Berakah*, v. 26. Bp. Rich.)

ω Or, *valley.*

h Ex. 14, 13, 14.

i Ch. 15, 2; 32, 8. Nu. 14, 9.

k ... when (the people) heard that the LORD ... had looked upon their affliction, then they bowed their heads and worshipped. Ex. 4, 31.

a (*The sons of Korah, one of three choirs of Israel.* J. Jebb.)

l Is. 7, 9.

m 1 Chr. 16, 29.

β Heb., *praisers.* (*in the same habit, and in that order and magnificence, wherein they appeared in the Holy Place.* Patrick.)

n Ch. 5, 13; 7, 3. 1 Chr. 16, 34, 41. Ps. 136, 1.

γ Heb., *in the time that.*

δ Heb., *in singing and praise.*

p Ju. 7, 22. 1 Sa. 14, 20.

ε (*The ambushments which they had laid against Judah, by a confusion among themselves fell upon a part of their own army, mistaking them for enemies.* Patrick.)

ζ Or, *they smote one another.* (T. K. A.

η Heb., *for the destruction*

θ Heb., *there was not an escaping.*

ι That is, *Blessing.* (*Now* Berak'ut. Stewart. *Berekât.* Dr. Wilson. J. L. Porter. *The ruins are situated on the western side of a valley of the same name, which falls into the Wady Jehîr. They are 3 or 4 acres in extent. Among them are 8 or 10 cisterns hewn in the rock.* J. L. Porter.)

of Berachah, unto this day. 27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront[η] of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice[q] over their enemies: 28 and they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear[r] of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel. 30 So the realm of Jehoshaphat was quiet: for his God gave him rest[s] round about.

A.M. 4523. B.C. 918 to A.M. 4548. B.C. 893. JERUSALEM. [383

Parallel place, 1 Ki. xxii. 41—50.

The close of Jehoshaphat's reign.

31 AND Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. 32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD. 33 Howbeit the high[t] places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book[θ] of Jehu the son of Hanani, who *is* mentioned[ι] in the book[κ] of the kings of Israel.

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah[λ] king of Israel, who did very wickedly: 36 and he joined[μ] himself with him to make ships to go to Tarshish: [ν] and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works."

And the ships were broken, that they were not able to go to Tarshish.

1 Ki. xxii. 51—53, and 2 Ki. i. *The reign and death of Ahaziah.* [384-5

2 Ki. ii. *The translation of Elijah.* [386

2 Ki. iii *The conquest of Moab.* [387

2 Ki. iv—viii. 15. *The acts of Elisha.* [388-92

XXI. A.M. 4548. B.C. 893. JERUSALEM. [393

[*5th year of Joram, king of Israel.*]

Parallel place, 2 Ki. viii. 16—24.

The reign of Jehoram.

Prophets, *Jehu (in Judah), Elisha (in Israel)*

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned[ξ] in his stead. 2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah,[π] and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.[ρ] 3 And their father gave them great gifts of silver, and of gold, and of precious[σ] things, with fenced cities in Judah: but the kingdom gave[τ] he to Jehoram; [υ] because he *was* the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 Jehoram *was* thirty and two years old when he began to reign,[φ] and he reigned eight years in Jerusalem. 6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab[u] to wife: and he wrought *that which was* evil in the eyes of the LORD. 7 Howbeit the LORD would not destroy the house of David, because of the covenant that He had made with David, and

η Heb., *head.*

q Ne. 12, 43.

r Ch. 17, 10.

s Ch. 15, 15. Job 34, 29.

t Ch. 17, 6.

θ Heb., *words. (out of which, in part, these Books of Chronicles were collected.* Patrick.)

ι Heb., *was made to ascend.* 1 Ki. 16, 1, 7.

κ *(Commentaries of what daily passed.* Huet. Dem. Evan. p. 202. Patrick.)

λ *(Ahab's 22nd year is parallel with Jehoshaphat's 18th. It is thought that Ahab admitted Ahaziah into partnership a year, or part of a year, before he died.* Wall.)

μ At first Jehoshaphat was unwilling. 1 Ki. 22, 49.

ν (Ad oceanum. *Gesenius understands* "made a distant voyage," *Sept.* (Alex.) *has at* 1 Ki. 22, 48 ... to go to Ophir for gold ... *and has no mention of Tarshish.* Bochart (Phal. III. c. 7) *thinks there was a place in the Indian Ocean near Ophir* (Taprobane) *called also Tarshish, because the same commodities came from both.* Patrick. *It is of Tartessus in Spain Homer speaks in the Odyssey.* Ch. 9, 21.)

ξ *Alone.*

π (Heb., *Azariahu.* Patrick.)

ρ *(Judah,* Sept. Vulg. *So almost all the ancient VSS.* Houbigant; *and so 30 of Kennicott's MSS.)*

σ (Heb., *anything that is excellent in its kind, — jewels, garments, &c.* Abu Melech. Beckius. Patrick.)

τ *(Transmitted,* Selden.)

υ ... made partner of the kingdom with his father, 2 Ki. 8, 16.

φ In consort, 2 Ki. 8, 17. (Bp. Lloyd. *He was designed king in the 17th year of Jehoshaphat, crowned in the 23rd, and reigned eight; three with his father and five alone.* Patrick.)

u Ch. 22, 2.

as He promised to give a light[x] to him and to his sons[v] for ever.

[8] In his days the Edomites[w] revolted from under the dominion[ψ] of Judah, and made themselves a king.

[9] Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. [10] So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

[11] Moreover he made high places in the mountains[ω] of Judah, and caused the inhabitants of Jerusalem to commit fornication,[x] and compelled Judah *thereto*.

[12] And there came a writing[a] to him from Elijah[β] the prophet, saying, "Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, [13] but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring,[y] like to the whoredoms of the house of Ahab,[z] and also hast slain thy brethren of thy father's house, *which were* better than thyself: [14] behold, with a great plague[γ] will the LORD smite thy people, and thy children, and thy wives, and all thy goods: [15] and thou *shalt have* great sickness by disease of thy bowels,[δ] until thy bowels fall out by reason of the sickness day by day."[ε]

[16] Moreover the LORD stirred[b] up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians: [17] and they came up into Judah, and brake into it, and carried away[ζ] all the substance that was found in the king's house, and his sons[c] also, and his wives; so that there was never a son left him, save Jehoahaz,[η] the youngest of his sons.

[18] And after all this the LORD smote[θ] him in his bowels with an incurable disease. [19] And it came to pass, that in process of time, after the end of two years,[ι] his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning[d] of his fathers. [20] Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired.[κ] Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

XXII. [394

A.M. 4544. B.C. 897. JERUSALEM.

(*12th year of Joram, king of Israel.*)

Parallel place, 2 Ki. viii. 25—29.

The reign of Ahaziah.

AND the inhabitants of Jerusalem made Ahaziah[e] his youngest son king in his stead: for the band[λ] of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. [2] Forty[μ] and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah[f] the daughter[ν] of Omri. [3] He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. [4] Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction. [5] He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

[6] And he returned[g] to be healed in Jezreel[ξ] because of the wounds which[π] were given him at Ramah,

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x Heb., *lamp*, or *candle*.

v Thine house and thy kingdom shall be established for ever ... 2 Sa. 7, 16. 1 Ki. 11, 36. 2 Ki. 8, 19. Ps. 132, 11.

w 2 Ki. 8, 20.

ψ Heb., *hand*.

ω (*Cities.* Sept.)

x Le. 17, 7; 20, 5.

a Which was writ before his death. 2 Ki. 2, 1. (*Foreseeing the wickedness of Jehoram.* Kimchi. *Perhaps foresaw the wickedness of Jehoram, and spake the word here, and delivered to one of the prophets, charging him to convey it in a letter to Jehoram, when he arrived at this pitch of wickedness.* Patrick. Pyle.)

β (*Some other prophet of that name then living.* Wall. *Elisha: so Michal for Merab.* 2 Sa. 21, 8. Hales. *Kennicott considers the correction to "Elisha" absolutely necessary, though it is not confirmed by any one MS. or ancient version.* J. Jebb.)

y Ex. 34, 15. De. 31, 16.

z 1 Ki. 16, 31. 2 Ki. 9, 22.

γ Heb., *stroke*.

δ (*Which has happened in some cases of prolonged dysentery.* Grot. *So Dr. Mead* (Med. Sac. c. 4) *and Jahn.*)

ε (*Two years*, v. 19.)

b 1 Ki. 11, 14.

ζ Heb., *captive*, ch. 22, 1.

c Ch. 24, 7.

η Or, *Ahaziah*, ch. 22, 1 (and 2 Ki. 8, 24. *The true name.* Kenn.) or, *Azariah*, ch. 22, 6.

θ His son *Azariah Procer.* 2 Ki. 9, 29, soon after.

ι (Heb., *days. So "days" plural for one year.* 1 Sa. 27, 7. T. K. A.)

d Ch. 16, 14.

κ Heb., *desire*. Je. 22, 18.

e Ch. 21, 17

λ (*Who acted by themselves and killed those in cold blood whom the Arabians had carried captive*, ch. 21, 17. Patrick.)

μ (*The 42nd year of the continuance of the crown in Omri and his race.* 2 Ki. 8, 18, 26. Bp. Rich. Compl. ch. 16, l. 1 Sa. 20, 16. Ezra 10, 17. Ne. 12, 22. *Twenty - two years old, but the 42nd of the kingdom of his mother Athaliah's family.* Lightfoot. 20, *Sept.* (Vat. and Alex.), 22, *Vat. Ald.*, at 2 Ki. 8, 26. *Heb. and Sept. are* 22. Wall. *Twenty-two is the right number*, as 2 Ki. 8, 16, *for Jehoram was but forty when he died, and Ahaziah immediately succeeded him.* Kenn. Syr. and Arab. have 22.)

f Ch. 21, 6.

ν (*Granddaughter.* 2 Ki. 8, 26.)

g 2 Ki. 9, 15.

ξ (*Now Zer'in, on the crest of a low spur which projects some distance into the plain from Gilboa.* J. L. Porter.)

π Heb., *wherewith they wounded him*.

when he fought with Hazael king of Syria. And Azariah[ρ] the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

ρ Otherwise called *Ahaziah*, v. 1, and *Jehoahaz*, ch. 21, 17. (*Ahaziah*, Sept.)

1 Ki. ix. 1—26.
The death of Joram. [395

[7] And the destruction[σ] of Ahaziah was of God[h] by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

σ Heb., *treading down.*

h Ch. 10, 15. Ju. 14, 4. 1 Ki. 12, 15.

A.M. 4558. B.C. 883.
2 Ki. ix. 27—29. [396
The death of Ahaziah.

[8] AND it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons[τ] of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. [9] And he sought Ahaziah: and they caught him, (for he was hid in Samaria,[υ]) and brought him to Jehu: and when they had slain him, they buried him: "Because," said they, "he *is* the son[φ] of Jehoshaphat, who sought[i] the LORD with all his heart."

So the house of Ahaziah had no power to keep still the kingdom.

τ (*Sept. omits, and so* 2 Ki. 10, 13.)

υ (2 Ki. 9, 27, at *Megiddo* in the kingdom of Samaria. Bp. Rich. Wall.)

φ (*Grandson.* Bp. Rich.)

i Ch. 17, 4.

A.M. 4558. B.C. 883.
2 Ki. ix. 30—37. [397
The death of Jezebel.

2 Ki. x. [398
The reign of Jehu.

A.M. 4563. B.C. 878. [399
JERUSALEM.
Parallel place, 2 Ki. xi.
The accession of Joash.
Prophet, *Elisha (in Israel).*

[10] BUT when Athaliah[ψ] the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal[ω] of the house of Judah. [11] But Jehoshabeath,[α] the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king[β] Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. [12] And he was with them hid in the house of God six years: and Athaliah reigned over the land.

ψ (*Perhaps savage at the sanguinary proceedings of Jehu, or, in dread of losing her authority as queen consort and queen mother, and jealous of being superseded.* Kitto.)

ω (*Likely by another woman.* Bp. Rich.)

α *Jehosheba*, 2 Ki. 11, 2.

β (*The former king.* Patrick.)

XXIII.] [1] And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him: [2] and they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

[3] And all the congregation made a covenant with the king in the house of God. And he said unto them, "Behold, the king's son shall reign, as the LORD hath said of the sons of David.[k] [4] This *is* the thing that ye shall do; a third part of you entering[l] on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;[γ] [5] and a third part *shall be* at the king's house; and a third part at the gate of the foundation:[δ] and all the people *shall be* in the courts of the house of the LORD. [6] But let none come into the house of the LORD, save the priests, and they that minister[m] of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD. [7] And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out."

[8] So the Levites and all Judah did according to all things that Jehoiada

k Ch. 6, 16; 7, 18; 21, 7. 2 Sa. 7, 12. 1 Ki. 2, 4; 9, 5.

l ...were to come after seven days from time to time ... certain had the charge of the ministering vessels... some of them also ... the fine flour, and the wine, and the oil, and the frankincense, and the spices. 1 Chr. 9, 25, 28, 29.

γ Heb., *thresholds.*

δ (*So called because situated on a declivity, and by which they ascended from the palace to the Temple.* Grot. *Called* Shur, 2 Ki. 11, 6, *the high or higher gate.* 2 Ki. 15, 35. 2 Chr. 27, 3. Bp. Richard. *Middle gate.* Sept.)

m For these Levites ... were in their set office, and were over the chambers and treasures of the house of God. And...the ... Kohathites were over the shewbread, to prepare it every sabbath. 1 Chr. 23, 26, 32.

the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed[e] not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God. 10 And he set all the people, every man having his weapon in his hand, from the right side[ζ] of the temple[η] to the left side of the temple, along by the altar and the temple, by the king round about. 11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony,[n] and made him king. And Jehoiada and his sons anointed him, and said, "God save the king!"[θ]

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: 13 and she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise.[o] Then Athaliah rent her clothes, and said, "Treason, Treason."[ι]

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, "Have her forth of the ranges: and whoso followeth her, let him be slain with the sword:"[κ]—for the priest said, Slay her not in the house of the LORD.—15 So they laid hands[λ] on her; and when she was come to the entering of the horse[μ] gate by the king's house, they slew her there.

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew[p] Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests[ν] the Levites, whom David had distributed[ξ] in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the Law[τ] of Moses, with rejoicing and with singing, *as it was ordained* by[ξ] David. 19 And he set the porters[s] at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in. 20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high[π] gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

XXIV.] A.M. 4563. B.C. 878. JERUSALEM. [400

Parallel place, 2 Ki. xii.

(The 7th year of Jehu, king of Israel.)

The reign of Joash.

JOASH *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's[t] name also *was* Zibiah of Beer-sheba. 2 And Joash did *that which was* right[t] in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him[ρ] two wives; and he begat sons and daughters.

4 And it came to pass after this.

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e *(Detained those who in ordinary circumstances would have gone off duty when their week of service had expired.* Kitto.) See 1 Chr. xxiv. and xxv.

ζ Heb., *shoulder.*

η Heb., *house.*

n And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this Law in a book, out of *that which is* before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God. De. 17, 18, 19.

θ Heb., *Let the king live.*

o ... instructed in the songs of the LORD,... all that were cunning ... 1 Chr. 25, 8, 9.

ι Heb., *Conspiracy.* (You rebels! you rebel! do you? Sept.)

κ *(Have her out of the house: and go you out after her; and let her be slain with the sword.* Sept.)

λ *(They gave her respite* Sept.)

μ *(In the vicinity of the Hippodrome, near the SE. corner of the Temple wall.* Ne. 3, 28. 2 Ki. 11, 16. Je. 31, 40. Barclay. Jos. Ant. XVII. x. 2. Bell. II. iii. 1.)

p Thou shalt ... stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God. ...De. 13, 10.

ν *(And the ...* Houb *And he settled the courses of the priests and the Levites which* ...Sept.)

q David divided them into courses ... that they should keep the charge of the Holy place.... 1 Chr. 23, 6, 30; 24, 1.

r ...My sacrifices made by fire, *for* a sweet savour unto Me ...in their due season. Nu. 28, 2.

ξ Heb., *the hands of* ... 1 Chr. 25, 2, 6

s 1 Chr. 26, 1

π *(Inner gate.* Sept. *Upper gate.* Vulg.)

t Ch. 26, 5.

ρ That is, *recommended to the king.* Wells

that Joash was minded to repair[σ] the house of the LORD. 5 And he gathered together the priests and the Levites, and said to them, "Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." — Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, "Why hast thou not required of the Levites to bring[τ] in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses[υ] the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?"[φ]

7 For the sons[u] of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. 9 And they made a proclamation[x] through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness. 10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.[ψ]

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again: thus they did day by day, and gathered money in abundance. 12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. 13 So the workmen wrought, and the work was perfected[ω] by them, and they set the house of God in his state, and strengthened it. 14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer[α] *withal*, and spoons, and vessels[υ] of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. 16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward His house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. 18 And they left the house of the LORD God of their fathers, and served groves[β] and idols: and wrath[w] came upon Judah and Jerusalem for this their trespass. 19 Yet He sent prophets[x] to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit[y] of God came[γ] upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, "Thus saith God, Why transgress[z] ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, He hath also forsaken you."[b]

21 And they conspired against

σ Heb., *renew.*

τ *(...the money appointed by Moses, the man of God, when he assembled all Israel to the tabernacle of witness.* Sept.) Ex. 30, 12—16.

υ *(Such as Moses used,* Ex. 25, 2, of every man that giveth it willingly...and 30, 12—16, *somewhat like.* Bp. Rich. "*Half a shekel for every man, as an oblation to God ...given by such as were above 20 and under 50.*" Jos. Ant. III. viii. 2. 2 Ki. 12, 4. Ne. 10, 32. See Mat. 17, 24. Siclus autem, id est stater, habet drachmas quatuor. Jerome on Ezekiel: *so Josephus.)*

φ *(The Two Tables which witnessed the covenant between God and the Israelites.* Patrick.) Nu. 1, 50. Ac. 7, 44.

u Ch. 21, 17.

x Heb., *voice.*

ψ *(It was full.* Sept. Vulg.)

ω Heb., *the healing went up upon the work.*

α Or, *pestils.*

υ See 2 Ki. 12, 13.

β *(Astartes,* or, *Ashtaroth.* Sept.) 1 Ki. 14, 23.

w Ch. 19, 2; 28, 13; 29, 8; 32, 25. Ju. 5, 8.

x Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all My servants the prophets, daily rising up early, and sending *them:* yet they hearkened not ... Je. 7, 25, 26, and 25, 4. Ch. 36, 15.

y Ch. 15, 1; 20, 14.

γ Heb., *clothed,* as Ju. 6, 24.

z Nu. 14, 41.

b Ch. 15, 2.

him, and stoned[c] him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, "The LORD look[b] upon *it*, and require *it*."

23 And it came to pass at the end[e] of the year, *that* the host of Syria came[ζ] up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.[η] 24 For the army of the Syrians came with a small company of men, and the LORD delivered[d] a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment[θ] against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons[ι] of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. 26 And these are they that conspired against him; Zabad[κ] the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith[λ] a Moabitess.

27 Now *concerning* his sons, and the greatness of the burdens[μ] *laid* upon him, and the repairing[ν] of the house of God, behold, they *are* written in the story[ξ] of the book of the kings. And Amaziah his son reigned in his stead.

c Mat. 23, 35. Ac. 7, 58, 59.

b (That is, *will look.* Pyle. Bp. Hall.)

e Heb., *in the revolution of.*

ζ *(A distinct war from that mentioned* 2 Ki. 12, 18; *there, it is said, Joash diverted Hazael from him by presents.* Patrick.)

η Heb., *Darmesek.*

d O that they were wise!..... how should one chase a thousand, and two put ten thousand to flight... De. 32, 30. Le. 26, 8, 25. De. 28, 25. Is 30, 17.

θ That is, *grievously tortured; everything of the nature of vengeance is signified by the word* "judgment" *by the Hebrews.* Grot.)

ι *(Son,* Sept. Vulg.)

κ Or, *Jozachar.* 2 Ki. 12, 21.

λ Or, *Shomer.*

μ *(The sum of money gathered by him.* Sept. (Comp.))

ν Heb., *founding.*

ξ Or, *commentary.*

2 Ki. xiii. 1–9. *The reign of Jehoahaz.* [401

2 Ki. xiii. 10–25 *The reign of Joash.* [402

XXV.] A.M. 4603. B.C. 838. JERUSALEM. [403

Parallel place, 2 Ki. xiv. 1–21.

The reign of Amaziah

(Third year of Joash, king of Israel.)

AMAZIAH *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem. 2 And he did *that which was* right in the sight of the LORD, but not with a perfect[c] heart.

3 Now it came to pass, when the kingdom was established[π] to him, that he slew his servants that had killed the king his father. 4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying,[f] "The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."[g]

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty[h] years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield. 6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man[ρ] of God to him, saying, "O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim: 8 but if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power[τ] to help, and to cast down."

9 And Amaziah said to the man of God, "But what shall we do for

c ... the high places were not taken away ... 2 Ki. 14, 4.

π Heb., *confirmed upon.*

f De 24, 16.

g Every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Je. 31, 30. 2 Ki. 14, 6. Eze. 18, 20.

h Nu. 1, 3.

ρ *(Amoz, the father of Isaiah) according to Kimchi.* Grot

τ Ch. 20, 6.

the hundred talents which I have given to the army[σ] of Israel?"

And the man of God answered, "The LORD is able to give thee much more than this."[κ]

[10] Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home[τ] again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.[υ]

[11] And Amaziah strengthened himself, and led forth his people, and went to the valley of salt,[φ] and smote of the children of Seir ten thousand. [12] And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock,[χ] that they all were broken in pieces.

[13] But the soldiers[ψ] of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon,[ω] and smote three thousand of them, and took much spoil.

[14] Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense[α] unto them.

[15] Wherefore the anger of the LORD was kindled against Amaziah, and He sent unto him a prophet, which said unto him, "Why hast thou sought after the gods[ι] of the people, which could not deliver their own people out of thine hand?"

[16] And it came to pass, as he talked with him, that *the king* said unto him, "Art thou made of the king's counsel? forbear; why shouldest thou be smitten?"

Then the prophet forbare, and said, "I know that God hath determined[β] to destroy[m] thee, because thou hast done this, and hast not hearkened unto my counsel."

[17] Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us see one another in the face."

[18] And Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle[γ] that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild[δ] beast that *was* in Lebanon, and trode down the thistle. [19] Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?"

[20] But Amaziah would not hear; for it *came*[ν] of God, that He might deliver them into the hand *of their enemies*, because they sought[ζ] after the gods of Edom.

[21] So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh,[ε] which *belongeth* to Judah.

[22] And Judah was put to the worse[ζ] before Israel, and they fled every man to his tent.

[23] And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz,[ρ] at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim[η] to the corner[θ] gate, four hundred cubits. [24] And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the

σ Heb., *band.*

κ The blessing of the LORD, it maketh rich; and He addeth no sorrow with it. Pr. 10, 22.

τ Heb., *to their place.*

υ Heb., *heat of anger.*

φ (*A marshy flat, called* El Gohr, *at the S extremity of the Dead Sea.* V. de Velde, ii. 119.)

χ (Selah = Petra, "*Rock.*" 2 Ki. 14, 7. *The valley in which the town of Petra stands is surrounded by steep mountains and rocky cliffs, from which no one could be precipitated without being broken in pieces.*

ψ Heb., *sons of the band.*

ω (*Fortified by Solomon,* 1 Ki. 9, 17. 2 Chr. 8, 5. *According to Eusebius and Jerome,* 12 *Roman miles from Jerusalem.*)

α (*Sacrificed.* Sept.)

ι For all the gods of the nations *are* idols: but the LORD made the heavens. Ps. 96, 5. Ex. 20, 5.

β Heb., *counselled.*

m If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? 1 Sa. 2, 25.

γ Or, *furze-bush*, or, *thorn.*

δ Heb., *a beast of the field.*

ν Ch. 22, 7.

ρ V. 14.

ε (*Now* 'Ain esh-Shems, *beautifully situated on the rounded point of a low ridge, having the great Wady Surâr on the one side and a smaller Wady, which comes down from Yarmûh, on the other.* J. L. Porter.)

ζ Heb., *smitten.*

ρ Ch. 21, 17; 22, 1, 6.

η (*Now* Bab ez Zahar, *Herod's Gate.* J. T. Barclay. *Damascus Gate* (Mus. of Clas. Ant. No. 8) *on the N. of the city.*)

θ Heb., *the gate of it that looketh.* (*At the Tower of Hananeel, N.E. extremity of the city.* Je. 31, 38. Zec. 14, 10. Barclay.)

treasures of the king's house, the hostages[t] also, and returned to Samaria.

25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from following[x] the LORD they made[λ] a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. 28 And they brought him upon horses, and buried him with his fathers in the city of Judah.[μ]

A.M. 4619. B.C. 822. [404
Parallel place, 2 Ki. xiv. 23–29.
The reign of Jeroboam II.

THE BOOK OF JONAH. [405

XXVI.] A.M. 4632. B.C. 809. JERUSALEM. [406

Parallel place, 2 Ki. xv. 1–7.

[Era of the Olympiads; about 776 B.C.]

(Sixteenth year of Jeroboam II. king of Israel.)

The reign of Azariah.

THEN all the people of Judah took[ν] Uzziah,[ξ] who *was* sixteen years old, and made him king in the room of his father Amaziah. 2 He built Eloth,[ο] and restored it to Judah, after that the king slept with his fathers. 3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem. 4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did. 5 And he sought[τ] God in the days of Zechariah, who had understanding[π] in the visions[ρ] of God: and as long as he sought the LORD, God made him to prosper.

6 And he[σ] went forth and warred against the Philistines, and brake down the wall of Gath,[σ] and the wall of Jabneh,[τ] and the wall of Ashdod, and built cities about[υ] Ashdod, and among the Philistines. 7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal,[φ] and the Mehunims.[χ] 8 And the Ammonites[ψ] gave gifts to Uzziah: and his name spread[ω] abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner[ι] gate, and at the valley[α] gate, and at the turning *of the wall*, and fortified[β] them. 10 Also he built towers in the desert, and digged[γ] many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel: for he loved husbandry.[δ]

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains. 12 The whole number of the chief of the fathers, of the mighty men of valour *were* two thousand and six hundred. 13 And under their hand *was* an army,[ζ] three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. 14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons,[η] and bows, and slings[θ] *to cast* stones.

15 And he made in Jerusalem engines,[ι] invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread[κ] far abroad; for he was marvellously helped, till he was strong.

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[t] *(Sons of the principal men of the city.* Targum.)

[x] Heb., *after.*

[λ] Heb., *conspired a conspiracy.*

[μ] That is, *the city of David,* (as it is 2 Ki. 14, 20. *So Sept. and Vulg., and the old versions.)*

[ν] *(After an interregnum of 11 years.* Capellus. Patrick.)

[ξ] Or, *Azariah.*

[ο] Dt. 2, 8; 1 Ki. 9, 26; 2 Chr. 8, 17; called *Elath,* 2 Ki. 14, 22; 16, 6.

[π] *(Was a teacher in the fear of God.* Sept. Syr. Jarchi; *instructed him in religion.* Dathe. *So most of the Mss. and Vss.)*

[ρ] Heb., *in the seeing of. (In the Palatine Ms.* in timore, Kenn.)

[σ] ... the ... rod... that smote ... Is. 14, 29.

[τ] (Tel es-Safieh *stands on the side of the plain of Philistia — the Shephâlah of* Dt. 1, 7. Jos. 10, 40; 15, 33. J. L. Porter.)

[υ] (Or, *Jamnia,* now Yebna, *situated on a gentle eminence on the W. bank of the Wady Surâr, about two miles from the sea.* J. L. Porter.)

[φ] *(Petra.* Sept.)

[χ] *(At* Maan, *6 or 6 miles distant from Petra, are several springs, to which the town owes its origin.* Burckhardt. *There is a place of the name of Maon, S. of the Wady Mousa, on the Syrian pilgrim route to Mecca, in a desolate tract full of ruins.* Rosen.)

[ψ] *(Mehunims.* Sept., *and so* ℵ *of Kennicott's Mss.* J. Jebb.)

[ω] Heb., *went.*

[ι] Ch. 25, 23. 2 Ki. 14, 13. Ne. 3, 13, 19, 32. Zec. 14, 10.

[α] *(Upper portion of the Tyropœon.* Ch. 32, 6. Jos. *(Bell.* V. iv. 2), *the "first" gate of* Zec. 14, 10.)

[β] Or, *repaired.*

[γ] Or, *cut out many cisterns.*

[δ] Or, *fruitful fields.*

[ε] Heb., *ground.*

[ζ] Heb., *the power of an army.*

[η] *(An ancient piece of defensive armour.* Cotton. Ex. 28, 32; 39, 23. Ne. 4, 16.

[θ] Heb., *stones of slings.*

[ι] *(For the projection of stones.* Boch. Phal. c. 7, and Canaan l. c. 25. Patrick. *The earliest mention of such* Calmet.)

[κ] Heb., *went forth.*

[16] But when he was strong,[a] his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. [17] And Azariah[v] the priest went in after him, and with him four score priests of the LORD, *that were* valiant men: [18] and they withstood Uzziah the king, and said unto him, "*It appertaineth* not[w] unto thee, Uzziah, to burn incense unto the LORD, but to the priests[x] the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God."

[19] Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy[y] even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

[20] And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.[λ]

[21] And Uzziah the king was a leper unto[μ] the day of his death, and dwelt in a several[ν] house, *being* a leper;[z] for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

[22] Now the rest of the acts of Uzziah, first and last, did Isaiah[b] the prophet, the son of Amoz, write.— [23] So Uzziah[c] slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, "He *is* a leper:"—and Jotham his son reigned in his stead.

THE BOOK OF JOEL. (Lightfoot.) [407
THE BOOK OF AMOS. (Lightfoot.) [408
THE BOOK OF HOSEA. (Lightfoot.) [409
ISAIAH I—V. [410
2 Ki. xv. 8—31. *The reigns of Zachariah, &c.* [411

XXVII. [412

A.M. 4684. B.C. 757. JERUSALEM.

Parallel place, 2 Ki. xv. 32—38.

[Rome founded, B.C. 753.]

(2nd year of Pĕkah, king of Israel.)

The reign of Jotham.

JOTHAM *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok. [2] And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And[ξ] the people did yet corruptly. [3] He built the high gate of the house of the LORD, and on the wall of Ophel[π] he built much: [4] moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

[5] He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley: so[ρ] much did the children of Ammon pay unto him, both the second year, and the third. [6] So Jotham became mighty, because he prepared[σ] his ways before the LORD his God.

[7] Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

[8] He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.[τ]

[9] And Jotham slept with his fathers, and they buried him in the

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a De. 32, 15.

v 1 Chr. 6, 10.

w (... that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD...Nu. 16, 40; 18, 7.)

x Aaron shall burn ... sweet incense every morning ... and at even...a perpetual incense before the LORD. Ex. 30, 7, 8.

y Nu. 12, 10. 2 Ki. 5, 27.

λ *("In the mean time," says Jos. (Ant. IX. x. 4), "a great earthquake shook the ground, and a rent was made in the Temple.")*

μ *(This befell him in the last year of his reign,* 2 Ki. 15, 30.)

ν Heb., *free. (House of Freedom, so called because such as were there were exempt from common affairs and shut up from the conversation of men.* Harmer. Comp. Ps. 88, 5.)

z Le. 13, 46. Nu. 5, 2.

b Is. 1, 1.

c Is. 6, 1.

ξ *(Yet still the people did corruptly.* Pyle.)

π Or, *the tower.* Ch. 33, 14. Ne. 3, 26. *The tongue of land S. of the Temple,* over against the Water Gate where the Nethinims dwelt. Ch. 33, 14. Ne. 3, 26; 11, 21.

ρ Heb., *this.*

σ Or, *established.*

τ *(This verse is not in the Sept.)*

city of David: and Ahaz his son reigned in his stead.

THE BOOK OF MICAH. [413

XXVIII. A.M. 4700. B.C. 741. JERUSALEM. [414

Parallel place, 2 Ki. xvi.

Prophets, *Isaiah and Micah (in Judah), Oded (in Israel).*

(18th year of Pekah, king of Israel.)

The reign of Ahaz.

AHAZ *was* twenty[v] years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father: [2]for he walked in the ways of the kings of Israel, and made also molten images[d] for Baalim.[e] [3]Moreover he burnt[φ] incense in the valley of the son of Hinnom,[χ] and burnt[ψ] his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. [4]He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. [5]Wherefore the LORD his God delivered[ω] him[f] into the hand of the king of Syria;[g] and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus.[a] And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

[6]For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant[β] men; because they had forsaken the LORD God of their fathers.

[7]And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next[γ] to the king.

[8]And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

[9]But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, "Behold, because the LORD God of your fathers was wroth[h] with Judah, He hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.' [10]And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God? [11]Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath[i] of the LORD *is* upon you."

[12]Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, [13]and said unto them, "Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel."

[14]So the armed men left[δ] the captives and the spoil before the princes and all the congregation.

[15]And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat[m] and to drink," and anointed[ε] them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees,[o] to their bre-

v *(Twenty-five.* Sept. (Vat.) Syr. Arab. *In the 6th year of Tiglath Pileser.* Prideaux.)

d Ex. 34, 17. Le. 19, 4.

e Ju. 10, 11.

φ Or, *offered sacrifice.*

χ *(A pleasant valley on the SW. of Jerusalem,* 2 Ki. 23, 10.)

ψ (Sept. *here the same as in* 2 Ki. 16, 3, *that is, made his children "pass through" the fire. So the* Vulg. "*purged.*")

ω *(The next year.* Prid.)

f ... and his heart was moved, and the heart of his people, as the trees of the wood are with the wind. Is. 7, 2.

g Rezin, 2 Ki 16, 5. Is. 7, 1.

a Heb., *Darmesek.*

β Heb., *sons of valour.*

γ Heb., *the second to the king (successor,* Sept.; *one of the royal family,* Berth.)

h Ps. 69, 26. Is. 10, 5; 47, 6. Eze. 25, 12; 26, 2. Obad. 10. Zec 1, 15.

i Ezra 9, 6. Re. 18, 5.

k Le. 25, 39–46.

l Ja. 2, 13.

δ *(In sign of penitence, not only dismissed the captives, but restored the spoil taken in war.* Grot.)

m If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink Pr. 25, 21. 2 Ki. 6, 22. Lu. 6, 27. Ro 12, 20.

n (Jehoram prepared great provision for the (Syrians): and when they had eaten and drank, he sent them away, and they went to their master (Benhadad I.). So the bands of Syria came no more into the land of Israel 2 Ki. 6, 23.

ε *(To cure fatigue* Grot.)

o De. 34, 3. Ju 1, 16.

thren: then they returned to Samaria.

16 At that time did king Ahaz send unto the kings of Assyria to help him. 17 For again the Edomites had come and smitten Judah, and carried away captives.ζ 18 The Philistines[ρ] also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah[η] with the villages thereof, Gimzo[θ] also and the villages thereof: and they dwelt there. 19 For the Lord brought Judah low because of Ahaz king of Israel;[ι] for he made Judah naked,[κ] and transgressed sore against the Lord.

20 And Tilgath-pilneser[λ] king of Assyria came unto him, and distressed him, but strengthened him not. 21 For Ahaz took away a portion *out* of the house of the Lord, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.[μ]

22 And in the time of his distress did he trespass yet more against the Lord: this *is that* king Ahaz. 23 For he sacrificed unto the gods of Damascus,[ν] which smote him: and he said, "Because the gods of the kings of Syria help[ξ] them, *therefore* will I sacrifice to them, that they may help me."—But they were the ruin of him, and of all Israel.[ξ]

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut[τ] up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. 25 And in every several city of Judah he made high places to burn[π] incense unto other gods, and provoked to anger the Lord God of his fathers.

26 Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And[ρ] Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem:[σ] but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

2 Ki. xvii. 1—23. *Captivity of the Ten Tribes.* [415

2 Ki. xvii. 24—41. *Origin of the Samaritans.* [416

XXIX.] A.M. 4716. B.C. 725. JERUSALEM. [417

Parallel place, 2 Ki xviii. 1—12.

Prophets, *Isaiah and Micah (in Judah).*

The reign of Hezekiah.

HEZEKIAH[σ] began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.[s] 2 And he did *that which was* right in the sight of the Lord, according to all that David his father had done.

3 He in the first year of his reign, in the first month, opened[t] the doors of the house of the Lord, and repaired them. 4 And he brought in the priests and the Levites, and gathered them together into the east[τ] street, 5 and said unto them, "Hear me, ye Levites, sanctify[u] now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the Holy *place*. 6 For our fathers have trespassed, and done *that which was* evil in the eyes of the Lord our God, and have forsaken Him, and have turned[v] away their faces from the habitation of the Lord, and turned[v] *their* backs. 7 Also they have shut up the doors of the porch,[φ] and put out the lamps, and have not burned incense nor offered burnt-offerings in the Holy *place* unto the God of Israel. 8 Wherefore the wrath of the Lord was upon Judah and Jerusalem, and He hath

ζ Heb., *a captivity.*

ρ Eze. 16, 27, 57.

η (*Now* Tibneh: *perhaps the Thamna of Josephus,* or *Timnath-serah,* Jos. 19, 50. J. L. Porter.)

θ (*Dr. Robinson discovered a village named Gimzo, abt. 2 miles SE. of Lydda (Ludd).*

ι (*Judah.* Targum. Sept. Vulg.)

κ (*Licentious,* Gesen. *Acted licentiously in Judah.* Bertheau. Ex. 32, 25.)

λ (*Pul's elder son. He ruled at Nineveh.* Newton. Hales. *The younger Ninus.* Euseb. Chron. p. 46.)

μ (*Did not make his condition better, but so much the worse,* 2 Ki. 16, 8, *the land being almost as much exhausted by presents and subsidies to his pretended ally.* Prid.)

ν Heb., *Darmesek.*

ξ Since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things,* and have been consumed by the sword and by the famine. Je. 44, 18.

ξ (*In the 14th year of Ahaz Tiglath died, and Shalmaneser came into Syria, and made Hoshea his vassal.* Prideaux.)

τ See ch. 29, 3, 7.

π Or, *offer.*

ρ (*At the end of the year.* Sept. Prideaux.)

σ (*Born when his father was but ten years old, reigneth in the third year of Hoshea: and so it is evident that he reigned in his father's lifetime. For Hoshea began in the 12th of Ahaz,* 2 Ki. 17, 1, *and Hezekiah began in the 3rd of Hoshea,* 2 Ki. 18, 1: *then Hezekiah began in the 14th of Ahaz.* Lightfoot.)

s Ch. 26, 5.

t Ver. 7; ch. 28, 24.

τ (*Near the Temple.*)

u Ch. 35, 6. 1 Chr. 15, 12.

v Je. 2, 27. Eze. 8, 16.

υ Heb., *given the neck.*

φ (*Temple.* Sept.) Ch. 28, 24.

delivered them to trouble,[x] to astonishment, and to hissing,[w] as ye see with your eyes. [9] For, lo, our fathers[z] have fallen by the sword, and our sons and our daughters and our wives *are* in captivity[ψ] for this. —[10] Now *it is* in mine heart to make a covenant[y] with the LORD God of Israel, that His fierce wrath may turn away from us. [11] My sons, be not now negligent:[ω] for the LORD hath chosen[z] you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense."[a]

[12] Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: [13] and of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: [14] and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. [15] And they gathered their brethren, and sanctified[b] themselves, and came, according to the commandment of the king, by the words[β] of the LORD, to cleanse the house of the LORD.[c] [16] And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. [17] Now they began on the first *day* of the first[γ] month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth[δ] day of the first month they made an end.

[18] Then they went in to Hezekiah the king, and said, "We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. [19] Moreover all the vessels, which king Ahaz in his reign did cast[ε] away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD."

[20] Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. [21] And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats,[ζ] for a sin-offering for the kingdom,[d] and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD. [22] So they killed the bullocks, and the priests received the blood, and sprinkled[e] *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. [23] And they brought forth[η] the he-goats *for* the sin-offering before the king and the congregation; and they laid their hands[f] upon them; [24] and the priests killed them: and they made reconciliation with their blood upon the altar, to make an atonement[g] for all Israel: for the king commanded *that* the burnt-offering[θ] and the sin-offering[ι] *should be made* for all Israel.[h]

[25] And he set[i] the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according[k] to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of[κ] the LORD by[λ] His prophets. [26] And the Levites stood with the instruments[l] of David, and the priests with the trumpets.

x Heb., *commotion.* De. 28, 25.

w 1 Ki. 9, 8. Je. 18, 16; 19, 8; 25, 9, 18; 29, 18.

z Ch. 28, 5, 6, 17.

ψ *(...out of our own country, even to this day.* Sept.)

y Ch. 15, 12.

ω Or, *deceived.*

z Nu. 3, 6; 8, 14; 18, 2, 6.

a Or, *offer sacrifice.*

b v. 7.

β Or, *in the business,* ch. 30, 12.

c Because their office *was* to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God. 1 Chr. 23, 28.

γ *(Abib,* or *Nisan (part of March and April), nine months after his father's death.* Usher.)

δ *(Thirteenth.* Sept.)

ε *(Defile.* Sept.)

ζ *(The word* Tsaphir *was never used by the Jews till after the Captivity: see* Da. 8, 21.)

d If the whole congregation of Israel sin through ignorance,...when the sin...is known, then the congregation shall offer a young bullock ... and bring him before the tabernacle...and the elders ... shall lay their hands upon the head of the bullock ...Le. 4, 13, 14, 15.

e Le. 8, 14—24. He. 9, 21.

η Heb., *near.*

f Le. 4, 15, 24.

g Le. 14, 20.

θ *(Acknowledging the LORD to be the only God.* Patrick.)

ι *(In expiation for their offences against His authority.* Patrick.)

h And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. Nu. 15, 26.

i 1 Chr. 16, 4; 25, 6.

k Ch. 8, 14. 1 Chr. 23, 5; 25, 1.

κ Heb., *by the hand of. (For by the word of the LORD this ordinance was made by the prophets.* Targum.)

λ Heb., *by the hand of. (Inasmuch as the prophets approved, and the authority of God settled the course of Divine service.* 1 Chr. 23, 5; 25, 1. 2 Chr. 8, 14; 23, 18. Patrick.)

l 1 Chr. 23, 5 Am. 6, 5.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when[μ] the burnt-offering began, the song of the LORD began *also* with the trumpets, and with the instruments[ν] *ordained* by David king of Israel. 28 And all the congregation worshipped, and the singers[ξ] sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished. 29 And when they had made an end of offering, the king and all that were present[π] with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, "Now ye have consecrated[ρ] yourselves unto the LORD, come near and bring sacrifices and thank-offerings into the house of the LORD."

And the congregation brought in sacrifices and thank-offerings;[σ] and, as many as were of a free heart, burnt-offerings.[τ] 32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD: 33 and the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay[υ] all the burnt-offerings: wherefore their brethren the Levites did help[φ] them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.[χ]

35 And also the burnt-offerings *were* in abundance, with the fat[m] of the peace-offerings, and the drink-offerings[n] for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

XXX.] A.M. 4716. B.C. 725. JERUSALEM. [418

Hezekiah's Passover.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim[ψ] and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. 2 For the king had taken counsel, and his princes, and all the congregation[ω] in Jerusalem, to keep the passover in the second[α] month. 3 For they could not keep it at that[ρ] time, because the priests had not sanctified themselves sufficiently,[β] neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased[γ] the king and all the congregation. 5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long[δ] *time in such sort* as it was written. 6 So the posts went with the letters from[ε] the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "Ye children of Israel, turn[ζ] again unto the LORD God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the kings[s] of Assyria. 7 And be not ye like your fathers,[r] and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation,[s] as ye see. 8 Now be ye not

μ Heb., *in the time.*

ν Heb., *hands of instruments.*

ξ Heb., *song.*

π Heb., *found.*

ρ Or, *filled your hand,* Ch. 13, 9.

σ *(In great part eaten by the offerers.* Kimchi.) Le. 7, 12.

τ *(Which were entirely consumed: it therefore argued greater largeness of heart to offer them.* Patrick.)

υ *(This could not be done but by those who were skilful in the business.* Patrick. *See Bochart,* Hieroz. I. ii. 33.)

φ Heb., *strengthened.*

χ *(Are sanctified by a more easy* (or *ready*) *way than the...* Sept.)

m Le. 3, 16.

n Nu. 15, 5, 7, 10.

ψ *(Hoshea did not forbid the messengers of Hezekiah to invite them, nor refuse his people leave to go.* Capellus.)

ω *(The Great Synagogue.* Grot. *The Consistory, as in* Je. 26, 10. Thorndike.)

α *(They thought that what was allowed,* Nu. 9, 10, *to particular persons might be allowed to the whole congregation of Israel.* Patrick.)

ρ Ex. 12, 6, 18.

β *(There was not enough of the priests that were sanctified.* Sept.) Ch 29, 34.

γ Heb., *was right in the eyes of.*

δ (That is, *in a body.* Berth.)

ε Heb., *the hand* (of).

ζ *(Pul and Tiglath-Pileser.* 2 Ki. 15, 19, 29; 1 Chr. 5, 26.

r Eze. 20, 18.

s Ch. 29, 8.

stiffnecked,[η] as your fathers *were*, *but* yield[θ] yourselves unto the LORD, and enter into His sanctuary, which He hath sanctified for ever: and serve the LORD your God, that the fierceness of His wrath may turn away from you. [9]For if ye turn again unto the LORD, your brethren and your children *shall find* compassion[ι] before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *His* face from you, if ye return unto Him."

[10]So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed[υ] them to scorn, and mocked them. [11]Nevertheless divers[ν] of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem: [12]also in Judah the hand of God[ιο] was to give them one heart to do the commandment of the king and of the princes, by the word[χ] of the LORD.

[13]And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. [14]And they arose and took away the altars[ψ] that *were* in Jerusalem, and all the altars for[ι] incense took they away, and cast *them* into the brook Kidron. [15]Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed,[ζ] and sanctified themselves, and brought in the burnt-offerings into the house of the LORD. [16]And they stood in their place[κ] after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites. [17]For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD. [18]For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed[λ] themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, "The good LORD pardon every one [19]*that* prepareth[μ] his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary." —[20]And the LORD hearkened to Hezekiah, and healed the people.

[21]And the children of Israel that were present[ξ] at Jerusalem kept the feast[ο] of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud[π] instruments unto the LORD. [22]And Hezekiah spake comfortably[ρ] unto all the Levites that taught[σ] the good knowledge of the LORD: and they did eat[τ] throughout the feast seven days, offering peace-offerings, and making confession[υ] to the LORD God of their fathers.

[23]And the whole assembly took counsel to keep other[φ] seven days: and they kept *other* seven days with gladness. [24]For Hezekiah king of Judah did give[χ] to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified[ψ] themselves. [25]And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel,[ω] and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. [26]So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like[σ] in Jerusalem.

η Heb., *harden not your necks.* De. 10, 16.

θ Heb., *give the hand.* 1 Chr. 29, 24. Ezra 10, 19 (that is, *swear allegiance, expressed by the phrase derived from the ancient custom*, Ge. 24, 2; 47, 29).

ι Ps 106, 46.

υ Ch. 36, 16.

ν v. 18, 21. Ch. 11, 16.

ιο Ph. 2, 13.

χ Ch. 29, 25.

ψ Ch. 28, 24.

ι (*Whereon they had burnt incense to false gods.* Sept. ...*idols.* Vulg.)

ζ Ch. 29, 34.

κ Heb., *standing.*

λ (Seven days shall there be no leaven found in your houses. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. Ex. 12, 19, 46.)

μ Ch. 19, 3.

ξ Heb., *found.*

ο Ex. 12, 15; 13, 6.

π Heb., *instruments of strength.*

ρ Heb., *to the heart of.* Is. 40, 2.

σ (The Levites) shall teach Jacob Thy judgments, and Israel Thy law: they shall (or, *let them*) put incense, and whole burnt-sacrifice upon Thine altar. De. 33, 10. Ch. 17, 9; 35, 3.

τ (*Kept the feast of unleavened bread.* Sept.)

υ (*Acknowledging His great goodness to them.* 1 Chr. 16, 23. *Offering praise.* Berth.)

φ See 1 Ki. 8, 65.

χ Heb., *lifted up*, or, *offered.* Ch. 35, 7, 8.

ψ Ch. 29, 34.

ω Ch. 11, 13, 18.

σ (*Such a feast.* Sept.)

27 Then the priests the Levites arose and blessed[i] the people: and their voice was heard, and their prayer came *up* to His holy dwelling place,[τ] *even* unto heaven.

XXXI. A.M. 4716. B.C. 725. JERUSALEM. [419

Restoration of the worship of God.

NOW when all this was finished, all Israel that were present[υ] went out to the cities of Judah, and brake the images[φ] in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until[χ] they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 And Hezekiah appointed the courses[k] of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings[l] and for peace-offerings, to minister, and to give thanks, and to praise in the gates[ψ] of the tents of the LORD: 3 *he appointed* also the king's portion of his substance[ω] for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the Law[m] of the LORD. 4 Moreover he commanded the people that dwelt in Jerusalem to give the portion[α] of the priests[n] and the Levites, that they might be encouraged in the Law[p] of the LORD.

5 And as soon as the commandment came abroad,[β] the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey,[γ] and of all the increase of the field; and the tithe of all *things* brought they in abundantly. 6 And concerning[δ] the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy[ε] things which were[ζ] consecrated unto the LORD their God, and laid *them* by heaps.[η] 7 In the third[θ] month they began to lay the foundation of the heaps, and finished *them* in the seventh[ι] month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed[κ] the LORD, and His people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, "Since[q] *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed His people; and that which is left *is* this great store.

11 Then Hezekiah commanded to prepare chambers[λ] in the house of the LORD; and they prepared *them*, 12 and brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah[r] the Levite *was* ruler, and Shimei his brother *was* the next. 13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under[μ] the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah[ν] the ruler of the house of God. 14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things: 15 and next[ξ] him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities[s] of the priests, in *their* set[π] office, to give to their brethren by courses, as well to the great as to the small: 16 be-

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i Nu. 6, 23.

τ Heb., *the habitation of His holiness.* Ps. 68, 5.

υ Heb., *found.*

φ Heb., *statues,* Ch. 30, 14. 2 Ki. 18, 4.

χ Heb., *until to make an end.*

k 1 Chr. 23, 6; 24, 1.

l 1 Chr. 23, 30, 31.

ψ *(The courts of the house,* Sept. (Alex.); *in the gates and in the courts,* Sept. (Ald.); *in the gates of the court* ... Sept. (Comp.); *in the gates of the camp.* Vulg., i.e. *the LORD's house, which anciently was a tent.* 2 Sa 7, 6. Ps. 69, 25. Patrick.)

ω (That is, *made an allowance out of his own estate for the ordinary and extra-ordinary expenses of the altar.* Patrick.)

m Nu. 28 and 29.

α *(They who minister to the community ought, by the law of Nature, to be maintained by the community.* Estius.)

n Nu. 18, 8. Ne. 13, 10.

p Mal. 2, 7.

β Heb., *brake forth.*

γ Or, *dates. (So the Targum.)*

δ *(The inhabitants in the cities of Judah* ...Sept.)

ε *(Goa's.* Sept.)

ζ *(And consecrated them.* Sept.)

η Heb., *heaps, heaps.*

θ *(Pentecost.)*

ι *(Feast of Ingathering.)* Ex. 23, 16.

κ *(Commended the people, and prayed God to reward them.* Patrick.)

q Mal. 3, 10.

λ Or, *storehouses.*

r Ne. 13, 13.

μ Heb., *at the hand.*

ν *(If the Azariah,* ch. 26, 17, *were then a young man, he might continue in the high priesthood till this time.* Wall.)

ξ Heb., *at his hand.*

s Jos. 21, 9.

π Or, *trust.* 1 Chr. 9, 22.

side their genealogy[ρ] of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses; [17]both to the genealogy[σ] of the priests by the house of their fathers, and the Levites from twenty[τ] years old and upward, in their charges by their courses; [18]and to the genealogy[τ] of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office[υ] they sanctified themselves in holiness: [19]also of the sons of Aaron the priests, *which were* in the fields[u] of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned[φ] by genealogies among the Levites.

[20] And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God: [21]and in every work that he began in the service of the house of God, and in the Law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

XXXII.] A.M. 4728. B.C. 713. JERUSALEM. [420

Parallel places, 2 Ki. xviii. 13—37. Is. xxxvi.

The invasion of Sennacherib.

AFTER[χ] these things, and the establishment thereof, Sennacherib[ψ] king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win[ω] them for himself.

[2]And when Hezekiah saw that Sennacherib was come, and that he was purposed[α] to fight against Jerusalem, [3]he took counsel with his princes and his mighty men to stop[β] the waters of the fountains[γ] which *were* without the city: and they did help him. [4]So there was gathered much people together, who stopped all the fountains, and the brook[δ] that ran[ε] through the midst of the land,[ζ] saying, "Why should the kings of Assyria come, and find much water?"—[5]Also he strengthened[η] himself, and built up all the wall that was broken,[θ] and raised it up [ι]the towers, and another wall without, and repaired Millo[θ] *in* the city of David, and made darts[ι] and shields in abundance. [6]And he set captains of war over the people, and gathered them together to him in the street of the gate[κ] of the city, and spake comfortably[λ] to them, saying, [7]"Be strong and courageous,[ξ] be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more[υ] with us than with him: [8]with him *is* an arm of flesh;[ξ] but with us *is* the LORD our God to help us, and to fight our battles."

And the people rested[μ] themselves upon the words of Hezekiah king of Judah.

[9]After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish,[ν] and all his power[ξ] with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying, [10]"Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege[π] in Jerusalem? [11]Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria? [12]Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? [13]Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out

ρ *(Offspring.* Sept. *Male children of three years old, or more, were permitted to come into the temple with their parents, and receive a share in the distribution.* Selden)

σ *(This was the share by the houses of their families.* Sept.)

τ 1 Chr. 23, 24, 27.

τ *(To allow a share for all their family, their sons and their daughters.* Sept.)

υ Or, *trust. (for they faithfully sanctified* (i. e. *distributed) the holy things.* Sept. *For they were faithfully allowed* (their share) *of the things that were sanctified.* Vulg.)

u Le. 25, 34. Nu. 35, 2.

φ *(... reckoned among the Levites.* Sept.) See v. 17.

χ *(In the 14th year of Hezekiah's reign.* 2 Ki. 18, 13. Prid.)

ψ *(Sargon,* Is. xx. 1; *he was the son of Shalmaneser, and reigned eight years.* Prid.)

ω Heb., *break them up.*

α Heb., *his face* was *to war.*

β (Heb., *hide,* i. e. *cover.* Bertheau.)

γ *(Wells. The streamlet that flowed from Siloam.* Harmer.)

δ *(Gihon.* Kimchi.)

ε Heb., *overflowed.*

ζ *(City.* Sept.)

η Ch. 25, 23.

θ *(Not in Sept. Raised the towers.* Gesenius.)

ι *(Τὸ ἀνάλημμα,* Sept.; *the fortification.* Vulg. Trem.; *citadel.* Jos.) 2 Sa. 5, 9. 1 Ki. 9, 24.

ι Or, *swords,* or, *weapons.*

κ *(Street of the valley-gate.* Sept.)

λ Heb., *to their heart.* Ch. 30, 22. Is. 40, 2.

ξ De. 31, 6.

υ 2 Ki. 6, 16.

ξ Je. 17, 5. 1 Jno. 4, 4.

μ Heb., *leaned.*

ν *(On one of the bas-reliefs at Koyunyik is the following: "Senna-cherib the mighty king, king of the country of Assyria, sitting on my throne of judgment at the entrance of the city of Lakhisha, I give permission for its slaughter."* Layard, 152.)

ξ Heb., *dominion.*

π Or, *stronghold.*

of mine hand? [14] Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? [15] Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?"—[16] And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

[17] He wrote also letters to rail on the LORD God of Israel, and to speak against Him, saying, "As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver His people out of mine hand."

[18] Then[ρ] they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city. [19] And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

A.M. 4729. B.C. 712. JERUSALEM. [421

Parallel places, 2 Ki. xix. Is. xxxvii.

The destruction of the Assyrians.

[20] AND for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

[21] And the LORD sent an Angel,[σ] which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land.

And when[τ] he was come into the house of his god, they that came forth of his own bowels slew[υ] him there with the sword.

[22] Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria,[φ] and from the hand of all *other*, and guided[χ] them on every side. [23] And many brought gifts unto the LORD to Jerusalem, and presents[ψ] to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

A.M. 4729. B.C. 712. JERUSALEM. [422

Parallel places, 2 Ki. xx. Is. xxxviii. and xxxix.

Hezekiah's sickness.

[24] IN those days Hezekiah was sick[ω] to the death, and prayed unto the LORD: and He spake unto him, and He gave[α] him a sign. [25] But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted[β] up: therefore there was wrath[b] upon him, and upon Judah and Jerusalem. [26] Notwithstanding Hezekiah humbled himself for the pride[γ] of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

[27] And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;[δ] [28] storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

[29] Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

[30] This same Hezekiah also stopped the upper[ε] watercourse of Gihon, and brought it straight down

ρ *(Probably at the same place where Titus pitched his camp, on the rising ground NW. of the Damascus gate, opposite the great tower of Psephinus.* J. L. Porter.)

σ *(Gabriel — who in the Passover night smote them with lightning.* Targum. So the Batra Talmud. *The hot pestilential south wind blowing from the deserts of Libya, called the Samum or Simoom, described by Bruce. Usually it blows in the day-time.* Hales ii. 429.)

τ *(Fifty-five days after.* Tobit 1. 18. *Layard* (Nineveh, 145) *thinks that he continued to reign for some time after this destruction. His annals for some time after are preserved on the monuments.*

υ Heb., *made him fall*

φ *(At this favourable juncture the Babylonians revolted, and also the Medes; and Merodach Baladan sent to congratulate Hezekiah on his recovery,* v. 25, 26. Hales ii. 430.)

χ *(Gave rest.* Sept. Vulg.)

ψ Heb., *precious things.* Ch. 17, 5.

ω *(with the worst kind of ulcer,* — Schechin.)

α Or, *wrought a miracle for.*

β *(Nothing is more displeasing to God than pride, nothing on the contrary more pleasing than humility.* Grot.) Ch. 26, 16. Ha. 2, 4.

b Ch. 24, 18.

γ Heb., *the lifting up.*

δ Heb., *instruments of desire.*

ε *(Stopped* the upper going out *of the waters of Gihon,* i. e. Siloam, *and directed* it underneath *to the west.* Kitto. *Covered and brought underneath.* Berth.) Is. 22, 9, 11.

to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in *the business of* the ambassadors[ζ] of the princes[η] of Babylon, who sent unto him to enquire of the wonder[θ] that was *done* in the land, God left him, to try[ι] him, that He might know all *that was* in his heart.

32 Now the rest of the acts of Hezekiah, and his goodness,[κ] behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.—33 And Hezekiah slept with his fathers, and they buried him in the chiefest[λ] of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour[c] at his death. And Manasseh his son reigned in his stead.

THE BOOK OF NAHUM. [423

THE BOOK OF HABAKKUK. [424

XXXIII. [425

A.M. 4745. B.C. 696. JERUSALEM.

Parallel place, 2 Ki. xxi.

The reign of Manasseh.

MANASSEH *was* twelve[μ] years old when he began to reign, and he reigned fifty and five years in Jerusalem: 2 but did *that which was* evil[ν] in the sight of the LORD, like unto the abominations of the heathen,[d] whom the LORD had cast out before the children of Israel. 3 For he built again[ξ] the high places which Hezekiah his father had broken[e] down, and he reared up altars for Baalim, and made groves,[π] and worshipped all the host of heaven, and served them: 4 also he built altars in the house of the LORD, whereof the LORD had said,[f] "In Jerusalem shall My name be for ever." 5 And he built altars for all the host of heaven in the two[ρ] courts of the house of the LORD. 6 And he caused his children to pass[σ] through the fire in the valley of the son of Hinnom: also he observed times,[h] and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke Him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put My name for ever: 8 neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole Law and the statutes and the ordinances by the hand of Moses."

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken. 11 Wherefore[τ] the LORD brought[υ] upon them the captains of the host of[τ] the king[υ] of Assyria, which took Manasseh among the thorns,[φ] and bound him with fetters,[χ] and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, 13 and prayed unto Him: and He was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.[ψ] Then Manasseh knew that the LORD He *was* God.

14 Now after this he built a wall

ζ Heb., *interpreters.*

η *(Mardoc-empadinus of Ptolemy.)*

θ *(The shadow of the sun which went back ten steps.* Wall. *So Bochart* (Canaan, l. c. 14, p. 41), *who strongly opposes the opinion of the sun itself going back.* Patrick.)

ι *(As He did Abraham,* Ge. xxii.; *the Israelites,* Ex 15, 25; 16, 5; *Elijah and others, that it might appear how they stood affected to Him.* Patrick. De. 8, 2.)

κ Heb., *kindnesses.*

λ Or, *highest. (At the top of the...* De Wette; *in the high place of the ...* Maurer.)

c The memory of the just is blessed. Pr. 10, 7.

μ *(Born three years after Hezekiah's life was prolonged.)*

ν *(He left nothing undone by which he could overturn the Law and worship of God.* Grot.)

d De. 18, 9. 2 Chr. 28, 3.

ξ Heb., *returned and built.*

e Ch. 30, 14; 31, 1; 32, 12. 2 Ki. 18, 4.

π *(Asherôth—images of Astarte.* Wall.) De. 16, 21.

f Ch. 6, 6; 7, 16. De. 12, 11. 1 Ki. 8, 29; 9, 3.

ρ *(The Court of Israel, and the Court of the Gentiles.* Grot. Ch. 4, 9.

σ Ch. 28, 3. Le. 18, 21. De. 18, 10. 2 Ki. 23, 10. Eze. 23, 37.

h De. 18, 10.

i De. 28, 36.

τ *(In the 22nd year of his reign, and B.C. 675, according to Seder Olam Rabba and the Talmudists* See Ganz, p. 45. Hales ii. 431.)

τ Heb., *which were the king's*

υ *(Esarhaddon or Asaraddan, who six years before had subdued the Babylonians, weakened by intestine divisions and an interregnum. He was a prosperous prince, and afterwards transplanted a colony into Samaria,* 2 Ki 17, 24. Hales ii 431.)

φ *(Alive,* Syr. Arab.; *in fetters* Sept Vulg. Targ. Parkhurst. *It signifies,* Job 40, 26, *the iron ring by which fishes were secured by passing it through their jaws* Comp. Am 4, 2. Maurer.)

χ Or, *chains (In chains.* Sept Vulg. Cast. Ar. Mont. Comp. ch 36, 6.

ψ *(He seems to have been in a short time released, and to have had put under his command all the other parts of Canaan* Prideaux.)

without the city of David, on the west side of Gihon,[k] in the valley,[ω] even to the entering in at the fish gate, and compassed about Ophel,[α] and raised it up a very great height, and put captains of war in all the fenced cities of Judah. 15And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city. 16And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings,[l] and commanded Judah to serve the LORD God of Israel.

17Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book[β] of the kings of Israel: 19his prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves[γ] and graven images, before he was humbled: behold, they *are* written among the sayings of the seers.[δ]

20So Manasseh slept with his fathers, and they buried him in his own house:[ε] and Amon his son reigned in his stead.

21Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem. 22But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; 23and humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed[ζ] more and more.

24And his servants conspired against him, and slew him in his own house: 25but the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

JEREMIAH I.—XII. [426

THE BOOK OF ZEPHANIAH. [427

XXXIV. [428

A.M. 4802. B.C. 639. JERUSALEM.

Parallel place, 2 Ki. xxii.

The reign of Josiah.

JOSIAH *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years: 2and he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3For in the eighth[η] year of his reign, while he was yet young, he began to seek[m] after the God of David his father: and in the twelfth[θ] year he began to purge[κ] Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4And they brake[p] down the altars of Baalim in his presence;[ι] and the images,[κ] that *were* on high above them, he cut down; and the groves,[λ] and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves[μ] of them that had sacrificed unto them.

5And he burnt[q] the bones of the priests upon their altars, and cleansed Judah and Jerusalem: 6and *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with[ν] their mattocks[ξ] round about.

7And when he had broken down the altars and the groves, and had beaten the graven images into powder,[π] and cut down all the idols

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k 1 Ki. 1, 33.

ω (*Running between Siloam and the fish-gate.* Barclay.)

α Or, *the Tower.* Ch. 27, 3.

l Le. 7, 12.

β (*Not the books which we now have, but others that were lost in the Captivity.* Patrick.)

γ (Asherim — *images,* or, *statues.* Patr.)

δ Or, *Hozai*

ε (*In the garden of his* ... Sept. *In the king's garden,* that is, *in some garden.* Grot.)

ζ Heb., *multiplied trespass.*

η (*Being then* 16 *years old, and the father of Eliakim or Jehoiakim.* 2 Ki. 33, 36. Ch. 22, 1. Bp. Rich.)

m Ch. 15, 2.

θ (*From this time begins the reckoning of the sin of Judah,* Eze. 4, 6. *At this time too Jeremiah began to prophesy.* Je. 1, 2; 25, 3. Ch 3, 6. Bp. Rich.)

n 1 Ki. 13, 2; ch. 33, 17 22.

p Le. 26, 30. 2 Ki. 23, 4.

ι (*And the high places that were upon them, and he cut the groves to pieces.* Sept.)

κ Or, *sun-images.* (*Houses made for the worship of the sun.* Aben Ezra. *Among the Gentiles the altars frequently served as footstools to the idols which were placed upon, or above, them.* Mede.)

λ (Asherim — *idols.*)

μ Heb., *face of the* (*common cemeteries.* Kitto.)

q 1 Ki. 13, 2.

ν (*And their places round about.* Sept.; *in desert places round about everywhere.* Cast. Ar. Mont.)

ξ Or, *mauls.* (*He searched out their houses* Gesen Maurer; *in the ruins he destroyed the altars.* Berth.)

π Heb., *to make powder.*

throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and[ρ] they returned to Jerusalem. 10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: 11 even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor[σ] the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick. 13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book[τ] of the Law of the LORD *given* by[υ] Moses. 15 And Hilkiah answered and said to Shaphan the scribe, "I have found the book of the Law in the house of the LORD:"—and Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, "All that was committed to[φ] thy servants, they do *it*: 17 and they have gathered[χ] together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen."

18 Then Shaphan the scribe told the king, saying, "Hilkiah the priest hath given me a book:"—and Shaphan read it[ψ] before the king.

19 And it came to pass, when the king had heard the words of the Law, that he rent his clothes. 20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon[ω] the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, 21 "Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book."

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess,[α] the wife of Shallum the son of Tikvath, the son of Hasrah,[β] keeper of the wardrobe;[γ] (now she dwelt in Jerusalem in the college:[δ]) and they spake to her to that *effect*.

23 And she answered them, "Thus saith the LORD God of Israel, Tell ye the man that sent you to me, 24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even*

ρ (*And of the inhabitants of Jerusalem.* Sept.)

σ Or, *rafter*.

τ (*That is, the book of the Law now extant, lost since the time of Manasseh.* Ch. 33, 5, 6, 7. Sir I. Newton.)

υ Heb., *the hand of* (i. e. *by the ministry of Moses.* Ex. 35, 29. Le. 10, 11; 26, 45. Nu. 4, 37, 45. 2 Ki. 18, 8. 1 Chr. 35, 6. Patr.). (*There are* 15 *places in the Old Test. which mention the words "law of Moses" and "book of Moses," yet this one place only mentions the book of the Law in or by the hand of Moses. The reason seems to be that the other places seem to speak of that law in general, this of one particular Ms., viz. the original.* Kennicott.)

φ Heb., *to the hand of.*

χ Heb., *poured out*, or, *melted* (*melted the silver.* Sept. Vulg.)

ψ Heb., *in it.*

ω Or, *Achbor*, 2 Ki. 22, 12.

α (*Jeremiah might be at this time at Anathoth, where he prophesied till his countrymen were about to kill him,* Je. 11, 22; 12, 5. *He began to prophesy in Jerusalem in the 13th year of Josiah.* Wall.)

β Or, *Harhas.*

γ Heb., *garments.*

δ Or, *in the school*, or, *in the second part* (*of the city* Ne. 11, 9, *in the Mishneh.* Sept.: *the suburb between the inner and outer walls* Jarchi.)

all the curses that are written in the book which they have read before the king of Judah: 25 because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured out upon this place, and shall not be quenched. 26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard; 27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place, and against the inhabitants thereof, and humbledst thyself before Me, and didst rend thy clothes, and weep before Me; I have even heard *thee* also, saith the LORD. 28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same."

So they brought the king word again.

A.M. 4820. B.C. 621.
Parallel place, 2 Ki. xxiii. 1–20. [429

The renewal of the covenant.

29 THEN[e] the king sent and gathered together all the elders of Judah and Jerusalem. 30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great[ζ] and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place,[η] and made a covenant before the LORD, to walk after the LORD, and to keep His commandments, and His testimonies, and His statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. 32 And he caused[θ] all that were present[ι] in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did[κ] according to the covenant[τ] of God, the God of their fathers.

33 And Josiah took away all the abominations[s] out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from[λ] following the LORD, the God of their fathers.

XXXV.] A.M. 4820. B.C. 621.
Parallel place, 2 Ki. xxiii. 21–30. [430

Josiah's Passover.

MOREOVER Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth[t] *day* of the first month. 2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD, 3 and said unto the Levites that taught[u] all Israel, which were holy unto the LORD, "Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden[v] upon *your* shoulders: serve[μ] now the LORD your God, and His people Israel, 4 and prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. 5 And stand[w] in the holy *place* according to the divisions of the families[ν] of the fathers of your brethren the people,[ξ] and *after* the division of the families of the Levites. 6 So kill the passover, and sanctify[x] yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses."

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e (*From his 13th year, when Judah began to enter into covenant with God to walk wholly in His ways, to the last captivity by Nebuzaradan, B.C. 586, is exactly 40 years.* Prid.)

ζ Heb., *from great even to small.*

η (*By the pillar.* Sept. So 2 Ki 23, 3. Ch. 6, 13. 2 Ki. 11, 14.)

θ (That is, *they offered themselves freely on his persuasion to renew their covenant with God.* Patrick.)

ι Heb., *found.*

κ (*Made a.* Sept.)

τ (Her treacherous sister Judah hath not turned to Me with her whole heart, but feignedly, saith the LORD. Je. 3, 10.)

s 1 Ki. 11, 5.

λ Heb., *from after.*

t Ex. 12, 6. Ezra 6, 19.

u Ch. 30, 22. De 33, 10. Mal. 2, 7.

v 1 Chr. 23, 26.

μ (That is, *in singing and playing on instruments, when the sacrifices of God's people are offered.* Patrick.)

w Ps. 134, 1.

ν Heb., *house of the fathers.*

ξ Heb., *the sons of the people.*

x Ch. 29, 5, 15; 30, 3, 15. Ezra 6, 20.

7 And Josiah gave[π] to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance: 8 and his princes gave[ρ] willingly unto the people, to the priests, and to the Levites. Hilkiah[σ] and Zechariah[τ] and Jehiel,[υ] rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*,[φ] and three hundred oxen. 9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave[χ] unto the Levites for passover-offerings five thousand *small cattle*,[φ] and five hundred oxen.

10 So the service was prepared, and the priests stood[ψ] in their place, and the Levites in their courses, according to the king's commandment. 11 And they killed the passover, and the priests sprinkled[z] *the blood* from their hands, and the Levites flayed[b] *them*. 12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written[c] in the book of Moses. And so *did they* with the oxen.[ψ] 13 And they roasted[d] the passover with fire according to the ordinance: but the *other* holy *offerings* sod[ω] they in pots, and in caldrons, and in pans, and divided[a] *them* speedily among all the people. 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place,[β] according to the commandment[γ] of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present[γ] kept the passover at that time, and the feast of unleavened bread seven days. 18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.[δ]

20 After[ε] all this, when Josiah had prepared the temple,[ζ] Necho king of Egypt came up to fight against Charchemish[η] by Euphrates: and Josiah went out against him. 21 But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war:[θ] for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that He destroy thee not."

22 Nevertheless[ι] Josiah would not turn his face from him, but disguised[κ] himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley[λ] of Megiddo.[μ]

23 And the archers shot at king

π Heb., *offered.*

ρ Heb., *offered.*

σ *(The High-priest.)*

τ *(Chief among the second priests of the race of Eleazar, who was properly called* Nagid, *the Captain of the Temple.* Bertram.) *He was over the Kohathites.*

υ *(Chief of the second priests who were the progeny of Ithamar, and was properly called* Pakid: *he was over the Gershonites and Merarites.* Patrick.)

φ *(Sheep, lambs, and kids,* 2600... Sept., *and so in the next verse.)*

χ Heb., *offered.*

ψ Ezra 6, 18.

z Ch. 29, 22.

b Ch. 29, 34.

c Le. 3, 3.

ψ *(So they did for the morrow.* Sept.)

d Ex. 12, 8. De. 16, 7.

ω *(The other eucharistical sacrifices, as the Turgum expounds, might be boiled.* Patrick.)

a Heb., *made* them *run.*

β Heb., *station.*

e 1 Chr. 25, 1.

γ Heb., *found.*

δ *(Between these two verses the Sept. inserts a paragraph out of* 2 Ki. 23, 24, 27, *the words a little altered.* Wall.)

ε (B.C. 617, *Josiah* 22nd, *Psammetichus, king of Egypt, dies, after reigning* 54 *years, and is succeeded by Necho.* Prid.)

f 2 Ki. 23, 29. Je. 46, 2.

ζ Heb., *house.*

η *(The Circesium of the Greeks and Romans.)*

θ Heb., *the house of my war.*

ι *(If Josiah had permitted Necho, it would have been a violation of that fidelity which he had in the name of God sworn to the kings of Babylon.* Prid.)

κ *(Strengthened.* Sept.)

λ *(The plain of Esdraelon. Its form is an irregular triangle.* J. L. Porter.)

μ *(Near Legg'n. There are the remains of a large khan and two or three wells.* J. L. Porter.)

Josiah;[ν] and the king said to his servants, "Have me away; for I am sore wounded."[ξ]

[24] His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one*[π] *of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

[25] And Jeremiah lamented for Josiah: and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

[26] Now the rest of the acts of Josiah, and his goodness,[ρ] according to *that which was* written in the law of the LORD, [27] and his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

JEREMIAH XIII.–XX. and XXII. [431

XXXVI.

A.M. 4833. B.C. 608. JERUSALEM. [432

Parallel places, 2 Ki. xxiii. 31, xxiv. 1—17.

[In the latter part of the third year of Jehoiakim, which was the first of Nebuchadnezzar. (Comp. Da. 1, 1, with Je 25, 1.) *Lightfoot.* Berosus represents this expedition of Nebuchadnezzar as having taken place before his father Nabopolassar's death; having heard of which Nebuchadnezzar left his Syrian, Phœnician, Egyptian, and Jewish captives, with his heavy-armed troops and baggage, to the care of his friends or "officers," and himself travelled with a small party across the desert, to take possession of his kingdom. Jos. Ant. X. vi. 3. Hales ii. 440.]

[Nineveh destroyed by the Medes and Babylonians, about B.C. 612.]

The reigns of Jehoahaz, Jehoiakim, and Jehoiachin.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. [2] Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.[σ]

[3] And the king of Egypt put him down[τ] at Jerusalem, and condemned[υ] the land in an hundred talents of silver and a talent of gold. [4] And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim.[φ] And Necho took Jehoahaz his brother, and carried him to Egypt.

[5] Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

[6] Against[χ] him came up Nebuchadnezzar king of Babylon, and bound him in fetters,[ω] to[α] carry him to Babylon. [7] Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

[8] Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him,[β] behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin[γ] his son reigned in his stead.

[9] Jehoiachin *was* eight[δ] years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

[10] And when the year was expired,[ε] king Nebuchadnezzar sent, and brought him to Babylon, with the goodly[ζ] vessels of the house of the LORD, and made Zedekiah[η] his brother king over Judah and Jerusalem.

A.M. 4844. B.C. 597. Parallel place, 2 Ki. xxv. 18—20. [433

The reign of Zedekiah.

[11] ZEDEKIAH *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. [12] And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

ν (*'Necho invading the Syrians overthrew them at Magdolum, and then took Cadytis, a great city in Syria.*" Herodotus II. 159.)

ξ Heb., *made sick*, 1 Ki. 22, 34.

π Or, *among the sepulchres.*

ρ Heb., *kindnesses. (great love to his people.* Patrick.)

σ (*After this verse and v. 4, the Sept., but no other ancient version, supplies the corresponding passages found in* 2 Ki. 23, 31.)

τ Heb., *removed.*

υ Heb., *mulcted.*

φ (*Here Sept. has a paragraph from* 2 Ki 23, 35, *and then adds,* "this was the first time that the land was taxed.")

χ (*Foretold,* Hab. 1, 6.)

ω Or, *chains.*

α (*But restored him again, and Jehoiakim became his servant three years. Here begins the 70 years' captivity.* Je. 25, 11, 12; 29, 10. *In this captivity were carried away Daniel and others; and now is fulfilled* 2 Ki. 20, 18. Zeph. 1, 8. Lightfoot.)

β (*He was buried with the burial of an ass,* Je. 22, 19. See Jos. Ant. X. vi. 3.)

γ Or, *Jeconiah,* 1 Chr. 3, 16, or *Coniah,* Je. 22, 24. (*His three months are to be taken into Jehoiakim's last year.* Lightfoot.)

δ (*Eighteen.* Sept. (Alex. and Ald.) Syr. and Arab. *So Abarbanel, Houb., Hales. Lightfoot thinks the 8th of the Captivity and of Nebuchadnezzar.*)

ε Heb., *at the return of the year. (Mordecai was carried away in this captivity,* Est. 2, 6, *and so was Ezekiel, and therefore he dates his times from this date.* Eze. 2, 1, and 40, 1. Lightf.)

ζ Heb., *vessels of desire.*

η Or, *Mattaniah, his father's brother* 2 Ki. 24, 17. (*So Sept., i. e. his kinsman;* "his son," 1 Chr. 3, 15, *because he succeeded him.*) Je. 37, 1.

[13]And he also rebelled[θ] against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

θ *(In his 5th year;* comp. Je. 28, 1, with Eze. 17, 15. Je. 52, 3. Lightf.)

JEREMIAH XXI.—LII. [434

A.M. 4855. B.C. 586.
Parallel place, 2 Ki. xxv. 1–21. [435
The captivity of Judah.

[14]MOREOVER all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which He had hallowed in Jerusalem.

[15]And the LORD God of their fathers sent[g] to them by His messengers,[ι] rising up betimes,[κ] and sending; because He had compassion on His people, and on His dwelling-place: [16]but they mocked[h] the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, till *there was* no remedy.[λ] [17]Therefore He brought[i] upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave *them* all into his hand.[μ] [18]And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. [19]And they burnt[λ] the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. [20]And them that had escaped[ν] from the sword carried he away to Babylon; where they were servants[l] to him and his sons until the reign of[ξ] the kingdom of Persia: [21]to fulfil the word of the LORD by the mouth of Jeremiah,[m] until the land had enjoyed her sabbaths:[n] *for* as long as she lay desolate she kept[p] sabbath, to fulfil threescore and ten years.

g Je. 25, 3; 35, 15; 44, 4.

ι Heb., *by the hand of His messengers.*

κ That is, *continually and carefully.*

h Je. 5, 12; 32, 3; 38, 6.

λ Heb., *healing.*

i De. 28, 49. 2 Ki. 25, 1. Ezra 9, 7.

μ *(In the 11th of Zedekiah, 4th month, 9th day of Thammuz, about our Midsummer-day.* Greswell.)

k 2 Ki. 25, 9.

ν Heb., *the remainder.*

l Je. 27, 7.

ξ *(...the Medes.* Sept.)

m Je. 25, 9; 26, 6; 29, 10.

n Le. 26, 34, 43. Da. 9, 2.

p Le. 25, 4, 5

PSALMS LXXIX., LXXIV., LXXXIII., XCIV. [436-39

THE LAMENTATIONS. [440

THE BOOK OF EZEKIEL. [441

2 Ki. xxv. 22–30. Je. xl.
The death of Gedaliah. [442

THE FIRST BOOK OF CHRONICLES. I.—IX. [443

THE BOOK OF DANIEL. [444

CONCLUSION OF THE CHRONICLES. See Ezra i. 1. [445

[22]NOW[π] in the first[q] year of Cyrus king of Persia, that the word of the LORD *spoken*[r] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus[s] king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, [23]"Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all His people? The LORD his God *be* with him, and let him go up."

π *(These words are the same as those with which Ezra commences his history. This is an ancient custom of continuing books, which Procopius also follows in his history at the end of the Vandals and beginning of the Goths.* Grot.)

q Ezra 1, 1.

r Je. 25, 13; 29, 10; 33, 10, 11, 14

s Is. 44, 8.

THE BOOK

OF

E Z R A.

THIS Book and that of Nehemiah were formerly reckoned but one, and are both inscribed in the Greek and Latin Bibles with the name of Ezra.

It is in the highest degree probable that Ezra was, at least, the arranger of this particular Book, from his beginning with a repetition of the last two verses of the Second Book of Chronicles, universally ascribed to him, precisely (as Grotius observes) as Procopius has done in two chapters of his History.

Although placed first, as it ought to be, since the events recorded in it were prior to those in the Book of Nehemiah, yet it is probable that it was written or compiled after the latter; some other hand, as is likely, writing the first six chapters. Into the narrative of that writer Ezra inserted the chronological anticipations, ch. iv. 6—23; vi. 14, and added to it the last four chapters, containing the history of one year, the seventh of Artaxerxes. Ch. vii. 7—9; viii. 15, 21, 31; x. 8, 9, 16, 17.

The Book contains the history of about 80 years.

If Ezra was by four descents the son of Seraiah, slain at Riblah (2 Ki. xxv. 18), he might be about 40 years of age in the seventh of Artaxerxes. In this year he came up from Babylon, in succession to Zerubbabel, with a commission (ch. vii.—x.) which lasted twelve years, B.C. 457 to B.C. 445. He was with Nehemiah after the building of the walls, B.C. 444, and at that solemn reading of the Law and keeping of the Feast of Tabernacles, Ne. viii. 1—13, and at the Dedication of the walls, Ne. xii. 26—36.

On the expiration of his commission Ezra might be about 53 years of age, a time of life highly suitable for that great work generally ascribed to him, the settling the Canon of Scripture; which he is said to have done with the assistance of the Great Council. (*Baba Sanhed*, ii. 21.) "He is generally reputed," says Bishop Richardson, "to be the restorer and orderer of all the Books of the O. T. in that sort, posture, and character in which we now find them;" and Havernick (*Intro.*, p. 39) says, "We have the best authority for maintaining that the closing of the Canon, and the editing of its latest writings, was the work of the time of Ezra." "The great business," says Prideaux (*Conn.*, Book V. 4), effected by Ezra, was his collecting and setting forth a correct edition of the Sacred Scriptures. I. He corrected all the errors which had crept into the copies. II. He collected all the Books of which the Sacred Scriptures then consisted, and disposed them in their proper order. III. He added in several places throughout the Books what appeared necessary for their illustration, connection, or completion. IV. He changed the old names of several places that were grown out of use." In the labours of Ezra would be necessarily included the rejection of all writings which had no claim to the character of Inspiration, a matter of analogous importance to the keeping distinct the ancient Church: for, "the intermixture of the Samaritans," says Dean Graves (Part iii. Lec. v.), "with the Jews (Ezra iv. 3), might have rendered the accomplishment of the prophecies concerning the family and birth of the Messiah less clear, might have introduced idolatry among the restored Jews, and in various ways have defeated the objects of Providence."

In receiving these ancient documents then as a revelation from above, we may feel perfectly assured that everything needful has been done both for their preservation and their purity.

"Ezra," says Josephus (Ant. XI v. 5), "died an old man, and was buried in a magnificent manner at Jerusalem."

[1.] A.M. 4006. B.C. 535. BABYLON. [445

This famous city was the metropolis of the province of Babylon and of the Babylonio-Chaldean Empire. It was situated in a wide plain on the Euphrates, which divided it into two nearly equal parts. According to the Book of Genesis, its foundations were laid at the same time with those of the Tower of Babel. In the revolutions of centuries it underwent many changes, and received successive reparations and additions. Semiramis and Nebuchadnezzar are those to whom the city was indebted for its greatest augmentations and its chief splendour. Its site is near Hillah, about 40 miles from Baghdad. *Kitto's Bib. Cyc.*]

[*The Captivity commenced* A.M. 4836, *and lasted 70 years.* 2 Chr. 36, 21. Je. 25, 11, 12; 29, 10. Da. 9, 2.]

Cyrus restores the Jews to their own land.

NOW in the first[a] year of Cyrus king of Persia, that the word of the LORD by[b] the mouth of Jeremiah might be fulfilled, the LORD

[a] (*After his conquest of Babylon.*)

[b] 2 Chr. 36, 22. Je. 25, 12; 29, 10.

stirred up the spirit of Cyrus king of Persia, that he made a proclamation[β] throughout all his kingdom, and *put it* also in writing, saying,
2 "Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and He hath charged[c] me to build Him an house at Jerusalem, which *is* in Judah.—3 Who *is there* among you of all His people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (He[d] *is* the God,) which *is* in Jerusalem. 4 And whosoever remaineth in any place where he sojourneth, let the men[γ] of his place help[δ] him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem."

5 Then rose up the chief[ε] of the fathers of Judah and Benjamin, and the priests, and the Levites, with all[ζ] *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem. 6 And all they that *were* about them strengthened[δ] their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 Also Cyrus the king brought forth the vessels of the house of the LORD, which[f] Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; 8 even those did Cyrus king of Persia bring forth by the hand of Mithredath[η] the treasurer, and numbered them unto Sheshbazzar,[θ] the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, 10 thirty basons of gold, silver basons of a second *sort* four hundred and ten,[ι] *and* other vessels a thousand.[κ] 11 All the vessels of gold and of silver *were* five thousand and four hundred.[λ] All *these* did Sheshbazzar bring up with *them of* the captivity[μ] that were brought up from Babylon unto Jerusalem.

II. A.M. 4906. B.C. 535. JERUSALEM. [446

Parallel place, Ne. vii. 6—30, and with v. 61, &c., Ne. xii. 1—26.

Nisan (March and April).

Enumeration of the Jews who returned from the Captivity.

NOW these[ν] *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; 2 which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah.

The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.—4 The children of Shephatiah, three hundred seventy and two.—5 The children of Arah, seven[ξ] hundred seventy and five.—6 The children of Pahath-moab,[ο] of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.—7 The children of Elam, a thousand two hundred fifty and four.—8 The children of Zattu, nine hundred forty and five.—9 The children of Zaccai, seven hundred and threescore. — 10 The children of Bani,[ο] six hundred forty and two.—11 The children of Bebai, six hundred twenty and three.—12 The children of Azgad, a thousand two hundred twenty and two.—13 The children of Adonikam, six hundred sixty and six.—14 The children of Bigvai, two thousand fifty and six. — 15 The children of Adin, four hundred fifty

β Heb., *caused a voice to pass.*

c Is. 44, 28; 45, 1, 13.

d He *is* the living God, and stedfast for ever, ... He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth... Da. 6, 26.

γ (*My officers there.* Wells.)

δ Heb., *lift him up.*

ε (*Masters of families.* Sept.)

ζ (Comp. 1 Chr. 9, 3.)

ζ That is, *helped them.*

f 2 Ki 24, 13. 2 Chr. 36, 7.

η (*A common name among the Persians, from their god Mithra.* Grot.)

θ (*The court-name of Zerubbabel.* Comp. Da. 1, 7. Grot. Bp. Rich. Wall. Ch. 3, 10; 5, 2, 14, 16. Zec. 4, 9.)

ι (*No first sort is mentioned. In* Esdras 2, 13, *the number is* 2410. *There is some corruption of the numeral letters.* Kenn. ii. 213.)

κ (*By thousands.* Kenn.)

λ (5469, Esdras, ii 13. 5210, Jos. Ant. XI. i. 3. *The sum total,* ch. 7, 9; 8, 25, 27. Houb. Bp. Rich. *The text particularises only those that were of greater size, but sums up both the great and the little.* Lightf.)

μ Heb., *transportation.*

ν (*In the 3 catalogues there is the same sum total,* 42,360, *but the largest of the three sets of numbers (at present) want more than* 8400 *of that sum.* Kenn. *The variation may arise from the diversity of names; also that this list was taken at their first setting out from Babylon, the other,* Ne. vii., *upon their coming to Jerusalem; some might come who had not registered, and some might register and not come.* Pat. *This is the genealogy settled by Zerubbabel, that in* Ne vii *is the same revised, such as were extinct being left out.* Bp Wilson.)

ξ (*The last in Nehemiah might be of those who were then living* Patrick.)

ο Ne. 7, 11.

ο Or, *Binnui,* Ne. 7, 15.

and four.—[16]The children of Ater of Hezekiah, ninety and eight.—[17]The children of Bezai, three hundred twenty and three.—[18]The children of Jorah,[π] an hundred and twelve.—[19]The children of Hashum, two hundred twenty and three.—[20]The children of Gibbar,[ρ] ninety and five.—[21]The children of Bethlehem,[σ] an hundred twenty and three.—[22]The men of Netophah, fifty and six.—[23]The men of Anathoth,[τ] an hundred twenty and eight.—[24]The children of Azmaveth,[υ] forty and two.—[25]The children of Kirjath-arim, Chephirah,[φ] and Beeroth,[χ] seven hundred and forty and three.—[26]The children of Ramah and Gaba, six hundred twenty and one.—[27]The men of Michmas,[ψ] an hundred twenty and two.—[28]The men of Beth-el and Ai, two hundred twenty and three.—[29]The children of Nebo, fifty and two.—[30]The children of Magbish, an hundred fifty and six.—[31]The children of the other Elam,[ω] a thousand two hundred fifty and four.—[32]The children of Harim, three hundred and twenty.—[33]The children of Lod,[α] Hadid,[β] and Ono, seven hundred twenty and five.—[34]The children of Jericho,[γ] three hundred forty and five.—[35]The children of Senaah, three thousand and six hundred and thirty.

[36]The priests: the children of Jedaiah,[h] of the house of Jeshua, nine hundred seventy and three.—[37]The children of Immer,[i] a thousand fifty and two.—[38]The children of Pashur,[k] a thousand two hundred forty and seven.—[39]The children of Harim,[l] a thousand and seventeen.

[40]The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah,[δ] seventy and four.

[41]The singers: the children of Asaph, an hundred twenty and eight.

[42]The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

[43]The Nethinims:[ε] the children of Ziha, the children of Hasupha, the children of Tabbaoth, [44]the children of Keros, the children of Siaha,[ζ] the children of Padon, [45]the children of Lebanah, the children of Hagabah, the children of Akkub, [46]the children of Hagab, the children of Shalmai,[η] the children of Hanan, [47]the children of Giddel, the children of Gahar, the children of Reaiah, [48]the children of Rezin, the children of Nekoda, the children of Gazzam, [49]the children of Uzza, the children of Paseah, the children of Besai, [50]the children of Asnah, the children of Mehunim, the children of Nephusim,[θ] [51]the children of Bakbuk, the children of Hakupha, the children of Harhur, [52]the children of Bazluth,[ι] the children of Mehida, the children of Harsha, [53]the children of Barkos, the children of Sisera, the children of Thamah, [54]the children of Neziah, the children of Hatipha.

[55]The children of Solomon's servants:[κ] the children of Sotai, the children of Sophereth, the children of Peruda,[λ] [56]the children of Jaalah, the children of Darkon, the children of Giddel, [57]the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.[μ]

[58]All the Nethinims,[m] and the children of Solomon's[n] servants, *were* three hundred ninety and two.

[59]And these *were* they which[ν] went up from[ξ] Tel-melah, Tel-harsa, Cherub, Addan,[π] *and* Immer: but they could not shew their father's house, and their seed,[ρ] whether they *were* of Israel: [60]the children of

π Or, *Hariph*, Ne. 7. 24.

ρ Or, *Gibeon*, Ne 7, 25. *(This is the name of a place, and so are several that follow. Hence some think that the foregoing are names of cities or countries.* Patrick.)

σ *(Now* Beit Lahm, *situated on a narrow ridge which projects eastward from the central mountain range, and breaks down in abrupt terraced slopes to deep valleys on the N.E. and S.* J. L. Porter.)

τ *(Now* 'Anâta, *a village of 20 houses, about 3½ miles from Jerusalem. The traces of its former importance are, a wall built of large hewn stones, fragments of columns, and a spacious cistern.* J. L. Porter.)

υ Or, *Beth-azmaveth.* Ne. 7, 28.

φ *(Now* Kefîr. J. L. Porter.)

χ *(Now* Bireh. *A large village, containing 800 Muslims. Many hewn stones and solid substructions testify to the antiquity of the site.* J. L. Porter.)

ψ *(Now* Mukhmâs. *Eusebius describes it as 9 miles N. of Jerusalem. It is a small hamlet situated on a shelving ridge, between two shallow wadys that run southward into the Suweinît.* J. L. Porter.)

ω *(Elam-ar.* Houb. see v. 7.)

α (Or, *Diospoli.., now* Ludd, *about two miles from Ramleh.* J. L. Porter.)

β Or, *Harid*, as it is in some copies.

γ *(The ruins round the fine fountain of* 'Ain-es-Sultân, *near Riha, are the only remnant of Jericho. The water, though slightly tepid, is sweet.* J. L. Porter.)

h 1 Chr. 24, 7.

i 1 Chr. 24, 14.

k 1 Chr. 9, 12.

l 1 Chr. 24, 8.

δ Or, *Judah*, ch 3, 9. *Hodevah*, Ne. 7, 13.

ε *(Those whom David gave to help the Levites.* Patrick.) 1 Chr. 9, 2.

ζ Or, *Sia.*

η Or, *Shamlai.*

θ Or, *Nephishesim.*

ι Or, *Bazlith*, Ne. 7, 54.

κ *(Such Canaanites as delivered themselves up to Solomon, and had like employments as the Nethinims.* Wells.) 1 Ki. 9, 21.

λ Or, *Perida.* Ne. 7, 57.

μ Or, *Amon.* Ne. 7, 59.

m Jos. 9, 21, 27. 1 Chr. 9, 2.

n 1 Ki. 9, 21.

ν *(These went up also: Mithal, Melath Thel, Harso, Chorub, Addon, and Immer.* Cov.)

ξ *(Cities in Mesopotamia; some think they were Jews, or proselytes, carried captive by Salmanezer.* Patrick.)

π Or, *Addon.* Ne. 7, 61.

ρ Or, *pedigree.*

Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai[o] the Gileadite, and was called after their name: 62 these sought their register *among*[σ] those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.[τ] 63 And the Tirshatha[υ] said unto them, that they should not eat[p] of the most holy things, till there stood up a priest with Urim and with Thummim.[φ]

64 The whole congregation together *was* forty and two thousand three hundred *and* threescore,[χ] 65 beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five; 67 their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 And *some* of the chief[q] of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in its place: 69 they gave after their ability unto the treasure of the work threescore and one thousand drams[ψ] of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

o 2 Sa. 17, 27.

σ (...*of their pedigree.* Bish.; *writing of their genealogies.* Gen.; *these being numbered among the priests sought the record of it but could not find it.* Patr.)

τ Heb., *were polluted from the*...Nu. 3, 10.

υ Or, *governor*, Ne. 8, 9; (*the king's commissioner.* Rainolds; *a Persian word, signifying* "severe." Gesenius. *Zerubbabel is meant.* Capellus. Bp. Rich. Wells.)

p Le. 22, 2—16.

φ (*The Light and Perfectness.* Cov. Matt. Ex 28, 30. Nu. 27, 21. *By wearing the breast-plate, the High Priest asked counsel of the LORD, and received answers.* Bp. Rich.)

χ (*The number falls far short of the total sum. The rest, according to* Seder Olam Rabba, c. 29, *were of the other tribes of Israel;* 2 Chr. 11, 3, 16; 31, 6. Ezra 2, 70, and 6, 16, 17. Mat. 4, 15. Lu. 2, 36. Ac. 2, 5; 26, 7 *The whole with servants were nearly* 50,000.)

q Ne. 7, 70.

ψ (Daraconim. *The gold Daric had a figure representing an archer. It was a Median coin struck previous to Hystaspes.* Wilkinson (ii. 151) *says* "*worth* 21*s.* 6*d.*"

III.] A.M. 4907. B.C. 534. JERUSALEM. [417

[Tisri (Sept. and Oct.). Beginning of the Civil Year. Le. xxiii. 24 Hag. ii. 1—9.]

The foundation of the second Temple laid.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua[r] the son of Jozadak, and his brethren the priests, and Zerubbabel[ω] the son of Shealtiel,[α] and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written[s] in the law of Moses the man of God. 3 And they set the altar upon his bases; for[β] fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening. 4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according[γ] to the custom, as the duty of every day required;[δ] 5 and afterward *offered* the continual burnt-offering, both of the new moons, and of all the set feasts[ε] of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. 6 From the first[ζ] day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.[η]

7 They gave money also unto the masons, and to the carpenters;[θ] and meat, and drink, and oil, unto them of Zidon,[ι] and to them of Tyre, to bring cedar trees from Lebanon to the sea of[κ] Joppa, according to the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Sheal-

r Or, *Jeshua* Hag. 1, 1; 2, 2 Zec. 3, 1.

ω *Zorobabel* Mat. 1, 12. Lu 3, 27.

α *Salathiel* Mat. 1, 12. Lu 3, 27.

s De. 12, 5.

β (*Although* Houb. Patric.)

γ (..... *to the number and custom day by day.* Cran. Bish. Ex. 23, 16. Nu 29, 12.)

δ Heb., *the matter of the day in his day.*

ε (*Feast-days that were consecrated to* ... Cran. Bish. Gen.) Ex. 29, 38 Nu. 28, 26; 29, 2, 13.

ζ (*On which there was a holy convocation,* Nu. 29, 1, *and on the* 10*th the great Day of Atonement,* Nu. 29, 7, *and on the* 15*th the Feast of Tabernacles.*)

η Heb., *the temple of the LORD was not yet founded.*

θ Or, *workmen*

ι (*Now* Saida. *Great Zidon, situated on the N.W. slope of a little promontory, which projects obliquely into the sea toward the S.W. Population* 5000. *Now almost without a vessel.* J. L. Porter.)

κ (*By sea unto...* Cov. Mat. Cran. Bish. 2 Chr. 2, 16. Ac. 9, 36.)

tiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward[λ] the work of the house of the LORD.

[9]Then stood Jeshua[t] *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah,[μ] together,[ν] to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites. [10]And when the builders laid the foundation of the temple of the LORD, they set the priests[u] in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance[v] of David king of Israel. [11]And they sang together by course[ξ] in praising and giving thanks unto the LORD; "because *He is* good,[π] for His mercy *endureth* for ever toward Israel."

And all the people shouted with a great[ρ] shout, when they praised the LORD, because the foundation of the house of the LORD was laid. [12]But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first[σ] house, when the foundation of this house was laid before their eyes, wept[τ] with a loud voice; and many shouted aloud for joy: [13]so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

IV.] A.M. 4907. B.C. 534. JERUSALEM. [448

The Samaritans obstruct the building.

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity[v] builded the temple unto the LORD God of Israel; [2]then they came to Zerubbabel, and to the chief of the fathers, and said unto them, "Let[φ] us build with you: for we seek your God, as ye *do;* and we do sacrifice unto Him since the days of Esar-haddon[χ] king of Assur, which brought us up hither."

[3]But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, "Ye have nothing to do with us[ψ] to build an house unto our God; but we ourselves together[ω] will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us."

[4]Then the people of the land weakened[α] the hands of the people of Judah, and troubled[β] them in building, [5]and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.[γ]

[Verses 6—23 are an historical anticipation introduced parenthetically into the account of the former opposition of the Samaritans to the rebuilding of the Temple, describing their subsequent opposition to rebuilding Jerusalem and its walls in the ensuing reigns of Xerxes and Longimanus. *Hales* ii. 481.]

[6]And in the reign of Ahasuerus,[δ] in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

[7]And in the days of Artaxerxes[ε] wrote Bishlam,[ζ] Mithredath, Tabeel, and the rest of their companions,[η] unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian[ι] tongue. [8]Rehum the chancellor and Shimshai the scribe[κ] wrote a letter against Jerusalem to Artaxerxes the king in this sort:

[In Aramaic, i. e. Chaldee, from v. 8 to ch. vi. 19.]

[9]Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the

λ *(Superintend.* T. K. A.)

t Ch. 2, 40.

μ Or, *Hodaviah,* ch. 2, 40.

ν Heb., *as one.*

u 1 Chr. 16, 5, 42.

v 1 Chr. 6, 31; 16, 4; 25, 1.

ξ *(Alternately, one part singing one verse, the other the next.* Wells.) Ex. 15, 21. 2 Chr. 7, 3. Ne. 12, 24.

π *(Gracious.* Cov. Mat. Cran. Bish.)

ρ *(Loud.* Cov. Matt. Cran. Bish.)

σ *(Burnt 52 years before. In size this was not inferior to that of Solomon. Comp.* ch. 6, 1—3. 1 Ki. 6, 2. Bp. Rich.)

τ *(The Orientals, not only women but men, are prone to weep even under those vexations which we consider insufficient to warrant such demonstrations of grief.* Kitto.)

v Heb., *sons of the transportation.*

φ *(We will.* Cov. Matt. Cran. Bish. Gen.)

χ *(Son of Sennacherib,* 2 Ki. 19, 37. *and grandson of Sadmanesar. The last of the Assyrian kings,* 2 Ki. 17, 24. 2 Chr. 33, 11, *the Assaradinus of Ptolemy, and Sardanapalus of the Greeks.* Bp. Rich. Wall.)

ψ *(It belongeth not to you, but to us.* Matt. *It cannot be that ye and we together should.* Cran. Bish.)

ω *(Alone.* Cov. Matt. Cran. Bish.)

α *(Hindered.* Cov. Matt. Cran.)

β *(Made them afraid to build.* Cov. Matt.)

γ *(Hystaspes.* Bp. Rich. Witsius. Patrick. Howes.)

δ Heb., *Ahashwerosh (Xerxes.* Howes. Hales.)

ε *(Longimanus.* Allix. Howes. Hales.)

ζ *In peace. (when it was peace.* Gen.; *with fair words.* Cran. Bish.)

η Heb., *societies.* (and so v. 9. *counsel.* Cov. Matt. Cran. Doway.)

ι *(Chaldee.)*

κ Or, *secretary.*

Dinaites, the Apharsathchites,[λ] the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites, [10]and the rest of the nations whom the great and noble Asnapper[μ] brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.[ν]

[11]This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; "Thy servants the men on this side the river,[ξ] and at such a time. [12]Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem,[π] building the rebellious and the bad city, and have set up[ρ] the walls *thereof*, and joined[σ] the foundations. [13]Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay[τ] toll,[υ] tribute,[φ] and custom,[χ] and *so* thou shalt endamage[ψ] the revenue[ω] of the kings. [14]Now because we[α] have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; [15]that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved[β] sedition within[γ] the same of old time: for which cause was this city destroyed. [16]We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river."

[17]*Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions[δ] that dwell in Samaria, and *unto* the rest beyond the river, "Peace, and at such a time.[ε] [18]The letter which ye sent unto us hath been plainly read before me. [19]And I commanded,[ζ] and search hath been made, and it is found that this city of old time hath made insurrection[η] against kings, and *that* rebellion and sedition have been made therein. [20]There have been mighty kings also over Jerusalem, which have ruled[ι] over all *countries* beyond the river;[κ] and toll, tribute, and custom, was paid unto them. [21]Give[θ] ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.—[22]Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?"[ι]

[23]Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force[κ] and power. [24]Then ceased the work of the house of God which *is* at Jerusalem.

λ *(Perso-Cuthites.* Grot.)

μ *(Some principal officer.* Patrick. Wells.)

ν Chald., *Cheeneth (send greeting.* Vulg. Houb.), *and so* v. 11, 17.

ξ *(Euphrates,* v. 16. 20; ch. 5, 6.)

π *...a city seditious and froward, and build the same and lay the foundation of the walls thereof.* Mat.)

ρ Or, *finished. (make up the walls of it.* Cov.)

σ Chald., *seized together* (i. e. *connected the turrets by building the walls in the intervals* Blayney.)

τ Chald., *give.*

υ *(Land-tax.* Witsius. Ch. 7, 24.

φ *(Poll-money.* Witsius.)

χ *(Imports and exports.* Wits.)

ψ *(Injure, anciently* endomage. Fr. Cotton. *Shall they hinder the kings' tribute.* Bish. Gen.)

ω Or, *strength.*

α Chald., *... are salted with the salt of the palace (receive our salary.* Junius. *Used for maintenance in general.* Parkhurst. *So* Chardin. Harmer).

β Chald., *made (..... caused others also to rebel of old.* Cov. Mat.)

γ Chald., *in the midst thereof.*

δ Chald., *societies.*

ε *(...and salutation.* Cov. Mat.)

ζ Chald., *by me a decree is set.*

η Chald., *lifted up itself*

ι 1 Ki. 4, 21. Ps. 72, 8.

κ Ge. 15, 18. Jos. 1, 4.

θ Chald., *make a decree. (Do ye now after this commandment forbid the same men* Cov. Mat.)

ι *(Lest the king have harm therethrough.* Cov.

κ Chald., *arm. (Forbad them with the arm and authority.* Cov. *Forbad them with violence and power.* Cran. Mat. Bish.)

λ *(Hystaspes, who succeeded the usurper Smerdis,* B.C. 521, *and reigned 36 years.* Prid. Bp. Rich. Howes.)

μ *(In this 2nd year of Darius, 1st day of sixth month — Elul (July and Aug.), Haggai begins to prophesy; checks the people not caring to build* Lightfoot.)

ν *(Grandson* Ze. 1, 1. 1 Chr. 3, 17, 18 Patrick.)

ξ *(Against* Patrick.)

ο Ch. 3, 2

HAGGAI. [449

[On the neglect of the people to build, God smote the land with barrenness, so that both the harvest and vintage failed. The occasion of their delay was the treacherous Jews (ch. iv. 5) discouraging the work, Hag. 1, 2. *Bedford.*]

ZECHARIAH I.—VI. [450

A.M. 4921. B.C. 520. JERUSALEM. [451

The building of the Temple resumed. See chap. vi. 15.

SO it ceased unto the second year of the reign of Darius[λ] king of Persia.

V.] [1]Then[μ] the prophets, Haggai the prophet, and Zechariah the son[ν] of Iddo, prophesied unto[ξ] the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

[2]Then rose up Zerubbabel[ο] the son of Shealtiel, and Jeshua the son

of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping[π] them.

A.M. 4921. B.C. 520. JERUSALEM. [452

The letter of Tatnai.

3 AT the same time came to them Tatnai,[ρ] governor on this side the river, and Shethar-boznai, and their companions,[ρ] and said thus unto them, "Who hath commanded you to build this house, and to make up this wall?"

4 Then[σ] said we unto them after this manner, "What are the names of the men that make[τ] this building?"[υ]

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they[φ] returned answer by letter concerning this *matter*.

6 The copy[χ] of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king: 7 they sent a letter unto him, wherein[ψ] was written thus;[ω] "Unto Darius the king, all peace.—8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great[α] stones, and timber[β] is laid in the walls, and this work goeth fast on, and prospereth in their hands. 9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls? 10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them. 11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.[b] 12 But after that our fathers had provoked the God of heaven unto wrath,[c] He gave them into the hand of Nebuchadnezzar the king of Babylon,[d] the Chaldean, who destroyed this house, and carried the people away into Babylon. 13 But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree[e] to build this house of God. 14 And the vessels[f] also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar,[γ] whom he had made governor;[δ] 15 and said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place. 16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem:[g] and since that time even until now hath it been in building, and *yet* it is not finished.[h] 17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

VI.] A.M. 4922. B.C. 519. JERUSALEM. [453

[According to Herodotus (I. 98) the first Median king Dejoces built Ecbatana, and surrounded it with seven strong walls, the innermost of which included the royal citadel and treasury. The identity of this ancient city with the present Hamadan, says R. K. Porter (Travels ii.), seems beyond doubt.]

The decree of Darius.

THEN Darius the king made a decree,[ε] and search was made in[ζ] the house[η] of the rolls,[θ] where the treasures were[ι] laid up[κ] in Ba-

π (*Which helped* ... Mat. ... *strengthened.* Cov.)

ρ (*Counsellors.* Cov.)

σ (*... They said to them thus.* Sept. Syr. Arab. *So* Wells, Wall.)

τ Chald., *build.*

υ (*Then told we them the names of the men that made* ... Cov. Mat. Cran. *These are the names of the men who have undertaken* ... Houb.)

φ (... *answer was returned,* Sept.; *answer being returned, would satisfy against that accusation.* Doway.)

χ (*Tenour.* Bish.)

ψ Chald., *in the midst whereof.*

ω (*They dealt more fairly in their letter than Rehum and the others* (ch. 3, 7) *in theirs.* Bp. Rich. 57 *years after.*)

α Chald., *stones of rolling.* (*choice.* Sept. *marble.* Jarchi. Kimchi. *rough.* Mat. *unpolished.* Doway.)

β (*Beams are.* Mat. Cran. Bish. Gen.)

b 1 Ki. 6, 1.

c 2 Chr. 36, 16.

d 2 Ki. 24, 2; 25 8.

e Ch. 1, 1.

f Ch. 1, 7; 6, 5.

γ (*Composed of two Persian words, signifying* "silk and gold.") Hag. 1, 14; 2, 2, 21.

δ Or, *deputy.*

g Ch. 3, 8, 10.

h Ch. 6, 15.

ε (*Commanded.* Cov. Matt. Cran.)

ζ (Or, *concerning.* Bp. Rich.)

η Chald., *books.* (*Library.* Cov.)

θ (*Library of the king's treasure-house.* Cov. Mat.)

ι (*Had been.* Houb.)

κ Chald., *made to descend.*

λ Or, *Ecbatana.* (*Egbathanis,* Cov. Mat. Do.) or, *in a coffer.* (Cran. Bish. Gen. *By some directions found in the said house of rolls at Babylon, further search was made at Achmetha.* Wells.)

bylon. 2And there was found at Achmetha,λ in the palaceμ that *is* in the provinceν of the Medes, a roll, and therein *was* a recordξ thus written: 3"In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits,π *and* the breadth thereof threescore cubits; 4*with* three rows of greatσ stones, and a row of new timber: and let the expenses be given out of the king's house: 5and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and broughtτ again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.—6Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companionsυ the Apharsachites, which *are* beyond the river, be ye far from thence: 7let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.—8Moreover I make a decreeφ what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.χ 9And that which they have need of, both young bullocks, and rams,ψ and lambs, for the burnt-offerings of the God of heaven,ω wheat, salt, wine, and oil, according to the appointmentα of the priests which *are* at Jerusalem, let it be given them day by day without fail: 10that they may offerι sacrifices of sweetβ savours unto the God of heaven, and prayκ for the life of the king, and of his sons.—11Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hangedγ thereon; and let his house be madeδ a dunghill for this. 12And the God that hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem.—I Darius have made a decree; let it be done with speed."ε

13Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.ζ

14And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo.

ZECHARIAH VII. VIII. [454

A.M. 4925. B.C. 516. [455

[Of this temple Herod (Jos. Ant. XV. xi. 3) took away the old foundations and laid others, and thereon built an immense structure of great magnificence, B.C. 20.]

The Dedication of the Temple.

AND they builded, and finishedθ *it*, according to the commandment of the God of Israel, and according to the commandmentι of Cyrus, and Darius, (and Artaxerxesκ king of Persia.) 15And this house was finished on the third day of the month Adar,λ which was in the sixth year of the reign of Darius the king.

16And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity,μ kept the dedication of this house of God with joy, 17and offered at the dedicationι of this house of God an hundred bullocks, two hundred rams, four hundred lambs;ν and for a sin-offering for all Israel, twelve he-goats, according to the number

μ (*Castle.* Cov. Mat.)

ν (*Land.* Cov. Mat.)

ξ (*Act.* Cov. Mat.; *memorial.* Cran. Bish. Gen.)

π (*Usher thinks this order was not fulfilled as to the measures.* Wall. 1 Ki. 6, 2. 2 Chr. 3, 3. Hag. 2, 3. "*It wanted 60 cubits of its height, for so much higher was the first temple.*" Jos. Ant. XV. xi. 1.)

σ (*Rough.* Cran. Bish.)

τ Chald., *go.*

υ Chald., *their societies.* (*counsellors.* Cov. Mat. Cran. Bish.)

φ Chald., *by me a decree is made.* (*I have commanded.* Cov. Mat. Cran. Bish.)

χ Chald., *made to ceasc.*

ψ (*Goats.* Cov. Mat.)

ω "*The men of power told (the seditious) that their forefathers had adorned their temple in great part with donations bestowed on them by foreigners,*" and "*that they could not but fear that, by rejecting the sacrifices of the Romans, they should not be allowed to offer their own.*" *The refusal of these sacrifices was the true beginning of our war with the Romans.* (Jos. Bell. II. xvii. 2, 3.)

α (*Custom* Cov. Matt. Cran. Bish.)

β Chald., *of rest.*

κ 1 Ti. 2, 1.

γ Chald., *let him be destroyed.* (*and standing let him be beat upon it.* Sept. Patrick.)

δ (*Forfeited Books; confiscated.* Doway.)

ε (*Diligently.* Cov. Mat. Do.)

ζ (*Did their diligence.* Cov. Cran.)

θ (*Set up the work.* Cov. Mat.; *laid up the foundation,* Cran.)

ι Chald., *decree.*

κ (*An historical anticipation.*)

λ (i.e. *magnificent mantle.* A Syriac term, 2 Macc. 15, 36. Hales. *The twelfth month of the ecclesiastical year* (Feb. and Mar.). "*The authors of these books,*" says Allix, "*give names to the months which were not heard of before the Captivity;*" and adds, "*we must blind ourselves of purpose to conceive that any impostor could forge books which have so exact a relation and such characteristics to fix them to the time in which every author lived, and to the circumstances in which he wrote.*")

μ Chald. *sons of the transportation.*

ι 1 Ki. 8, 63. 2 Chr. 7, 5.

ν (*Goats.* Cov. Mat. Cran.)

of the tribes of Israel, [18]And they set the priests in their divisions,[ξ] and the Levites in their courses,[π] for the service of God, which *is* at Jerusalem; as it is written[ρ] in the book of Moses.

[From ver. 19 to chap. vii. ver. 11, the text is again in Hebrew, and from vii. 11 to 26, in Chaldee.]

[19]And the children of the captivity kept the passover upon the fourteenth *day* of the first month: [20]for the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

[21]And the children of Israel, which were come again out of captivity, and all such as had separated[σ] themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, [22]and kept the feast of unleavened bread seven days with joy:[τ] for the LORD had made them joyful, and turned the heart of the king of Assyria[υ] unto them, to strengthen their hands in the work of the house of God, the God of Israel.

VII. A.M. 4984. B.C. 457. JERUSALEM. [458

[Julian Period 4256. Prideaux.]

Arrival of Ezra with the decree of Artaxerxes.

NOW after these things, in the reign of Artaxerxes[φ] king of Persia, Ezra the son[χ] of Seraiah, the son of Azariah,[ψ] the son of Hilkiah, [2]the son of Shallum, the son of Zadok, the son of Ahitub, [3]the son of Amariah, the son of Azariah, the son of Meraioth, [4]the son of Zerahiah, the son of Uzzi, the son of Bukki, [5]the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: [6]this Ezra went up from Babylon; and he *was* a ready[ω] scribe[α] in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according[β] to the hand of the LORD his God upon him. [7]And there went up *some* of the children of Israel, and of the priests, and the Levites,[m] and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. [8]And he came to Jerusalem in the fifth[γ] month, which *was* in the seventh[δ] year of the king. [9]For upon the first *day* of the first month began[ε] he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him. [10]For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

[11]Now[ζ] this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe[η] of the words of the commandments of the LORD, and of His statutes to Israel.—[12]"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect[θ] *peace*, and at such a time.[ι]—[13]I make a decree, that all they of the people of Israel, and *of* His priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.—[14]Forasmuch as thou art sent of[κ] the king, and of his seven[n] counsellors, to enquire[λ] concerning Judah and Jerusalem, according[μ] to the law of thy God which *is* in thine hand;[ν] [15]and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem, [16]and all the silver and gold that thou canst find[ξ] in all the province of Babylon, with the freewill-offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:[ο] [17]that thou mayest

ξ (*Courses.* Cov. Cran. Matt. Bish.)

π (*Offices.* Cov. Cran. Matt. Bish.)

ρ Chald. *according to the writing.* Nu. 3, 6; 8, 9.

σ (*Full proselytes.* Grot. Bp. Rich.)

τ (*Singing the 146th, 147th, and 148th Psalms.* Sept. (Title).)

υ (*Darius Hystaspes.* Light. *He took Babylon toward the end of the 6th year of his reign.* B.C. 516. Prid. Usher. *A prince of great wisdom, clemency, and justice.* Prideaux.)

φ (*Longimanus.* Bp. Rich. 59 *years after, through the reigns of Darius and Xerxes.* Wall. Pyle.) Ne. 2, 1.

χ (*Some descents off.*)

ψ (*Six generations omitted.* 1 Chr. 6, 6—8. Bp. Rich.; *for brevity's sake.* Kimchi. "*Because,*" *says Lightfoot* (ix. 28) "*from the time of Azariah the house of Eli began the function; and till the time of Azariah, the son of Johanan, the service of the temple of Solomon did not begin.*" 1 Chr. 6, 10.)

ω (*Perfect.* Cran. Bish. *See* 2 Macc. 2, 13.)

α (*Teacher of the Law, civil and sacred.* Grot.)

β (*Because the hand.....was...* Cran.) v. 9, ch 8, 22, 31.

m Ch. 8, 15.

γ (*Ab* (July and Aug.). A.J.P. 4256. Prid.)

δ (*Artaxerxes turned his arms against the Egyptians, and after various reverses happily finished the war in the 6th year of his reign.* Hales ii 482. Diod. Siculus xi.)

ε Heb., was *the foundation of the going up.*

ζ (*This whole letter is in Chaldee.*)

η (*A teacher in* ... Cov. Mat.)

θ Or, *a perfect scribe of the law of the God of heaven,* peace, &c.

ι (*Peace and salutation.* Cov. Matt. Cran. Bish.)

κ Chald., *from before.*

n Est. 1, 14.

λ (*Visit.* Cov. Matt. Cran. Bish.)

μ (*The free use of their laws, with liberty of judging, is here conceded to the Jews.* Ver. 25, 26. Grotius.)

ν (That is, *in which thou art so well versed.*)

ξ (*Granting him a free collection, and what he can get and gather by it.* Bp. Rich.)

ο 2 Chr. 6, 2. Ps. 135, 21.

buy speedily[π] with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer[p] them upon the altar of the house of your God which *is* in Jerusalem. [18]And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. [19]The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem. [20]And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house. — [21]And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, [22]unto an hundred talents of silver,[ρ] and to an hundred measures[σ] of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*. [23]Whatsoever is commanded[τ] by the God of heaven, let it be[υ] diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?— [24]Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims,[φ] or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.—[25]And thou, Ezra, after the wisdom of thy God, that *is* in[χ] thine hand, set magistrates and judges,[q] which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach[r] ye them that know *them* not. [26]And whosoever will not do the law of thy God, and the law of the king,[ψ] let judgment be executed speedily upon him, whether *it be* unto death, or to banishment,[ω] or to confiscation of goods, or to imprisonment."[α]

[27]Blessed *be* the LORD God of our fathers, which hath put[β] *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem: [28]and hath extended[γ] mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

VIII.] A.M. 4984. B.C. 457. AHAVA. [459

[Somewhere in the N.W. of Babylonia, v. 15, 21, 31.]

Ezra's proceedings before coming to Jerusalem.

THESE *are* now the chief of their fathers, and *this is* the genealogy[δ] of them that went up with me from Babylon, in the reign of Artaxerxes the king.[ε]—[2]Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.[ζ]—[3]Of the sons of Shechaniah,[ζ] of the sons of Pharosh; Zechariah: and with him were reckoned[η] by genealogy of the males an hundred and fifty.—[4]Of the sons of Pahath-moab;[θ] Elihoenai the son of Zerahiah, and with him two hundred males.—[5]Of the sons of Shechaniah;[ι] the son of Jahaziel, and with him three hundred males.—[6]Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.—[7]And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.—[8]And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.—[9]Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.—[10]And of the sons of Shelomith;[κ] the son of Josiphiah, and with him an hundred and threescore males.—[11]And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight

π (*Diligently.* Cov. Mat. *Take freely, and buy diligently.* Do.)

p Nu. 15, 4. De. 12, 5.

ρ (£35,350. Bp. Cumberland.)

σ Chald. *cors.* (*chomers.* 75 *galls.* 5 *pts., each.*)

τ Heb., *of the decree.*(*belongeth to the law of...* Cov. Mat. Cran.)

υ (..... *Done: take diligent heed that none offer any injury to the.....* Sept.)

φ(*From* náthàn, *to give;—those who had given themselves up to serve in the Temple.* Lamy. Hales.)

χ (*Thee.* Wat. Noldius.)

q Ex. 18, 21. De. 16, 18.

r V. 10. 2 Chr. 17, 7. Mal. 2, 7. Mat. 23, 2.

ψ (*Authorizing the Jews to use their own laws.* Grot. Patrick.)

ω Chald., *to rooting out.* (So Cran. Bish.)

α (*The Chaldee ends at* v. 26.)

β (*Inspired the king's heart.* Cov. Mat. Cran. Bish.)

γ (*Inclined.* Cov. Mat. Cran. Bish. Gen.)

δ (*This is their register.* Bish.)

ε (*Dr. Kitto thinks the whole party, including females and children, could not be less than* 7000. See v. 14.)

ζ 1 Chr. 3, 22.

ζ (*Coverdale omits; but see* 1 Esdras 8, 29.)

η (*Numbered.* Cov. Mat. Cran. Bish.)

θ (*The captain of Moab.* Cran. Bish.)

ι "*Of the sons of Zathoah Shecaniah the son of Aziel, and with him* 300." Sept. Comp. ch. 2, 8. Zattu, *but in Sept. and Vulg.* Zathuah. *Heb. has here omitted the name.*)

κ (*Of the sons of Bani. Shalomith, the son of Josiphiah* Sept. 1 Esdras 8, 36. Comp. 2, 11.)

males.—[12]And of the sons of Azgad; Johanan the son of Hakkatan,[λ] and with him an hundred and ten males. —[13]And of the last[μ] sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.—[14]Of the sons also of Bigvai; Uthai, and Zabbud,[ν] and with them seventy males.[ξ]

[15]And I gathered them together to the river that runneth to Ahava;[π] and there abode[ρ] we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. [16]Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshŭllam, chief men; also for Joiarib, and for Elnathan, men of understanding.[σ] [17]And I sent them with commandment unto Iddo the chief at the place Casiphia,[τ] and I told[υ] them what they should say unto Iddo, *and* to his brethren the Nethinims,[φ] at the place Casiphia, that they should bring unto us ministers[χ] for the house of our God.

[18]And by the good hand of our God upon us they brought us a man of understanding,[ψ] of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; [19]And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; [20]also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

[21]Then I proclaimed a fast there, at the river of Ahava, that we might afflict[t] ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. [22]For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, "The hand of our God *is* upon all them for good that seek Him; but His power and His wrath *is* against all them that forsake Him."—[23]So we fasted and besought our God for this: and He was intreated[ω] of us.

[24]Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, [25]and weighed unto them the silver, and the gold, and the vessels, *even*[α] the offering of the house of our God, which the king, and his counsellors,[β] and his lords,[γ] and all Israel *there* present, had offered: [26]I even weighed unto their hand six hundred and fifty talents of silver,[δ] and silver vessels an hundred[ε] talents, *and* of gold an hundred talents;[ζ] [27]also twenty basons of gold, of a thousand drams; and two vessels[η] of fine copper,[θ] precious[ι] as gold. [28]And I said unto them, "Ye *are* holy[κ] unto the LORD; the vessels *are* holy also;[υ] and the silver and the gold *are* a freewill-offering unto the LORD God of your fathers: [29]watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD."—[30]So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

[31]Then we departed[κ] from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way. [32]And we came to Jerusalem, and abode there three days.[w]

λ Or, *the youngest son.* (Cov.)

μ (*Who went up this last time.* Wells. Patrick.)

ν Or, *Zaccur*, as some read.

ξ (*In all* 1496.)

π (*Probably the* Deava, *or*, Adiava, *on which Ptolemy places the city Abane, or Aavane.* See 2 Ki. 17, 24.)

ρ Or, *pitched.*

σ (*The teachers.* Cov. Matt.)

τ (*A place of silver.* Sept.)

υ Heb., *put words in their mouth.* See 2 Sa. 14, 3, 19.

φ (That is, *Deodands, given and devoted to the drudgery of the Temple,* Jos. 9, 23. *The Gibeonites,* 2 Sa. 21, 2. 1 Chr. 9, 2. Ezra 2, 43, 58, 62, 70; 7, 7, 24; 8, 17, 20. Ne. 7, 46; 10, 28; 11, 3, 21, *according to the Jews.* Bp. Rich. *These not being enough, David* (Bertram, de Rep. Jud.) *appointed some other persons of higher rank, and Solomon some more.* Patrick.)

χ (*Singers.* Sept.)

ψ (*A wise man.* Cov. Mat. Cran. *A very wise man.* Bish.)

t Le. 16, 29; 23, 29. Is. 58, 3, 5.

ω (*He heard us.* Cov. Mat. Cran.)

α (*That were appointed for* ..... Cran. Bish.)

β (*Lords of his council.* Cov. Matt.)

γ (*Princes.* Cov. Matt.)

δ (*At* £375 *to the talent,* £243,750.)

ε (*And* 100 *silver vessels,* Sept. Vulg., or, 100 *silver vessels according to their talents,* i. e. *every one a talent.* Patrick. *Value* £37,500.)

ζ (*At* £4500 *per talent* = £450,000.)

η (*Costly ornaments.* Cov. Matt. Cran.)

θ Heb., *yellow, or, shining brass.* (*good brass.* Cov. Matt. Cran. Bish. *and vessels of fine copper, polished and precious as gold.* Houb. *rare, as the metal called* auricalcum *was.* Patrick.)

ι Heb. *desirable.*

υ Le. 21, 6. De. 33, 8.

κ (*Brake up.* Cov. Mat. Cran. Bish.)

w Ne. 2, 11.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; 34 by number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered[z] burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 And they delivered the king's commissions[y] unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

IX.] A.M. 4984. B.C. 457. JERUSALEM. [460

Ezra mourns for the affinity of the people with strangers.

NOW when these things were done, the princes came to me, saying, "The people of Israel, and the priests, and the Levites, have not separated[c] themselves from the people of the lands, *doing* according to their abominations,[λ] *even* of the Canaanites,[μ] the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass."

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair[ν] of my head and of my beard, and sat down astonied.[ξ] 4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 And at the evening sacrifice I arose up from my heaviness;[π] and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, 6 and said, "O my God, I am ashamed and blush[ρ] to lift up my face to Thee, my God: for our iniquities are increased over *our* head, and our trespass[σ] is grown up unto the heavens.[d] 7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered[e] into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. 8 And now for a little space[τ] grace[υ] hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail[φ] in His holy place, that our God may lighten[f] our eyes, and give us a little reviving in our bondage. 9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended[χ] mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair[ψ] the desolations thereof, and to give us a wall[ω] in Judah and in Jerusalem.—10 And now, O our God, what shall we say after this? for we have forsaken Thy commandments, 11 which thou hast commanded by Thy[α] servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another[β] with their uncleanness: 12 now therefore give not your daughters unto their sons.

x (*So* ch. 6, 17.)

y Ch. 7, 21.

z Ch. 6, 21. Ne. 9, 2.

λ (*Their wickedness is such as it was with* .....Houb.) De. 12, 30, 31.

μ (*These names are otherwise expressed in Greek than in the former books; so that here seems to be a new Greek interpreter.* Wall.)

b Ex. 34, 16. De. 7, 3. Ne. 13, 25.

c Ex. 19, 6; 22, 31. De. 7, 6; 14, 2. 2 Cor. 6, 14.

ν (*Compare Homer* (Odyss. x.) *toward the end.*)

ξ (*Sat mourning.* Cov. Mat. Cran. Bish Do.) Ps. 143, 4.

π Or, *affliction.*

ρ (*I dare not lift up mine eyes.* Cov. Mat. Cran. Bish.) Da. 9, 7.

σ Or, *guiltiness.*

d 2 Chr. 28, 9. Re. 18, 5.

e De. 28, 36, 64. Ne. 9, 30.

τ Heb., *moment.*

υ (*But now is there a little and sudden graciousness come.....* Cov. Mat. Cran.)

φ Or, *a pin*; that is, *a constant and sure abode:* so Is. 22, 23. (So Patrick.)

f Ps. 13, 3; 34, 5.

χ (*Inclined.* Cov. Mat. Cran. Bish. Gen.)

ψ Heb., *set up.* (Cov. Mat.)

ω (*Hedge.* Cov. Do. Patrick.)

α Heb., *the hand of.*

β Heb., *from mouth to mouth*: as 2 Ki. 21, 16. (*On every side.* Cov. Mat. Cran. Bish.)

neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 "And after all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished[γ] us less than our iniquities *deserve*, and hast given us *such* deliverance as this; 14 should we again[g] break Thy commandments, and join in affinity with the people of these abominations? wouldest not Thou be angry with us till Thou hadst consumed *us*, so that *there should be* no remnant nor escaping?—15 O LORD God of Israel, Thou *art* righteous: for[δ] we remain yet escaped, as *it is* this day: behold, we *are* before Thee in our trespasses: for we cannot stand before Thee because of this."

X.] A.M. 4984. B.C. 457. JERUSALEM. [461

The people put away their strange wives.

NOW when Ezra had prayed,[h] and when he had confessed, weeping and casting himself down before the house of God,[ι] there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.[ε]

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, "We have trespassed[κ] against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. 3 Now therefore let us make a covenant[ζ] with our God to put[ι] away all the wives, and such as are born[κ] of them, according[λ] to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. 4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*."

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when*[μ] he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; 8 and that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited,[ν] and himself separated[ξ] from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth[π] month, on the twentieth *day* of the month; and all the people sat in the street[ρ] of the house of God, trembling because of *this* matter, and for the great rain.[σ]

10 And Ezra the priest stood up, and said unto them, "Ye have transgressed, and have taken[τ] strange wives, to increase the trespass of Israel. 11 Now therefore make confession unto the LORD God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange wives."

12 Then all the congregation answered and said with a loud voice, "As thou hast said,[υ] so must we

γ Heb., *withheld beneath our iniquities*, (i. e. *forbore to punish*. De Dieu. Patrick. *spared our wickedness*. Cov. Mat.)

g Jno. 5, 14. 2 Pe. 2, 20.

δ (*Though*. Patrick.)

h Da. 9, 20.

ι 2 Chr. 20, 9.

ε Heb., *wept a great weeping*.

k Ne. 13, 27.

ζ (That is, *Let us be reconciled to God*. Grot.) 2 Chr. 34, 31.

ι Heb., *bring forth*.

κ (*If the mothers continued heathens the children were not to be reputed as free-born sons in the number of God's people; yet the fathers were bound to provide for their maintenance and education*. Bp. Rich.)

λ (*As thou pleasest. Arise, alarm them with the commandments*..... Sept.)

μ (*Till*. Patrick.)

ν Heb., *devoted*. (*So* Sept.)

ξ (*Excommunicated*. Locke. Jno. 9, 2. *excluded from society, and not permitted to come within 4 cubits of the altar. After* 60 *days' contumacy the* anathema *followed*.)

π (*Chisleu*. (Nov. & Dec.)

ρ (*Court*. Houb., *...of the people, open and unwalled*. Patrick.)

σ Heb., *the showers*. (*The rains of December are sometimes extremely cold*. Harmer. *At Aleppo the severity of the winter lasts from the 12th of December to the 20th of January; the air during the time excessively piercing*. Dr. Russell.)

τ Heb., *caused to dwell*; or, *brought back*.

υ (*Said, This word of thine is a great thing for us to do* Sept.)

do.φ 13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.χ 14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God forψ this matter be turned from us."—15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were[ω] employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth[α] month to examine the matter. 17 And they made an end with all the men that had taken strange wives by the first day of the first[β] month.γ

18 And among the sons of the priests there were found that had taken strange wives: *namely,* of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being*[δ] guilty, *they offered* a ram of the flock for their trespass.—20 And of the sons of Immer; Hanani, and Zebadiah.—21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.—22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.—23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.—24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.—25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.—26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.—27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.—28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.—29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.—30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.—31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, 32 Benjamin, Malluch, *and* Shemariah.—33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.—34 Of the sons of Bani; Maadai, Amram, and Uel, 35 Benaiah, Bedeiah, Chelluh, 36 Vaniah, Meremoth, Eliashib, 37 Mattaniah, Mattenai, and Jaasau, 38 and Bani, and Binnui, Shimei, 39 and Shelemiah, and Nathan, and Adaiah, 40 Machnadebai,[ε] Shashai, Sharai, 41 Azareel, and Shelemiah, Shemariah, 42 Shallum, Amariah, *and* Joseph.—43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these[ζ] had taken strange wives: and *some* of them had wives by whom they had children.[ι]

φ *(Let it be done.* Cov. Mat. *we will do.* Cran. Bish. Gen.)

χ Or, *we have greatly offended in ...*

ψ Or, *till this matter* be dispatched.

ω Heb., *stood.* (viz. *against,* i.e. *only four opposed. Weigh* v. 16, *and it enforces this translation.* Lightfoot. *So* Maurer, "arose against this.")

α *(Tebeth* i. e. *Miry.* Dec. & Jan.)

β *(Nisan,* i. e. *Flight.* Mar. & April.)

γ *(Of the new year: 3 months being spent in the investigation.* D'Oyly. *From this reform, which was most likely in the 7th year of Artaxerxes, the same year that Ezra came to Jerusalem, there is a silence of anything done till the 20th, and then Nehemiah began to stir.* Lightfoot.)

δ *(For their trespass-offering* Cov. Mat. Cran. *and they that had trespassed gave ..* Bish. Gen. *they whohad offended ....* Houb.) Le. 6, 4, 6.

ε Or, *Mahnadebai,* according to some copies.

ζ *(Of priests,* 17; *of Levites, singers, and porters,* 10; *of all the other tribes,* 86; *in all,* 113. Bp. Keeh.)

ι *(Justin Martyr, in his Dialogue with Trypho, says that the following speech was in the ancient Hebrew copies, but was expunged by the Jews.* "And Ezra said unto the people, This passover is our saviour and our refuge; if you will be persuaded of it and will let it enter into your heart that we are to humble Him in a sign, and afterwards shall believe in Him, this place shall not be destroyed for ever, saith the God of Hosts. but if you believe not in Him, neither hearken to His preaching, ye shall be a laughing-stock to the Gentiles." Locke.)

THE BOOK

OF

NEHEMIAH.

"THE first particle, 'AND,'" says Bishop Richardson, "may seem to join this Book to that of Ezra. Some translators give it the name of the Second Esdras, as supposing Ezra the penman."

But "that Nehemiah himself," says Bp. Patrick, "was the author there can be no reasonable doubt, for he says as much in the beginning of it, and all along relates what he did, in his own person." And so Dr. Kitto: "There is no book in Scripture of which the authorship is so clear. It is pervaded by a piety, simplicity, and a sincerity truly admirable. The style is even and equally sustained from beginning to end, which is alone a fair reason for regarding it as the work of a single hand."

It is in the highest degree improbable that the Nehemiah of this Book is he who came up with Zerubbabel (Ezra ii. 2), because from the 1st of Cyrus, B.C. 536, to the 20th of Artaxerxes, B.C. 446, there intervene 90 years. He must therefore have been another, younger and later. "It is most likely," says Prideaux (vi. 1), "that Hachaliah, the father of this Nehemiah, was an inhabitant of Shushan, and that it was his dwelling there that gave his son an opportunity of gaining advancement in the king's palace."

Nehemiah arrived at Jerusalem (ch. ii.) 13 years after Ezra (Ezra vii. 8, with Ne. ii. 1), in the 20th year of Artaxerxes Longimanus, B.C. 446, according to Bp. Lloyd, Wells, Prideaux, during the high-priesthood of Eliashib, grandson of Jeshua (ch. iii. 1; xii. 10). With the exception of a short interval, not directly noticed in the history, his administration lasted twelve years. It is to the first only of these years that the first twelve chapters refer.

At the end of twelve years he returned to Babylon (ch. xiii. 6), and after a few years he received a second commission, the beginning and duration of which are uncertain. It is most likely that on his return from Babylon he continued in the government of Judæa to the time of his death. The occurrences of this second administration form the subject of the last chapter.

The interval of time covered by the Book is about 35 years.

During the lifetime of Nehemiah was accomplished the prediction of Daniel (Dan. ix. 25): "the street shall be built again, and the wall, even in troublous times," i. e. the full restoring and establishing of the Church and state of the Jews, B.C. 457 to B.C. 409. "During all this time," says Prideaux (v. 2), "the work was carrying on, and the great opposition Ezra and Nehemiah met with was the cause that it was so long a-doing."

The son of Sirach (Ecclus. xlix. 13) speaks of Nehemiah as he who "raised up our ruins again;" and in 2 Macc. ii. 13, it is said, "he founding a library gathered together the acts of the kings and the prophets, and of David, and the epistles of the kings concerning the holy gifts." In the Babylonian Gemara (Baba Bathra, fol. 13, c. 2) the Rabbins mention the arrangement of the Canon, and add, "The wise men (*i. e.* says Hävernick, "expressly ancient received tradition") say all is one, and each part again stands for itself, *i. e.* forms by itself a complete whole," and (fol. 15, c. 2) "they have left us the Law, Prophets, and Hagiographa, combined in one whole . . . . . ; Moses wrote the Pentateuch and Job; Joshua, the Book which bears his name, and eight verses of Deuteronomy; Samuel, the Book of Samuel, Judges, and Ruth; David, the Psalms, assisted by ten men; Jeremiah, his Book, Lamentations, and the Books of Kings; Hezekiah and his college, Isaiah, Proverbs, Canticles, and Ecclesiastes; the men of the great synagogue, Ezekiel, the Twelve Prophets, Daniel, and Esther; Ezra, his Book and the genealogies in the Chronicles; and Nehemiah finished the Chronicles."

"Nothing seems more evident," says Hävernick (Intro. ch. 1, § 9), "than that the word 'wrote' can mean only to insert, to edit."

It is probable therefore that the same industry displayed in the genealogical registers and incorporated documents of the Books of Ezra and Nehemiah "was exercised by them in combining the particular parts of the Old Testament into one whole."

"At the time when he ends his Book," says Prideaux (vii.), "Nehemiah could not be much less than 70 years of age." Josephus states expressly (Ant. XI. v. 8), "he came to a great age and then died."

After him there seem not to have been any more governors of Judæa, the country being added to the prefecture of Syria, the high priest having the regulation of affairs. (Prideaux vii.)

I.] A.M. 4995. B.C. 446. SHUSHAN. [462

[The metropolis of the Persian province of Elam, the Susiana of later authors, now Khusistan. It is called Susa in the apocryphal Book of Esther, xi. 3, and xvi. 18. Profane historians describe it as a noble city full of splendid edifices, and the great treasure city of the Persian kings, who had here their winter palace. Its ruins are called Sus.]

Nehemiah's prayer.

THE WORDS[a] OF NEHEMIAH THE SON OF HACHALIAH.

AND it came to pass in the month Chisleu,[β] in the twentieth[γ] year, as I was in Shushan[δ] the palace, [2]that Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

[3]And they said unto me, "The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall[b] of Jerusalem also *is* broken[c] down, and the gates thereof are burned with fire."

[4]And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain*[ε] days, and fasted, and prayed before the God of heaven, [5]and said, I beseech Thee, O LORD God of heaven,[d] the great and terrible God, that keepeth covenant[e] and mercy for them that love Him and observe His commandments: [6]let Thine ear now be attentive, and Thine eyes open,[f] that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night, for the children of Israel Thy servants, and confess[g] the sins of the children of Israel, which we have sinned against Thee: both I and my father's house have sinned: [7]we have dealt very corruptly against Thee,[h] and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses.—[8]Remember, I beseech Thee, the word that Thou commandedst Thy servant Moses,[i] saying,[k] *If* ye transgress, I will scatter you abroad among the nations: [9]but *if* ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven,[m] *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set My name there.—[10]Now these *are* Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand.[n]—[11]O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire to fear Thy name:[p] and prosper, I pray Thee, Thy servant this day, and grant him mercy[ζ] in the sight of this man!"—

A.M. 4995. B.C. 446. SHUSHAN. [463

Nehemiah's commission.

FOR I was the king's cup-bearer.[η] II.] And it came to pass in the month Nisan,[θ] in the twentieth[φ] year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king: now I had not been *before-time*[ι] sad in his presence.

[2]Wherefore the king said unto me, "Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart."[κ]

Then I was very sore afraid, [3]and said unto the king, "Let[λ] the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?"

[4]Then the king said unto me, "For what dost thou make request?"

So I prayed[μ] to the God of heaven.

[5]And I said unto the king, "If

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a (*Acts.* Cov. Mat.)

β (*Nov. & Dec.*)

γ (*Of the reign of Longimanus.* Prid. Houb. Le Clerc.)

δ (*A noted city with historians and poets. So called on account of its pleasantness, from* susan, Heb., sousa, Pers., *lily.* Grot. *From the time of Cyrus the kings of Persia passed the winter here, and the summer at Ecbatana.* Calmet. Bp. Rich. Ezra 6, 2. Est. 1, 2. Da. 8, 2.)

b Ch. 2, 17.

c 2 Ki. 25, 10.

ε (*Two.* Cov. Mat.)

d Da. 9, 4.

e Ex. 20, 6.

f 1 Ki. 8, 28. 2 Chr. 6, 40. Da. 9, 17.

g Da. 9, 20.

h Ps. 106, 6. Da. 9, 5.

i De. 28, 15.

k Le. 26, 33. De. 4, 25; 28, 64.

l Le. 26, 39. De. 4, 29; 30, 2

m De. 30, 4.

n De. 9, 29. Da. 9, 15.

p Is. 26, 8. He. 13, 18.

ζ (*Give him favour* Gen.)

η (*Butler.* Cov. Cran. Bish. Gen. *A place of great honour and advantage because of the privilege it gave him who held it of being daily in the king's presence, and the opportunity thereby of gaining his favour for the procuring any petition he might make.* Prid. vi. 1. See Herod. iii. 34. Xen. Cyr 1. 3.)

θ (*Abib* i. e. *Green,* (Mar. & April). *Four months after the coming of Hanani,* ch. 1, 2.)

φ See Ezra 7, 7.

ι (*And I was heavy in his presence* Cov. Cran.

κ Pr. 15, 13

λ 1 Ki. 1, 31. Da 2, 4; 5, 10; 6, 6, 21.

μ (*His prayer like Moses.* Ex 14, 15; — *his zeal,* ch. 4, 16—23; 5, 11; — *alacrity,* 6, 15; —*courage,* iv. v. vi.; — *heat,* 13, 25; —*bounty,* 5, 14, *are altogether remarkable.* Bp Rich.)

it please the king, and if thy servant have found favour in thy sight,—that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it."

6 And the king said unto me, (the queen[λ] also sitting by him,) "For how long shall thy journey be?[μ] and when wilt thou return?"

So it pleased the king to send me; and I set him a time.[ν]—7 Moreover I said unto the king, "If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; 8 and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace[ξ] which *appertained* to the house, and for the wall[π] of the city, and for the house that I shall enter into."

And the king granted[ρ] me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. 10 When Sanballat the Horonite, and Tobiah the servant,[σ] the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.[s] 12 And I arose in the night, I and some few men with me; neither told[τ] I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon. 13 And I went[υ] out by night by the gate of the valley,[φ] even before the dragon[χ] well, and to the dung[ψ] port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. 14 Then I went on to the gate of the fountain,[ω] and to the king's pool:[α] but *there was* no place for the beast *that was* under me to pass. 15 Then went I up in the night by the brook,[t] and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, "Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."[u]—18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me.

And they[β] said, "Let us rise up and build."

So they strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn,[γ] and despised us, and said, "What *is* this thing that ye do? will ye rebel against the king?"

20 Then answered I them, and said unto them, "The God of heaven, He will prosper us; therefore we His servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."[δ]

III.] A.M. 4995. B.C. 446. JERUSALEM. [464

The building of the walls.

THEN Eliashib[ε] the high priest rose up with his brethren the priests, and they builded the sheep-gate; they sanctified[η] it, and set up the doors of it; even unto the tower of Meah[θ] they sanctified it,

λ Heb., *wife.*

μ *(Continue.* Cov. Cran.)

ν *(A short time.* Prid. *A year, or perhaps half so long.* Dodd.)

ξ *(Tower of the house.* Vulg. *gates of the temple.* Pellic.)

π *(Timber to roof the gates, and for the walls of the city.* Sept.)

ρ *(Four years before,* B.C. 450, *in the 16th year of his reign, Artaxerxes suffered a signal defeat from Cimon the Athenian general, which compelled him to make peace on the following conditions. I. That the Greek cities throughout Asia should be free. II. That no Persian army should come within* 3 *days' journey of the coast. III. That no Persian ship of war should sail between the N. extremity of Asia Minor and the boundary of Palestine.* Diod. Sic. xii. Hales ii. 485. Plut. in Cimone. Prid. V. iii. *It was therefore a matter of prudence to attach the Jews to the Persian interest.* Howes.)

σ *(The slave Tobiah.* Sept.)

s Ezra 8, 32

τ *(His experience as a courtier had taught him both to be silent and to speak at the proper time.* Grot.)

υ *(Rode.* Cov. Mat.)

φ *(Between the Tower of the Furnaces and the Esquiline Gate,* 1000 *cubits N. of the latter, somewhere near the present Jaffa Gate.* Barclay.)

χ *(On the opposite side of the valley of Hinnom.)*

ψ (Called *Second-gate,* Zep 1, 10, *gate Harsith,* Je. 19, 2. Chald. 1000 *cubits S. of the valley-gate, and over-hanging Hinnom.* Barclay.)

ω *(Over against the fountain of Siloam.)*

α *(Now a garden.* Williams, *Holy City,* Sup. p. 110.)

t *(...Kidron...)* 2 Sa. 15, 23. Je. 31, 40.

u Ch. 1, 3; Ps. 44, 13; 79, 4. Je. 24, 9. Eze. 5, 14; 22, 4.

β (*I.* Sept. Vulg.)

γ *(Scoffed at us.* Purver.)

δ *(No share in the labour, the merit, or the honour.* Grot.)

ε *(Grandson of Jeshua.* Ch. 12, 10. Ezra 2, 2.)

ζ *(Not far from the present S. Stephen's gate.)*

η *(Repaired.* Mat. Cran. Bish.)

unto the tower of Hananeel.[ι] [2]And next[κ] unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. [3]But the fish-gate[λ] did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. [4]And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. [5]And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

[6]Moreover the old[μ] gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. [7]And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto[ν] the throne of the governor on this side the river. [8]Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they fortified[ξ] Jerusalem unto the broad wall. [9]And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.[π] [10]And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. [11]Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece,[ρ] and the tower[σ] of the furnaces. [12]And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

[13]The valley-gate[τ] repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.[τ] [14]But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. [15]But the gate of the fountain[τ] repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden,[τ] and unto the stairs that go down from the city of David.[υ]

[16]After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur,[φ] unto *the place* over against the sepulchres of David, and to the pool that was made,[χ] and unto the house of the mighty.[ψ] [17]After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. [18]After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. [19]And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.[ω] [20]After him Baruch the son of Zabbai[α] earnestly[β] repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest. [21]After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. [22]And after him repaired the priests, the men of the plain.[γ] [23]After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the

θ *(On the slope of Mt. Moriah, where the wall turned at right angles to join the Temple.* Barclay.)

ι *(The N.E. corner.* Je. 31, 38. Zec. 14, 10.)

κ Heb., *at his hand. (beside him.* Gen.)

λ (300 *ft. distant from the gate of Ephraim.* Traill's Josephus, p. 25) Ch. 12, 39. 2 Chr. 33, 14. Zep. 1, 10.

μ *(On the N.E.)* Ch. 12, 39.

ν *(And Chisse, a governor on this side the river.* Wells.)

ξ Or, *left.* (Sept. Vulg. Douay. *Tremellius thinks it was a piece of cross wall which was not weeded. Repaired.* Cov. Cran. Bish.)

π *(...the street.* Douay.)

ρ Heb., *second measure.*

σ *(N.W. corner.)*

τ Ch. 2, 13.

υ Ch. 2, 14.

τ *(Extends down to the mouth of Hinnom; at present covered with beds of cucumbers, melons, and onions.* J. L. Porter.)

υ *(Now descended by a flight of steps cut in the native rock.* Barclay.)

φ *(Now* Beit sûr, *about 5 miles from Jerusalem.* J. L. Porter.)

χ *(A rectangular reservoir of 53 ft. long, 18 wide, and 19 deep. The masonry is modern, but along the side are 6 shafts of basestone columns of more ancient date.* J. L. Porter.) 2 Ki. 20, 20. Is. 22, 11.

ψ *(Where had stood a guard house.* Wall. Wells.)

ω *(Southward to enclose Ophel. Here Uzziah built a tower.)* 2 Chr. 26, 9.

α Or, *Zaccai.*

β *(Worshipfully and costly.* Cov.

γ *(Country.* Cov.)

δ (*By the pool of Siloam.*)

son of Ananiah by his house. 24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.δ 25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison.γ After him Pedaiah the son of Parosh.

γ Je. 32, 2; 33, 1; 37, 21.

ε Or, which *dwelt*... repaired *unto*.

26 Moreover the Nethinims dwelt[ε] in Ophel,ζ unto *the place* over against the water-gate toward the east, and the tower that lieth out. 27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. 28 From above the horse-gate[ι] repaired the priests, every one over against his house. 29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east-gate.[κ] 30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. 31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants,[λ] over against the gate Miphkad,[μ] and to the going up of the corner.[ν]

ζ Or, *the tower*. 2 Chr. 27, 3.

ι (*Near the S.E. corner of the temple wall.* Je. 31, 40. Barclay. 2 Ki. 11, 16. 2 Chr. 23, 15. Jos. Ant. XVII. x. 2. Bell. II. iii. 1.)

κ (*The principal gate of the temple.*)

λ (*There were shops on each side of the East gate.* Lightfoot. (*Chorog. Cent.* 28. *Temple*, ch. ix.) Mat. 21, 12.)

μ (*The High gate of Benjamin, at the west end of the Tyropœon bridge.* Barclay. Je. 37, 13. Zec. 14, 10.)

ν Or, *corner-chamber*. (N.E. *angle of the temple.*)

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

IV.] A.M. 4995. B.C. 446 JERUSALEM. [465

Hindrances of the work.

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. 2 And he spake before his brethren and the army[ξ] of Samaria, and said, "What do these feeble Jews? will they fortify[π] themselves? will they sacrifice? will they make an end in a day? will they revive[ρ] the stones out of the heaps of the rubbish which are burned?"

ξ (*Mighty men.* Cov.)

π Heb., *leave to themselves! (Shall they be thus suffered!* Cov.)

ρ (*Make whole.* Cran. Bish. Gen., *the broken pieces!* Pat.)

3 Now Tobiah the Ammonite *was* by him, and he said, "Even that which they build, if a fox[σ] go up, he shall even break down their stone wall."—4 "Hear, O our God; for we are despised:[τ] and turn their reproach upon their own head, and give them for a prey in the land of captivity: 5 and cover not their iniquity, and let not their sin be blotted out from before Thee: for they have provoked *Thee* to anger before the builders."

σ (*Jackal.* Harmer.)

τ Heb., *despite*. Ps. 123, 3.

6 So built we the wall; and all the wall was joined together unto the half[υ] thereof: for the people had a mind to work.

υ (.....*of the height.* Bp. Rich. Patrick.)

7 But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up,[φ] *and* that the breaches began to be stopped, then they were very wroth, 8 and conspired all of them together to come *and* to fight against Jerusalem, and to hinder[χ] it.

φ Heb., *ascended*.

χ Heb., *make an error to*.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, "The strength of the bearers of burdens is decayed,[ψ] and *there is* much rubbish; so that we are not able to build the wall."[ω]

ψ (*Too feeble.* Cov. Cran.)

11 And our adversaries said, "They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease."

ω (That is, *so many are taken to keep guard* (v. 9), *the remainder are not able to do the work of building.* Wall.)

12 And it came to pass, that when

the Jews which dwelt by them
came, they said unto us ten times,
"From[a] all places whence ye shall
return unto us *they will be upon
you.*"

13 Therefore set I in[β] the lower
places behind the wall, *and* on the
higher[γ] places, I even set the people
after their families with their
swords, their spears, and their bows.
14 And I looked, and rose up, and
said unto the nobles, and to the
rulers, and to the rest of the people,
"Be not ye afraid of them: remem-
ber the LORD, *which is* great and
terrible, and fight for your brethren,
your sons, and your daughters, your
wives, and your houses."

15 And it came to pass, when our
enemies heard that it was known
unto us, and God had brought their
counsel to nought, that we returned
all of us to the wall, every one unto
his work. 16 And it came to pass
from that time forth, *that* the half
of my servants wrought in the
work, and the other half of them
held both the spears, the shields,
and the bows, and the habergeons;[δ]
and the rulers *were* behind all the
house of Judah. 17 They which
builded on the wall, and they that
bare burdens, with those that laded,
every one with one of his hands
wrought in the work, and with the
other *hand* held a weapon. 18 For
the builders, every one had his
sword girded by his side,[ε] and *so*
builded. And he that sounded the
trumpet *was* by me.

19 And I said unto the nobles, and
to the rulers, and to the rest of the
people, "The work *is* great and
large, and we are separated upon
the wall, one far from another:
20 in what place *therefore* ye hear
the sound of the trumpet, resort ye
thither unto us: our God shall fight
for us."[z]

21 So we laboured in the work:
and half of them held the spears
from the rising of the morning till
the stars appeared.—22 Likewise at
the same time said I unto the
people, "Let every one with his
servant lodge within Jerusalem,
that in the night they[ζ] may be a
guard to us, and labour on the day."
—23 So neither I, nor my brethren,
nor my servants, nor the men of the
guard which followed me, none of
us put off our clothes, *saving that*[η]
every one put them off for washing.[θ]

V.] A.M. 4995. B.C. 446. JERUSALEM. [466

State of the people.

AND there was a great cry of the
people and of their wives
against their brethren the Jews.
2 For there were that said, "We,
our sons, and our daughters, *are*
many: therefore we take[ι] up corn
for them, that we may eat, and live."
3 *Some* also there were that said,
"We have[κ] mortgaged our lands,
vineyards, and houses, that we might
buy corn, because of the dearth."—
4 There were also that said, "We
have[λ] borrowed money for the king's
tribute, *and that upon* our lands and
vineyards. 5 Yet now our flesh *is*
as the flesh of our brethren, our
children as their children:[μ] and, lo,
we bring into bondage our sons and
our daughters to be servants, and
some of our daughters are brought
unto bondage[b] *already*: neither *is it*
in our power *to redeem them*; for
other men have our lands and vine-
yards."

6 And I was very angry when I
heard their cry and these words.
7 Then I consulted with myself,[ν] and
I rebuked the nobles, and the rulers,
and said unto them, "Ye[ξ] exact
usury, every one of his brother:"—
and I set a great assembly against
them. 8 And I said unto them,
"We[π] after our ability have re-
deemed our brethren the Jews,
which were sold unto the heathen;

a Or, *That from all places ye must return.* (..."*They come up from all places against us.*" Sept. *That in all places where ye go unto they are appointed to fall upon us.* Cran. Bish. *Came out of all places where they dwelt about us, and told us as good as ten times.* Cov.)

β Heb., *from the lower parts of the place.*

γ (*Top of the stones.* Bish. Gen.)

δ (*Breast-plates.* Cov. Cran. Bish.)

ε Heb., *on his loins.*

z Ex. 14, 14. De. 1, 30; 3, 22; 20, 4. Jos. 23, 10.

ζ (.....*we may give our attendance to the watch, and labour in the daytime.* Cov.)

η (*Not in Sept., Cast. Trem. So much as to wash ourselves.* Cov. *Even for a whole month.* Houb.)

θ Or, *every one went with his weapon for water.* See Ju. 5, 11. (*Any more than the others did their harness, save only because of the water.* Cran.)

ι *Let us take corn for them.* Cov.)

κ (*Let us set to pledge.* Cov. Cran. Bish. ...*sell them for money to buy corn.* Sept.)

λ (*Let us borrow.* Cov. Mat. Cran. Do.) *So* Sept.)

μ (That is, *our flesh*, i. e. *life, and our children, are as dear to us as their (the rich men's) life and children are to them.* Sept. Vulg. Cast. Trem.)

b Ex. 21, 7. Le. 25, 39.

ν Heb., *my heart consulted in me.*

ξ (*Would any one use a brother as you do?* Sept.)

π (*"Zerubbabel, Ezra, and Nehemiah, have restored our fellow citizens to liberty and their country."* Grot.)

and will ye even sell your brethren? or shall they be sold unto us?"[ρ] —Then held they their peace, and found nothing *to answer*. 9 Also I said, "It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? 10 I likewise, *and* my brethren, and my servants, might exact[σ] of them money and corn: I pray you, let us leave off this usury.[τ] 11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth[υ] *part* of the money, and of the corn, the wine, and the oil, that ye exact of them."

12 Then said they, "We will restore *them*, and will require nothing of them; so will we do as thou sayest."

Then I called the priests, and took an oath[ε] of them, that they should do according to this promise. 13 Also I shook my lap, and said, "So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied."[φ]

And all the congregation said, "Amen," and praised the LORD.

And the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten[χ] the bread of the governor. 15 But the former governors that *had been* before me were chargeable[ψ] unto the people, and had taken[ω] of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. 16 Yea, also I continued[α] in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.—18 Now *that* which was prepared *for me* daily[d] *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread[β] of the governor, because the bondage was heavy upon this people.—19 "Think upon me, my God, for good, *according* to all that I have done for this people."

VI.] A.M. 4995. B.C. 446. JERUSALEM. [467

Completion of the work.

NOW it came to pass, when[ε] Sanballat, and Tobiah, and Geshem[γ] the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;) 2 that Sanballat and Geshem sent unto me, saying, "Come, let us meet together in some one of[δ] the villages in the plain of Ono."[ε]

But they thought to do me mischief.

3 And I sent[ζ] messengers unto them, saying, "I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"[η] —4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; 6 wherein *was* written, "It is reported among the heathen, and

ρ (*Whom we have bought unto us.* Cov. *After that they have been sold unto us.* Cran.)

σ (*Have lent.* Cov. *Do lend.* Cran.)

τ (*Burden.* Gen.)

υ (*One per cent. per month*—12 *per cent. per annum.* Bp. Rich. Wall. Prid.)

ε Ezra 10, 5. Je. 34, 8.

φ Heb., *empty*; or, *void.*

χ (*Lived not of such sustenance as was given to a* .... Cov.)

ψ (*Nehemiah, like the elder Cato, would rather vie with the best in virtue than with the richest in wealth.* Grot.)

ω (. . *of each of them, for bread and wine, 40 shekels of silver.* Houb.)

α (*Laboured.* Cov. Cran. Bish.)

d (Solomon's provision for one day was 30 measures of fine flour, and 60 measures of meal, 10 fat oxen, and 20 oxen out of the pastures, 100 sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl. 1 Ki. 4, 22.)

β (*Living.* Cov. Cran. Bish.)

ε Ch. 2, 10; 4, 1, 7.

γ Or, *Gashmu*, v. 6.

δ (*Not in* Sept.)

ε (*A valley and city in Benjamin, not far from Jerusalem.*) Ch. 11, 35. 1 Chr. 8, 12.

ζ (*To avoid snares it is sufficient to dissimulate; but calumnies are to be refuted spiritedly, as Nehemiah subsequently did*, v. 8. Grot.)

η (*The work should stand still if I were negligent, and came down to you.* Cov. Cran.)

Gashmu[θ] saith[ι] it, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words: [7]and thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together."

[8]Then I sent unto him, saying, "There are no such things done as thou sayest, but thou feignest them out of thine own heart."—[9]For they all made us afraid, saying, "Their hands shall be weakened from the work, that it be not done."

"Now therefore, *O God,* strengthen my hands."[κ]

[10]Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up;[λ] and he said, "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee."

[11]And I said, "Should such a man as I flee? and who *is there,* that, *being* as I *am,* would go into the temple to save his life? I will not go in."

[12]And, lo, I perceived that God had not sent him;[μ] but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. [13]Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.—[14]"My God, think Thou upon Tobiah and Sanballat according to these their works, and on the prophetess[ν] Noadiah, and the rest of the prophets, that would have put me in fear."

[15]So the wall was finished in the twenty and fifth *day* of *the month* Elul,[ξ] in fifty and two days.[π] [16]And it came to pass, that when all our enemies heard *thereof,* and all the heathen that *were* about us saw *these things,* they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

[17]Moreover in those days the nobles of Judah sent[ρ] many letters unto Tobiah, and *the letters* of Tobiah came unto them. [18]For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. [19]Also they reported[σ] his good deeds before me, and uttered my words[τ] to him.

And Tobiah sent letters to put me in fear.

VII.] [1]Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, [2]that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many. [3]And I said unto them, "Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by,[υ] let them shut the doors, and bar *them:*[φ] and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house."

[The fact of Nehemiah's appointing governors of Jerusalem as soon as the walls were built seems to imply that he went away at this time, the set time of absence allowed him (chap. 2, 6) having expired. It is probable that on his coming to the king and giving an account how matters stood in the province, he soon obtained permission to return. The shortness of his absence seems to be the reason that no notice is taken of it in the text. *Prideaux,* Book vi. 1.]

θ Or, *Geshem,* v. 1.

ι *(Undertakes to prove it.* Wells. Patrick. Sept. *omits.)*

κ *(For they were all minded to make us afraid, and thought, "They shall withdraw their hands from the work that they shall not labour." Howbeit I strengthened my hands the more.* Cov.)

λ *(Secretly.* Doway.)

μ *(For he had other undoubted prophets; Haggai, Zechariah, Malachi.)*

ν *(Prophet.* Sept. Vulg.)

ξ *(Aug. & Sept.)*

π *(Arrian and Curtius relate that Alexander the Great built the walls of Alexandria, which was 7 miles in compass, in the space of 20 days.* Patrick.

ρ Heb., *multiplied their letters passing to.*

σ *(. . . Spake good of him before me.* Cov. Cran. Bish. *Yea, they spake in his praise.* Gen.)

τ Or, *matters.*

υ *(In their presence. Orat. While they are yet standing on the watch.* Cov.)

φ *Most Oriental towns are walled, and great strictness was observed in opening and shutting the gates. They are closed about sunset and opened about sunrise.* Dr. Kitto.)

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Parallel place, Ezra ii. 1—70.

Enumeration of those who returned from Babylon.

4 NOW the city *was* large[x] and great: but the people *were* few therein, and the houses *were* not builded.

5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy.[ψ] And I found a register of the genealogy of them which came up at the first, and found written therein,[ω] 6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; 7 who came with Zerubbabel, Jeshua, Nehemiah, Azariah,[α] Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number,[β] *I say*, of the men of the people of Israel *was this*; 8 The children of Parosh, two thousand an hundred seventy and two.—9 The children of Shephatiah, three hundred seventy and two.—10 The children of Arah, six hundred fifty and two.—11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.—12 The children of Elam, a thousand two hundred fifty and four.—13 The children of Zattu, eight hundred forty and five.—14 The children of Zaccai, seven hundred and threescore.—15 The children of Binnui,[γ] six hundred forty and eight.—16 The children of Bebai, six hundred twenty and eight.—17 The children of Azgad, two thousand three hundred twenty and two.—18 The children of Adonikam, six hundred threescore and seven.—19 The children of Bigvai, two thousand threescore and seven.—20 The children of Adin, six hundred fifty and five.—21 The children of Ater of Hezekiah, ninety and eight.—22 The children of Hashum, three hundred twenty and eight.—23 The children of Bezai, three hundred twenty and four. 24 The children of Hariph,[δ] an hundred and twelve.—25 The children of Gibeon,[ε] ninety and five.—26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.—27 The men of Anathoth, an hundred twenty and eight.—28 The men of Beth-azmaveth,[ζ] forty and two.—29 The men of Kirjath-jearim,[η] Chephirah, and Beeroth, seven hundred forty and three.—30 The men of Ramah and Gaba, six hundred twenty and one.—31 The men of Michmas, an hundred and twenty and two.—32 The men of Beth-el and Ai, an hundred twenty and three.—33 The men of the other Nebo, fifty and two.—34 The children of the other Elam,[ƒ] a thousand two hundred fifty and four.—35 The children of Harim, three hundred and twenty.—36 The children of Jericho, three hundred forty and five.—37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.—38 The children of Senaah, three thousand nine hundred and thirty.

39 The priests: the children of Jedaiah,[g] of the house of Jeshua, nine hundred seventy and three.—40 The children of Immer,[h] a thousand fifty and two.—41 The children of Pashur,[i] a thousand two hundred forty and seven.—42 The children of Harim,[k] a thousand and seventeen.

43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah,[θ] seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.

x Heb., *broad in spaces.* (*Large of room.* Cov. Cran. Bish. *Josephus says the circumference was 33 stadia, about 3½ geog. miles.*)

ψ (*Not only for the sake of their civil rights, but especially for the sake of the sanctuary.* Prid.)

ω (*Though the genealogies had been once rectified soon after the return, yet there were still many families of priests, Levites, and people, who could not make out their claim to their tribes. It is therefore likely that some were afterwards enabled to do it, and were inserted in this new register. Several of the old families which came up at the first edict might be by this time extinct.* Univ. Hist. Prid. Lightfoot.)

α Or, *Seraiah*: Ezr. 2, 2.

β (*By comparing the former number with the present he observed how the plantation in Judæa had gone forward or backward, increased or decayed, since the first return.* Patrick.)

γ Or, *Bani.*

δ Or, *Jora.*

ε Or, *Gibbar.*

ζ Or, *Azmaveth.*

η Or, *Kirjath-arim.*

ƒ V. 12.

g 1 Chr. 24, 7.

h 1 Chr. 24, 14.

i 1 Chr. 9, 12 24, 9.

k 1 Chr. 24, 8.

θ Or, *Hodaviah*, Ezr. 2, 40; or, *Judah*, Ezr. 3, 9.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, 47 the children of Keros, the children of Sia,[ι] the children of Padon, 48 the children of Lebana, the children of Hagaba, the children of Shalmai,[κ] 49 the children of Hanan, the children of Giddel, the children of Gahar, 50 the children of Reaiah, the children of Rezin, the children of Nekoda, 51 the children of Gazzam, the children of Uzza, the children of Phaseah, 52 the children of Besai, the children of Meunim, the children of Nephishesim,[λ] 53 the children of Bakbuk, the children of Hakupha, the children of Harhur, 54 the children of Bazlith,[μ] the children of Mehida, the children of Harsha, 55 the children of Barkos, the children of Sisera, the children of Tamah, 56 the children of Neziah, the children of Hatipha.

57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,[ν] 58 the children of Jaala, the children of Darkon, the children of Giddel, 59 the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.[ξ] 60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two. 61 And[l] these *were* they which went up *also* from Telmelah, Tel-haresha, Cherub, Addon,[π] and Immer: but they could not shew their father's house, nor their seed,[ρ] whether they *were* of Israel. 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 These sought their register *among* those that were reckoned by genealogy, but it was not found:[σ] therefore were they, as polluted,[τ] put from the priesthood. 65 And the Tirshatha[υ] said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 The whole congregation together *was* forty and two thousand three hundred and threescore, 67 beside their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. 68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five: 69 *their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And some[φ] of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.[χ] 71 And *some*[ψ] of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. 72 And *that* which the rest of the people gave *was* twenty thousand drams of gold,[ω] and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities;

ι Or, *Siaha.*

κ Or, *Shamlai.*

λ Or, *Nephusim.*

μ Or, *Bazluth.*

ν Or, *Peruda.*

ξ Or, *Ami.*

l Ezr. 2, 59.

π Or, *Addan*

ρ Or, *pedigree.*

σ (He who founds a claim to any condition ought to prove it; for not to exist, and not to appear to exist, are equal. Grot.)

τ (Coverdale omits.)

υ Or, *governor*, ch. 8, 9.

φ Heb., *part.*

χ Comp. v. 70 and 72; 97 *garments in all, called by Ezra* 2, 69, 100.

ψ (The others Cov.)

ω (Coverdale omits.)

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Parallel place, Ezra iii. 1.

[Tisri (Sept. & Oct.). Feast of trumpets, 1st day of the civil year. Le. 23, 24.]

The reading of the Law.

AND when the seventh month came, the children of Israel *were* in their cities.

VIII. [1]And all the people gathered themselves together as one man into the street that *was* before the water-gate;[α] and they spake[β] unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. [2]And Ezra the priest brought the law[m] before the congregation both of men and women, and all that could hear[γ] with understanding, upon the first day of the seventh month. [3]And he read therein before[δ] the street that *was* before the water-gate from the morning[ε] until mid-day, before the men and the women, and those that could[ζ] understand; and the ears of all the people *were attentive* unto the book of the law.

[4]And Ezra the scribe stood upon a pulpit[η] of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam. [5]And Ezra opened the book in the sight[θ] of all the people; (for he was above all the people;) and when he opened it, all the people stood[n] up: [6]and Ezra blessed the LORD, the great God. And all the people answered, "Amen, Amen," with lifting up their hands:[p] and they bowed their heads, and worshipped the LORD with *their* faces to the ground.[q]

[7]Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand[ι] the law:[r] and the people *stood* in their place. [8]So they read in the book in the law of God distinctly,[κ] and gave the sense, and caused *them* to understand the reading.

[9]And Nehemiah, which *is* the Tirshatha,[λ] and Ezra the priest the scribe, and the Levites that taught[μ] the people, said unto all the people, "This day *is* holy unto the LORD your God; mourn not, nor weep:"[s] —for all the people wept, when they heard the words of the law. [10]Then he said unto them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength."

[11]So the Levites stilled all the people, saying, "Hold your peace, for the day *is* holy; neither be ye grieved."

[12]And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

[13]And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand[ν] the words of the law. [14]And they found written in the law which the LORD had commanded by[ξ] Moses, that the children of Israel should dwell in booths[t] in the feast of the seventh month: [15]and that they should publish[π] and proclaim in all their cities, and in Jerusalem, saying, "Go forth unto the mount, and fetch olive-branches, and pine-

α (*The S. branch of the Tyropœon Valley.* 2 Ki. 12, 20.)

β (*The city being built, and the state constructed, it remained that they should recall to memory the laws according to which they were to live.* Grot.)

m De. 31, 11.

γ Heb., *understood in hearing.* (...*understand did hearken to it.* Cran. Bish.)

δ (*In.* Bish.)

ε Heb., *light.*

ζ (*Did hearken to.* Cov. Bish.)

η Heb., *tower.*

θ Heb., *eyes.*

n Ju. 3, 20.

p La. 3, 41. 1 Ti. 2, 8.

q Ex. 4, 31; 12, 27. 2 Chr. 20, 18.

ι (*Give heed to.* Cov. Cran. Bish.)

r Le. 10, 11. De. 33, 10. 2 Chr. 17, 7. Mal. 2, 7.

κ (*Ezra taught them, and gave them the distinctions in the knowledge of the LORD, and the people understood the reading,* Sept., i. e. *rendered the Hebrew words exactly into the Chaldee language,* Is. Casaubon, *which they understood better.* Bp. Rich.)

λ Or, *governor.*

μ (*Caused the people to take heed.* Cov. Cran. Bish.)

s Le. 23, 24 Nu. 29, 1. De. 16, 14. Ec. 3, 4.

ν Or, *that they might instruct in.* (*That he might point out in what mode the law pertaining to the time was to be observed.* Grot.)

ξ Heb., *by the hand of.*

t Le. 23, 34. De. 16, 13.

π (...*sound with trumpets in all their cities and in Jerusalem. And Ezra said,* "*Go forth into the mount, &c.*" Sept. *Which when they heard they sent preachers into all the cities, &c....*Houb.)

branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written."

[16]So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate,[u] and in the street of the gate of Ephraim.[p] [17]And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

[18]Also day by day, from the first day unto the last day, he read in the book of the law of God.

And they kept the feast seven days; and on the eighth day *was* a solemn assembly,[σ] according unto the manner.[τ]

IX.] A.M. 4996. B.C. 445. JERUSALEM. [470

[2nd day after the Feast of Tabernacles.]

The public confession.

NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

[2]And the seed of Israel[r] separated themselves from all strangers,[υ] and stood and confessed their sins, and the iniquities of their fathers. [3]And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day;[φ] and *another*[χ] fourth part they confessed, and worshipped the LORD their God.

[4]Then stood up upon the stairs,[ψ] of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God. [5]Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, "Stand up *and* bless the LORD your God for ever and ever: and blessed be Thy glorious name, which is exalted above all blessing and praise. [6]Thou,[ω] *even* Thou, *art* LORD alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and Thou preservest them all; and the host of heaven worshippeth Thee. [7]Thou[α] *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; [8]and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed Thy words; for Thou *art* righteous: [9]and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; [10]and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for Thou knewest that they dealt[β] proudly against them. So didst Thou get Thee a name, as *it is* this day. [11]And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land;[γ] and their persecutors Thou threwest into the deeps, as a stone into the mighty waters.— [12]Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give[δ] them light in the way wherein they should[ε] go.—[13]Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true[ζ]

u Ch. 12, 37.

p (*100 cubits W. of the tower of Hananeel*, ch. 12, 39. 2 Ki. 14, 13. 2 Chr. 25, 23. *Now the Damascus-gate.*)

σ Heb., *a restraint.* Le. 23, 36. Nu. 29, 35.

τ (*The 23rd was called the Festival of the Law, because then they made an end of reading it.* Patrick. Comp. Re. 11, 15.)

υ Ch. 13, 3, 30. Ezr. 10, 11.

υ Heb., *strange children.*

φ (*From 9 to 12.*)

χ (*From 12 to 3. All the time, six hours, between the morning and evening sacrifice being so spent.* Bp. Rich.)

ψ Or, *scaffold.*

ω (Sept. *adds before these words,* "And Ezra said." *So Josephus.*)

α ("*This whole chapter,*" *says* Mr. Peters, "*contains a beautiful epitome of the history of the Jews, animated by a spirit of devotion and a winning eloquence suited to the occasion; and with a chasteness and correctness of thought and expression eminently distinguishing the sacred writings from the raptures of enthusiasm.*")

β (*Were presumptuous and cruel.* Cov. Cran. Bish.)

γ (*Dry shod.* Cov. Cran.)

δ (*Shew.* Cov. Cran. Bish.)

ε (*Went.* Bish.)

ζ Heb., *laws of truth.*

laws, good statutes and commandments: [14]and madest known unto them Thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant: [15]and gavest them bread from heaven for[η] their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which Thou hadst sworn[θ] to give them.—[16]But they and our fathers dealt[ι] proudly, and hardened their necks, and hearkened not to Thy commandments, [17]and refused to obey, neither were mindful of Thy wonders that Thou didst among them;[ιο] but hardened their necks, and in their rebellion appointed a captain[ιz] to return to their bondage: but Thou *art* a God ready[ικ] to pardon, gracious[ιy] and merciful, slow to anger, and of great kindness, and forsookest them not. [18]Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations; [19]yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.—[20]Thou gavest also Thy good Spirit[ιz] to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst.[ιλ] [21]Yea, forty years didst Thou sustain[ιμ] them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not. [22]Moreover Thou gavest them kingdoms and nations, and[ιν] didst divide them into corners: so they possessed the land of Sihon, and the land of[ιξ] the king of Heshbon, and the land of Og king of Bashan. [23]Their children also multipliedst Thou as the stars of heaven, and broughtest them into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess *it*. —[24]So the children went in and possessed the land, and Thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.[ιπ] [25]And they took strong cities, and a fat land, and possessed houses full of all goods, wells[ιρ] digged, vineyards, and oliveyards, and fruit-trees[ισ] in abundance: so they did eat, and were filled, and became fat, and delighted themselves in Thy great goodness. —[26]Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified[ιτ] against them to turn them to Thee, and they wrought great provocations. [27]Therefore Thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto Thee, Thou heardest *them* from heaven; and according to Thy manifold mercies Thou gavest them saviours, who saved them out of the hand of their enemies. —[28]But after they had rest, they did[ιυ] evil again before Thee: therefore leftest Thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto Thee, Thou heardest *them* from heaven; and many times didst Thou deliver them according to Thy mercies; [29]and testifiedst against them, that Thou mightest bring them again unto Thy law: yet they dealt proudly, and hearkened not unto Thy commandments, but sinned against Thy judgments, (which if a man do, he shall live in them;[ιβ]) and withdrew the shoulder,[ιφ] and hard-

η *(When they were hungry* Cov. Cran. Bish.) Ex. 16, 14. Jno. 6, 31.

θ Heb., *lift up thine hand.* Nu. 14, 30.

ι *(Were proud.* Cov. Cran. Bish.) Ps. 106, 6.

ιο Ps. 78, 11, 42.

ιz Nu. 14, 4.

ικ Heb., *of pardons.*

ιy Ex. 34, 6 Nu. 14, 18. Ps. 86, 5. Joel 2, 13.

ιz Nu. 11, 17. Is. 63, 11.

ιλ *(When they were thirsty.* Cov.) Ex. 17, 6.

ιμ *(Didst feed.* Bish. Gen. *Madest provision.* Cov. Cran.)

ιν *(...didst divide nations to them.* Sept. ... *lots to them.* Vulg. *Partedst them according to their portions.* Cov. Cran. *Gavest them the kingdoms of the people, which Thou didst divide to each of them.* Houb.)

ιξ *(The Hebrew scribe has put in "and the land of" once too often.* Wali. Sept. *omits.)*

ιπ Heb., *according to their will.*

ιρ Or, *cisterns.*

ισ Heb., *trees of food.*

ιτ *(Exhorted them earnestly.* Cran. Bish.)

ιυ Heb., *returned to do...* Ju. 3, 11; 4, 1; 5, 31; 6, 1.

ιβ Le. 18, 5. Eze. 20, 11. Ro. 10, 5. Ga. 3, 12.

ιφ Heb., *gave a withdrawing shoulder.* Zec. 7, 11. *(Turned their shoulder away.* Cov. Cran. Bish.)

ened their neck, and would not hear. [30] Yet many years didst Thou forbear[x] them, and testifiedst[c] against them by[ψ] Thy Spirit in[a] Thy prophets: yet would they not give ear: therefore gavest Thou them into the hand of the people of the lands.—[31] Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou *art* a gracious and merciful God.—[32] Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble[β] seem little before Thee, that hath come[γ] upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Thy people, since the time of the kings of Assyria unto this day. [33] Howbeit Thou *art* just in all that is brought upon us; for Thou hast done right, but we have done wickedly: [34] neither have our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies,[δ] wherewith Thou didst testify against them. [35] For they have not served[d] Thee in their kingdom, and in Thy great goodness that Thou gavest them, and in the large and fat[ε] land which Thou gavest before them, neither turned they from their wicked works.—[36] Behold, we *are* servants this day, and *for*[ζ] the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are*[η] servants in it: [37] and it yieldeth much increase unto the kings whom Thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure,[θ] and we *are* in great distress. [38] And because of all this we make a sure *covenant*,[ι] and write *it*; and our princes, Levites, *and* priests, seal[κ] *unto it*."

[x] Heb., *protract over.*

[c] 2 Ki. 17, 13; 2 Chr. 36, 15; Je. 7, 25; 25, 4.

[ψ] (*Through.* Cran. Bish.)

[a] Heb., *the hand of.* (Cran. Bish.)

[β] Heb., *weariness.*

[γ] Heb., *found us.*

[δ] (*Earnest exhortations wherewith Thou hast exhorted them.* Cov. Cran. Bish.)

[d] De. 28, 47.

[ε] (*Plenteous.* Cov. Cran. Bish.)

[ζ] (*So is.* Bish.

[η] (*There are.* Bish.)

[θ] (*Omitted in* Cov. Mat.)

[ι] (*That is, renew the promise of our fathers.* Grot.) Ch. 10, 29; 2 Ki. 23, 3; 2 Chr. 29, 10; 34, 31. Ezr. 10, 3.

[κ] Heb., *sealed*, or, are *at the sealing.*

X.] A.M. 1997 B.C. 444. JERUSALEM. [471

The signing of the covenant.

NOW those that[λ] sealed *were*; Nehemiah, the Tirshatha,[μ] the son of Hachaliah, and Zidkijah, [2] Seraiah, Azariah, Jeremiah, [3] Pashur, Amariah, Malchijah, [4] Hattush, Shebaniah, Malluch, [5] Harim, Meremoth, Obadiah, [6] Daniel, Ginnethon, Baruch, [7] Meshullam, Abijah, Mijamin, [8] Maaziah, Bilgai, Shemaiah: these *were* the priests:[ν]

[9] and the Levites; both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; [10] and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, [11] Micha, Rehob, Hashabiah, [12] Zaccur, Sherebiah, Shebaniah, [13] Hodijah, Bani, Beninu:

[14] the chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani, [15] Bunni, Azgad, Bebai, [16] Adonijah, Bigvai, Adin, [17] Ater—— Hizkijah, Azzur, [18] Hodijah, Hashum, Bezai, [19] Hariph, Anathoth, Nebai, [20] Magpiash, Meshullam, Hezir, [21] Meshezabeel, Zadok, Jaddua, [22] Pelatiah, Hanan, Anaiah, [23] Hoshea, Hananiah, Hashub, [24] Hallohesh, Pileha, Shobek, [25] Rehum, Hashabnah, Maaseiah, [26] and Ahijah, Hanan, Anan, [27] Malluch, Harim, Baanah.

[28] And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; [29] they clave to their brethren, their nobles,[ξ] and entered into a curse,[π] and into an oath, to walk in God's law, which was given by[ρ] Moses the servant of God, and to observe[σ] and do all the commandments of the LORD our Lord, and His judgments, and His statutes:

[λ] Heb., *at the sealings*, ch. 9, 38.

[μ] Or, *the governor.*

[ν] (*22 Priests, 17 Levites, and 44 Chief Fathers in the name of the rest.* Bp. Rich. Wells.)

[ξ] (*Their nobles promising for their brethren, "We come to enter into an oath that we will walk ..."* Houb.)

[π] (*Conditional execration.* Bp. Rich.)

[ρ] Heb., *the hand of.*

[σ] (*Seven Laws are specially commanded.* V. 30—37.

30 and that we would not give our daughters unto the people of the land, nor take their daughters for our sons: 31 and *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy[τ] it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.[υ]

32 Also we made ordinances for us, "to charge ourselves yearly with the third[φ] part of a shekel for the service of the house of our God; 33 for the shewbread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel, and *for* all the work of the house of our God."

31 And we cast the lots among the priests, the Levites, and the people,[χ] "for the wood-offering,[e] to bring *it* into the house of our God,[ψ] after the houses of our fathers, at times appointed year by year,[ω] to burn upon the altar of the LORD our God, as *it is* written in the law: 35 and to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD: 36 also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: 37 and *that* we should bring the first-fruits[f] of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers[a] of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage."

38 "And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers,[β] into the treasure[γ] house. 39 For the children of Israel and the children of Levi shall bring[g] the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God."

XI.] A.M. 4997. B.C. 444. JERUSALEM. [472

The dwellers in Jerusalem.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots,[δ] to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities. 2 And the people blessed[ε] all the men, that willingly[ζ] offered themselves to dwell at Jerusalem.

3 Now[η] these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.[θ]

4 And at Jerusalem[h] dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;[i] 5 and Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. 6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

τ *(Take.* Cov. Cran. Bish.)

υ Heb., *hand.*

φ *(Over and above the ½ shekel appointed by law.* Wall. *An ordinance for this time and present necessity.* Bp. Rich. Pat.)

χ *(The number of servants being small.)*

e Ch. 13, 31. Is. 40, 16.

ψ *(To maintain the perpetual fire,* Le. 6, 12.)

ω *(In later times the Jews had a festival called Xylophoria, or carrying of wood.* Calmet. *It was held 9 times in the year in several months, one of which was Ab* (July and Aug.). Jos. Bell. II. xvii 6. Thorndike. *The Talmud (Taanith) reckons 9 days, and allots the work to 9 special families.* Light.)

f Ex. 23, 19; 34, 26. Le. 19, 23. Nu 18, 12. De. 26, 2.

a *(Chests.* Cov. Cran. Bish.)

β *(Chests.* Cov. Cran.)

γ *(Storehouse.* Cran.) 1 Chr. 9, 26. 2 Chr. 31, 11.)

g Ch. 13, 12. De. 12, 6. 2 Chr. 31, 12.

δ *(That being thus chosen by God they might remove the more contentedly.* Patrick.)

ε *(Thanked.* Cov. Cran. Bish. Gen.)

ζ *(Were willing.* Cov. Bish.)

η *(Many more are recorded in* 1 Chr. ix. *That might include both those chosen by lot and volunteers. Mention is made too of Ephraim and Manasseh: also that account was likely taken at another time.* Bp. Rich.)

θ *(All the people that were left of the Amorites, Hittites, &c.* 1 Ki. 9, 21.)

h 1 Chr. 9, 3.

i *Pharez,* Ge. 38, 29.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.—8 And after him Gabbai, Sallai, nine hundred twenty and eight.—9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was*[t] second over the city.—10 Of the priests:[k] Jedaiah the son of Joiarib, Jachin.—11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler[κ] of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur,[λ] the son of Malchiah, 13 and his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, 14 and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one of* the great men.[μ]

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; 16 and Shabbethai and Jozabad, of the chief of the Levites, *had*[ν] the oversight of the outward[ὁ] business of the house of God. 17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal[ξ] to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the[π] gates, *were* an hundred seventy and two.

20 And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance. 21 But the Nethinims[m] dwelt in Ophel:[ρ] and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the[σ] business of the house of God. 23 For *it was* the king's commandment concerning them, that a certain portion[τ] should be for the singers, due for every day. 24 And Pethahiah the son of Meshezabeel, of the children of Zerah[n] the son of Judah, *was* at the king's hand[υ] in all matters concerning the people.

25 And for[φ] the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba,[χ] and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof, 26 and at Jeshua, and at Moladah,[ψ] and at Beth-phelet, 27 and at Hazar-shual, and at Beer-sheba, and *in* the villages thereof, 28 and at Ziklag, and at Mekonah, and in the villages thereof, 29 and at En-rimmon, and at Zareah, and at Jarmuth,[ω] 30 Zanoah,[α] Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from[β] Geba *dwelt* at[γ] Michmash, and Aija,[δ] and Beth-el, and *in* their villages, 32 *and* at Anathoth, Nob, Ananiah, 33 Hazor, Ramah, Gittaim, 34 Hadid, Zeboim, Neballat, 35 Lod, and Ono, the valley of craftsmen.[ε] 36 And of the Levites *were*[ζ] divisions *in* Judah, *and* in Benjamin.

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k (...over the second part of the city. Cov. Zep. 1, 10.)

k 1 Chr. 9, 10.

κ (Commander of the Temple. Grot.)

λ (3 generations between Jeroham and Pashur omitted for brevity's sake, 1 Chr. 9, 12. Comp. Matt. 1, 8. Bp. Rich.)

μ Or, the son of Haggedolim. (Mat.)

ν Heb., were over.

ὁ 1 Chr. 26, 29.

ξ (Presided over the hymns and praises in prayer. Houb.)

π Heb., at the.

m Ch. 3, 26

ρ Or, The tower. (The tongue of land S. of the Temple between the valleys of Siloam and Jehoshaphat.)

σ (.....inward ..... Pyle.)

τ Or, a sure ordinance.

n Zarah, Ge. 38, 30.

υ (Next the king. Cov. The king's minister. Houb. On the king's part concerning him and the people. Pyle.) 1 Chr. 18, 17; 23, 28.

φ (...the children of Judah that were without in the towns of their land dwelled some at ..... Cov. Cran.)

χ (Hebrún, or, el Khulil. J. L. Porter.)

ψ (Now Milh. Malatha of Josephus; the ruins cover a space about a mile square. J. L. P.)

ω (Now Yarmûk, a small village. J. L. P.)

α (Now Zanû'a. Jos. 15, 34. 3 miles N.E. of Bethshemesh. J. L. P.)

β Or, of. Cov.

γ Or, to.

δ (Aiath, Is 10, 28. Situated on a ridge extending backward to the plain E. of Bethel. It lay between the Wady el Melinch and another. J. L. Porter.)

ε (Carpenter's valley. Cov. Cran. Bish.)

ζ (...had possessions in Cran. Bish.)

XII.] A.M. 4997. B.C. 444. JERUSALEM. [473

[Part of ver. 10, ver. 11, and 22, must have been added by some later hand than Nehemiah. *Bp. Rich; Le Clerc: Dr. Gray.* Bishop Wilson says, "ver. 1 to 26 were inserted by those who received this book into the canon of Scripture long after the death of Nehemiah." Perhaps by Simon the Just. *Wells.*]

Enumeration of the priests.

NOW these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, [2]Amariah, Malluch,[p] Hattush, [3]Shechaniah,[q] Rehum,[r] Meremoth,[s] [4]Iddo, Ginnetho,[t] Abijah, [5]Miamin,[u] Maadiah,[v] Bilgah, [6]Shemaiah, and Joiarib, Jedaiah, [7]Sallu,[w] Amok, Hilkiah, Jedaiah.

These *were* the chief of the priests and of their brethren in the days of Jeshua.

[8]Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thanksgiving,[η] he and his brethren.

[9]Also Bakbukiah and Unni, their brethren, *were*[θ] over against them in the watches.

[10]And Jeshua begat Joiakim, Joiakim also begat Eliashib, [and Eliashib begat Joiada, [11]and Joiada begat Jonathan, and Jonathan begat Jaddua.]

[Joiakim succeeded B.C. 483 to 453 (30 years); Eliashib, B.C. 453 to 413 (40 years); who lived during the history that this book records. Joiada, or Judas, B.C. 413 to 373 (40 years). Jonathan, or John, B.C. 373—341 (32 years). In his eighth year his brother Joshua came to supersede him. (*Jos. Ant.* XI. vii. 1.) Jonathan retained the dignity, and was succeeded by Jaddua, or Jaddus, B.C. 341—321 (20 years), in whose time Alexander appeared in Asia. (*Jos. Ant.* XI. viii. 4.)]

[12]And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; [13]of[ι] Ezra, Meshullam; of Amariah, Jehohanan; [14]of Melicu, Jonathan; of Shebaniah, Joseph; [15]of Harim, Adna; of Meraioth, Helkai; [16]of Iddo, Zechariah; of Ginnethon, Meshullam; [17]of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; [18]of Bilgah, Shammua; of Shemaiah, Jehonathan; [19]and of Joiarib, Mattenai; of Jedaiah, Uzzi; [20]of Sallai, Kallai; of Amok, Eber; [21]of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

[22][The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded[κ] chief of the fathers: also the priests, to the reign of Darius[λ] the Persian.]

[23]The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

[24]And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against[μ] them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

[25]Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds[ν] of the gates.

[26]These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

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The dedication of the walls.

[27]AND at the dedication[ξ] of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

[28]And the sons of the singers gathered themselves together, both out of the plain-country round about Jerusalem, and from the villages of Netophathi; [29]also from the house of Gilgal, and out of the fields[ρ] of Geba and Azmaveth: for the singers had builded them vil-

p Or, *Melicu*, v. 14.

q Or, *Shebaniah*, v. 14.

r Or, *Harim*, v. 15.

s Or, *Meraioth*, v. 15.

t Or, *Ginnethon*, v. 16.

u Or, *Miniamin*, v. 17.

v Or, *Moadiah*, v. 17.

w Or, *Sallai*, v. 20.

η That is, *the psalms.*

θ (*Officiated.* Wells.)

ι (*Under.* Mat. Cran. Bish. Gen.)

κ (*Registered in the public records.* Bishop Richardson.)

λ *Codomanus*, B.C. 336. Bp. Rich. Grot. Leclerc. "*Darius king of the Persians and Medes... smitten ..... by Alexander.*" 1 Macc. 1, 1.)

μ (*It is evident from many examples that the sacred hymns were alternately sung by opposite choirs; the one choir usually performed the hymn itself, while the other sang a particular distich interposing regularly at stated intervals.* Ex. 15, 20. 1 Sa. 18, 7. Ezr. 3, 11. 1 Chr. xxv. Bp. Lowth, Lect. xix. Comp. Is. 6, 3. Soc. Hist. vi. 8. Pliny X. ep. 97.)

ν Or, *treasuries*, or, *assemblies.* (*treasures of the gates.* Lightfoot.)

ξ (*Comp. Ovid's account of the dedication of the foundation of the walls of Rome*, Fast. IV. v. 819. De. 20, 5. Ps. 30, title.

ρ (*Country.* Cran. Bish.)

lages round about Jerusalem. 30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought[σ] up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks,[τ] *whereof one* went on the right hand upon[υ] the wall toward[φ] the dung-gate:[x] 32 and after them went Hoshaiah, and half of the princes of Judah, 33 and Azariah, Ezra, and Meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeremiah, 35 and *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: 36 and his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. 37 And at the fountain-gate,[y] which was over against them, they went up by the stairs[z] of the city of David, at the going up of the wall, above the house of David, even unto the water-gate[χ] eastward. 38 And the other[a] *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces[b] even unto the broad wall;[c] 39 and from above the gate of Ephraim,[d] and above the old[e] gate, and above the fish-gate,[f] and the tower of Hananeel,[g] and the tower of Meah, even unto the sheep-gate:[h] and they stood still in the prison-gate.[ψ]

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me: 41 and the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets; 42 and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer.

And the singers sang[ω] loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices,[i] and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of[α] the law for the priests and Levites: for Judah[β] rejoiced for the priests and for the Levites that waited.[γ]

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son. 46 For in the days of David[δ] and Asaph[k] of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified[ε] *holy things* unto the Levites; and the Levites[l] sanctified *them* unto the children of Aaron.[m]

XIII.] A.M. 5009. B.C. 432. JERUSALEM. [475

[Nehemiah remained 12 years as governor at Jerusalem. He then returned to Persia, and after a few years obtained a second appointment, and came back to Jerusalem.]

Nehemiah's second commission.

ON that[ζ] day they[η] read[n] in the book of Moses in the audience[θ] of the people; and therein was found written,[p] that the Ammonite and the Moabite should not come into the congregation of God for ever; 2 because they met not the

σ (*Caused ... to go up.* Cov.)

τ (*Two great choirs of thanksgiving.* Sept. Vulg. Cov. *Two grand processions.* Spanish Jews.)

υ (*Of.* Cov.)

φ (*One company proceeded along the west and south walls, the other,* v. 38, *along the west, north, and east walls, and meeting, entered the temple, and completed the ceremonies of consecration.* Mus. of Class. Ant. May 1853.)

x Ch. 2, 13; 3, 13.

y Ch. 2, 14; 3, 15

z Ch. 3, 15.

χ Ch. 3, 26; 8, 1, 3, 16. (*On the S. of the temple, close by the chamber where the council of the Sanhedrim sat.* Middoth 1, 4, p. 237.)

a V. 31.

b Ch. 3, 11.

c Ch. 3, 8.

d Ch. 8, 16. 2 Ki. 14, 13.

e Ch. 3, 6.

f Ch. 3, 3.

g Ch. 3, 1.

h Ch. 3, 32.

ψ (*Near this spot was the grand ascent* (Shalleheth) *to the house of the LORD.* Jos. Ant. VIII. iii. 2.)

ω Heb., *made their voice to be heard.*

i (*As* 1 Ki. 8, 62. 1 Chr. 29, 21.)

α That is, *appointed by.*

β Heb., *the joy of.* (*was glad of.* Bish.)

γ Heb., *stood.*

δ (*...Asaph was of old the chief of...* Sept.)

k 1 Chr. 25, 1. 2 Chr. 29, 30.

ε That is, *set apart.* (*gave.* Gen.)

l Nu. 18, 24.

m Nu. 18, 26.

ζ (*On an anniversary of the dedication.* Wells.)

η Heb., *there was.*

n Ch. 8, 3. 9, 3. De. 31, 11. 2 Ki. 23, 2. Is. 34, 16.

θ Heb., *ears.*

p De. 23, 3.

children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. 3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 And before this, Eliashib the priest, having[ι] the oversight of the chamber of the house of our God, *was* allied unto Tobiah: 5 and he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was[κ] commanded *to be given* to the Levites, and the singers, and the porters; and the offerings[λ] of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain[μ] days obtained[ν] I leave of the king: 7 and I came[ξ] to Jerusalem, and[π] understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. 8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. 9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had not been given[ρ] *them:* for the Levites and the singers, that did the work, were fled every one to his field.[τ]

11 Then contended[ρ] I with the rulers, and said, "Why is the house of God forsaken?"[s]

And I gathered them together, and set them in their place.[σ]

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.[τ]

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next[υ] to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their[φ] office *was* to distribute unto their brethren.—14 "Remember me, O my God, concerning this, and wipe not out my good[χ] deeds that I have done for the house of my God, and for the offices[ψ] thereof."

ι Heb., *being set over*, ch. 12, 44. *(dwelling in a treasure-chamber.* Sept. 1 Sa. 9, 22. Je. 36, 12.)

κ Heb., *the commandment of.* Nu. 18, 21.

λ *(The priests' first-fruits.* Sept.)

μ Heb., *at the end of days. (perhaps years.* Usher. *More than one year.* Comp. v. 10. Bp. Rich. *Not less than 5 years.* Prid. VI. iii.

ν Or, *I earnestly requested.*

ξ *(...to come...* Cov.)

π *(I got knowledge of.* Cov.)

ρ Mal. 3, 8.

τ Nu. 35, 2.

ρ *(Reproved.* Cov. Cran. Bish. Gen.) V. 17, 25. Pr. 28, 4.

s Ch. 10, 39.

σ Heb., *standing.*

τ Or, *storehouses.*

υ Heb., *at their hand. (Under ...* Cov. Cran. Bish. Gen.)

φ Heb., it was *upon them.*

χ Heb., *kindnesses.*

ψ Or, *observations.*

THE BOOK OF MALACHI. [476

[About this time most likely lived Malachi: *(Prideaux,)* with whom the canon of O. T. Scripture concludes, B.C. 420, Darius Nothus, 3.]

A.M. 5024. B.C. 417. JERUSALEM. [477

The later acts of Nehemiah.

[It does not follow that all the reformations took place at one time; probably Nehemiah brought them about as occasion called for them, and as he saw opportunity for effecting them with success.—*Prideaux.*]

15 IN those days saw I in Judah *some* treading wine-presses on the sabbath,[τ] and bringing in sheaves, and lading asses;[ω] as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified[α] *against them* in the day wherein they sold victuals.—16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended[β] with the nobles of Judah, and said unto them, "What evil thing *is* this that ye do, and profane the sabbath day? 18 Did not your fathers thus,[v] and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath."

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I com-

t Ex. 20, 10.

ω *(...laden with wine* ..... Cov. *Which laded asses also with.* Bish. Gen.)

u Ch. 10, 31. Je. 17, 21, 22.

α *(Rebuked them earnestly.* Cov. Cran. Bish.)

β *(Reproved I the rulers.* Cov. Bish. Gen.)

v See Je. 17, 21 —23.

manded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. [20]So the merchants and sellers of all kind of ware lodged[γ] without Jerusalem once or twice.

[21]Then I testified[δ] against them, and said unto them, "Why lodge[ε] ye about[ζ] the wall? If ye do *so* again, I will lay hands on you."—From that time forth came they no *more* on the sabbath.

[22]And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day.—"Remember me, O my God, *concerning* this also, and spare me according to the greatness[η] of Thy mercy!"

[In the 15th year of Darius Nothus, B.C. 409, 5th year of the priesthood of Jehoiada, ended the first 7 weeks of Daniel: for then the restoration of the Church and State of the Jews was fully finished, just 49 years after it had been begun by Ezra, in the 7th of Longimanus. *Prideaux*, VI iii.]

[23]IN those days also saw I Jews *that* had married[θ] wives of Ashdod, of Ammon, *and* of Moab: [24]and their children spake half in the speech of Ashdod, and could[ι] not speak in the Jews' language, but according to the language of each[κ] people. [25]And I contended[λ] with them, and cursed[μ] them, and smote[ν] certain of them, and plucked off their hair,[ξ] and made[π] them swear by God, *saying*, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. [26]Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. [27]Shall[ρ] we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

[28]And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.—[29]"Remember them, O my God! because[σ] they have defiled the priesthood, and the covenant of the priesthood, and of the Levites."

[Josephus (Ant. XI. vii. 2 and viii. 2) calls him Manasseh. He was brother of Joiada, who according to the Chron Alex., succeeded his father Eliashib, B.C. 413. *Prideaux*. This marriage was the occasion of the building of the Samaritan temple on Mt. Gerizim *Rosen*.]

[30]Thus cleansed I them from all strangers, and appointed the wards[τ] of the priests and the Levites, every one in his business;[υ] [31]and for the wood-offering,[ιc] at times appointed, and for the first-fruits.—"Remember me, O my God, for good!"[φ]

γ (...*and made a fair* ... Sept.)

δ (*Reproved them sore.* Cov. Cran. *Some translate,* "contested *with them that they should sell provisions on those days when they might be sold.*" Patrick.)

ε (...*tarry ye all night.* Cov. Mat. Cran. Bish. Gen.)

ζ Heb., *before.* (Purver.)

η Or, *multitude.* (*Thy great mercy.* Cov. Cran. Bish. Gen.)

θ Heb., *made to dwell* with them. Ezra 9, 2.

ι Heb., *discerned not to.*

κ Heb., *people and people.*

λ (*Reproved.* Cov. Cran. Bish. Gen. *Expostulated.* Patrick.)

μ Or, *reviled.* (*used threats of the Divine wrath.* Grot. Patrick.)

ν (*Caused them to be beaten.* Dc. 25, 2.)

ξ (That is, *shaved.* Poole.)

π (*Took an oath of them.* Cov. Bish. Gen.)

ρ (*Have ye not heard of this that ye do* ... Cov.)

σ Heb., *for the defilings.*

τ (*Courses.* Cov. Bish.)

υ (*Office.* Cov. Bish.)

ιc Ch. 10, 34.

φ (*The best.* Cov. Bish.)

THE BOOK

OF

ESTHER.

THIS Book is called by the Jews Megillah Esther, or "the volume of Esther," and has always been held in high esteem by them.

Eusebius ascribes it to some unknown author; but some of the Rabbins, Clemens Alexandrinus (*Stromata*, I. 329), and the generality of the Latins, consider Mordecai as the author. "The manners," says Dr. Gray, "are painted with great force and fidelity, and the vicissitudes and characters are displayed with dramatic effect, and the author seems to have been so intimately acquainted with the Persian customs, that some have conceived the notion, that he transcribed his work from the Persian chronicles." "Whoever was the author," says Maimonides (*Moré-Nevochim*, Part ii. ch. 45), "the wise men declare that the Book of Esther was dictated by the Holy Ghost."

The interval of time occupied by the occurrences of the Book is 9 years.

Its place in chronology has been much disputed. Some, as Archbishop Usher and Bp. Richardson, place it in the reign of Darius Hystaspes. Capellus brings it down as low as Ochus. Many, as Scaliger and Rosenmüller, regarding Amestris as Esther, place it in the reign of Xerxes. But Herodotus (vii. 61) says she was the daughter of Otanes, and that she was married to Xerxes before he went on his Grecian expedition. "In my judgment," says Bp. Tomline, "Dean Prideaux has satisfactorily shown that by Ahasuerus we are to understand Artaxerxes Longimanus." If so, Esther was probably the "queen" of Ne. ii. 6.

In the catalogue of the Old Testament Books made by Melito, Bishop of Sardis, toward the end of the 2nd century, and preserved by Eusebius (*Eccl. History*, iv. 26), the names of Nehemiah and Esther are not found. "But this," says Hävernick (ch. I. § 15), "is attributable to a difference in the mode of reckoning the O. T. Books." Melito counted Esther and Nehemiah as forming with Ezra one internally connected whole, as is done in the Talmud, where they follow each other, and are connected together. (Tr. Bava Bathra, fol. 14, § 2.)

That the Book contains a genuine and faithful description of what actually happened is certain, not only from its admission into the Canon, but also from the fact that the Feast of Purim (Persic, *Lots*) has been regularly observed, from its first establishment, as an annual solemnity, and is still celebrated among the Jews (Jos. Ant. XI. vi. 13), with many peculiar ceremonies. (*Critici Sacri*, v. ii. p. 1185.)

Ahasuerus's banquet.

I.] A.M. 4980. B.C. 461. Ezra VI. 22.
SHUSHAN.

[Strabo (B. xv.) calls it a most famous and highly to be praised city. Enlarged by Darius (*Pliny* VI. c. 27. *Ælian* XIII. *de Animal.* c. 59). The kings of Persia had their residence at Susa in winter, and in summer at Ecbatana (*Athenæus* xii. 513). Here was a wonderful royal palace, shining with gold, amber, and ivory (*Aristotle*), and other sumptuous establishments demanded by the luxury of the Persian monarchs—palaces, courts, and parks of vast extent. *Rosenmüller.*]

NOW it came to pass in the days of Ahasuerus,[β] (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:[b]) [2]*that* in those days, when the king Ahasuerus sat on the throne of his kingdom,[c] which *was* in Shushan[d] the palace, [3]in the

β (*Artaxerxes the great king.* Sept. Apoc. Esther, *Longimanus.* Prid. *Having overthrown his brother Hystaspes,* "*he was established on the throne of Persia.*" Diod. Sic. XI. 18.)

b Darius (Cyaxares) ..... set over the kingdom 120 princes. Da. 6, 1. (B.C. 552.)

c 1 Ki. 1, 46.

d Ne. 1, 1.

third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: [4] when[γ] he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

[5] And when these days were expired, the king made a feast unto all the people that were present[δ] in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; [6] *where were* white, green,[ε] and blue,[ζ] *hangings*, fastened with cords of fine linen[η] and purple to silver rings and pillars of marble: the beds[θ] *were of* gold and silver, upon a pavement of red,[ι] and blue, and white, and black, marble. [7] And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal[κ] wine in abundance, according to the state[λ] of the king. [8] And the drinking *was* according to the law; none did compel:[μ] for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

[9] Also Vashti the queen made a feast for the women[ν] *in* the royal house which *belonged* to king Ahasuerus.

[10] On the seventh day, when the heart of the king was merry with wine,[ο] he commanded Mehuman, Biztha, Harbona,[ρ] Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains[ς] that served in the presence of Ahasuerus the king, [11] to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.[τ]

[12] But the queen Vashti refused to come at the king's commandment by[υ] *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

[13] Then the king said to the wise[φ] men, which knew the times;[σ] (for so[τ] *was* the king's manner toward all that knew law and judgment: [14] and the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven[ψ] princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;) [15] "What shall[ω] we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus[φ] by the chamberlains?"

[16] And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus: [17] for *this* deed of the queen shall come abroad unto all women, so that they shall despise[χ] their husbands in their eyes, when[ψ] it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought[ω] in before him, but she came not: [18] *likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen: thus *shall there arise* too much contempt and wrath. [19] If it please[αα] the king, let there go a royal commandment from[αβ] him, and let it be written among the laws of the Persians and the Medes, that it be[αγ] not altered. That 'Vashti come no more before king Ahasuerus;' and let the king give her royal estate unto another[αδ] that is better than she: [20] and when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the

γ *(That he might shew.* Cov.)

δ Heb., *found.* (Gen. Douay.)

ε *(Red.* Cov.)

ζ Or, *violet. (yellow* Cov. Cran. Bish. *See Chardin's Travels,* v. ii.)

η *(Silk.* Bish.)

θ *(Benches.* Cov. Cran. Bish.)

ι Or, *of porphyre, and marble, and alabaster, and stone of blue colour.* (Gen. *green.* Cov. Cran. Bish. *Dr. Russel* says, "*the courts at Aleppo have often a mixture of yellow, white, red, and black.*" See Boch. Hieroz. II. v. 8. Drusius Miscell. I. 74.)

κ Heb., *of the kingdom.*

λ Heb., *hand.* ("*Now,*" *says Xenophon* (*Cyr.* VIII. viii. 15), "*they have suffered the temperance of the Persians to become extinct, while the effeminacy of the Medes they retain.*")

μ *(Restrain.* Bp. Rich. *No man was appointed what...* Cov.)

ν *(The same custom prevails at present in the East. See* Shaw. Harmer. *So* Roberts, p. 247, "*because it would be indecorous toward their lords, and they would not be able to indulge in that excess of merriment which they can do when alone.*")

ο *("The Persians," says Herodotus* (I. 133), "*are accustomed to deliberate on matters of the highest moment when warm with wine; but whatever they in this situation may determine, is again proposed to them on the morrow... If it then meet their approbation, it is executed, otherwise it is rejected.*" See v. 13, 15. Eccles. 5:1, 2. 2 Sa. 13, 28.

ρ Ch. 7, 9.

ς Or, *eunuchs.*

τ Heb., *good of countenance. (beautiful.* Cov. Cran. Bish.)

υ Heb., *which was by the hand of his eunuchs.*

φ Je. 10, 7. Da. 2, 12. Mat. 2, 1.

σ *(Had understanding in the ordinances of the land.* Cov. Cran.)

τ *(...the royal decrees were established when they had been laid before those who .....* Houb.)

ψ Ezra 7, 14.

ω Heb., *to do.*

χ *("It is a custom with us Persians when we have given a great feast, to introduce our wives to sit by our side."* Herod. V. 18.)

ψ ...Let the wife see that she reverence her husband. Ep. 5, 33.

ω *(And shall say.* Cov. Cran.)

αα *(*—— Cov.)

αβ Heb., *be good with.*

αγ Heb., *from before.*

αδ Heb., *pass not away.* Ch. 8, 8. Da. 6, 8, 12, 15 *(Not to be changed.* Cov. Cran. Bish.)

αε Heb., *her companion.*

wives shall give to their husbands honour,[i] both to great and small."

21 And the saying pleased[δ] the king and the princes; and the king did according to the word of Memucan: 22 for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear[ε] rule in his own house, and that *it*[ζ] should be published according to the language of every people.

II.] A.M. 4980. B.C. 461. SHUSHAN.

[Of all its former greatness the only remains are scattered ruins and heaps of rubbish, which extend from 9 English miles west of the town of Despheul, for about 12 miles along the E. bank of the river Kerrah. They consist chiefly of piles of bricks, which had been made of mud and dried in the sun like those of Babylon, for this is the only building material found in the neighbourhood of either city. *Rosenmüller.*]

Ahasuerus's choice of Esther.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king: 3 and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women,[ι] unto the custody[κ] of Hege[λ] the king's chamberlain, keeper of the women; and let their things for purification[μ] be given *them:* 4 and let the maiden which pleaseth the king be queen instead of Vashti."

And the thing pleased the king; and he did so.

5 *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; 6 who had been carried away from Jerusalem with the captivity[ν] which had been carried away with Jeconiah[ξ] king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7 And he brought[π] up Hadassah,[ρ] that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair[σ] and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought[τ] also unto the king's house, to the custody of Hegai, keeper of the women. 9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things[υ] as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred[φ] her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people nor her kindred: [k] for Mordecai had charged her, that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, to know[χ] how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women; (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;) 13 then thus came *every* maiden unto the king;

i Ep. 5, 33. Col. 3, 18. 1 Pe. 3, 1.

δ Heb., *was good in the eyes of.*

ε *(Be lord.* Cov. Cran. Bish.) Ep. 5, 22–24. 1 Ti. 2, 12.

ζ Heb., *one should publish* it *according to the language of his people.* (Lit. *and speak in the language of his people.* Bp. Patrick, De Dieu, and the Targum.)

ι *(Virgins, and so in the next clause.* Patr.)

κ Heb., *hand. (under the hand.* Cov. Cran. Bish. Gen.)

λ Or, *Hegai*, v. 8.

μ *(Let him give them their apparel.* Cov. *to give them their apparel.* Cran. Bish.)

ν (B.C. 597.) 2 Ki. 24, 14. 2 Chr. 36, 10, 20. Je. 24, 1.

ξ Or, *Jehoiachin*, 2 Ki. 24, 6.

π Heb., *nourished*, Ep. 6, 4.

ρ Chald. *(Myrtle.*

σ Heb., *fair of form, and good of countenance.*

τ *(Taken away.* Targum.)

υ Heb., *her portions. (...caused ornaments to be given her, and such things as belonged to her.* Cran. Bish.)

φ Heb., *changed.*

k V. 20.

χ Heb., *the peace.*

whatsoever[ψ] she desired was given her to go with her out of the house of the women[χ] unto the king's house: [14]in the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

[15]Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. [16]So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth,[ω] in the seventh year of his reign.

[17]And the king loved Esther above all the women, and she obtained grace and favour[α] in his sight[β] more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

[18]Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release[γ] to the provinces, and gave gifts, according to the state of the king.

A.M. 4984. B.C. 457.
SHUSHAN.
The plot of Haman.

[19]AND when the virgins were gathered together the second time, then Mordecai sat in the king's gate.[l]

[20]Esther had not *yet* shewed her kindred nor her people;[m] as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.[δ]

[21]IN those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan[ε] and Teresh, of those which kept the door,[ζ] were wroth, and sought to lay hand on the king Ahasuerus: [22]and the thing was known to Mordecai, who told[η] *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name: [23]and when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

III.] [1]After[θ] these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,[ι] and advanced him, and set his seat above all the princes that *were* with him. [2]And all the king's servants, that *were* in the king's gate,[κ] bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.[θ]

[3]Then the king's servants, which *were* in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?"

[4]Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew. [5]And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath: [λ] [6]and he thought scorn[ε] to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people[ε] of Mordecai.

[7]In the first month, that *is*, the

ψ (*Whosoever.* Houb.)

χ (*The Persians "marry many women, and maintain at the same time many concubines."* Strabo XV. iii. 17.)

ω (Dec. & Jan.)

α Or, *kindness.*

β Heb., *before him.*

γ Heb., *rest.* (*Let the lands be in quietness.* Cov.; *caused the lands to be in quietness.* Cran. *This year Egypt was subdued, and peace made with the Athenians.* Diod. Sic. XI. 22. Raleigh, *Hist.* III. vii. 7.)

l V. 21. Ch. 3, 2.

m V. 10.

δ (*Like as when she was under his governance* Cran.)

ε Or, *Bigthana*, ch. 6, 2.

ζ Heb., *threshold.*

η Ch. 6, 2.

θ (*About five years.* Comp. 1, 3. *with* verse 7. Wells.)

ι Nu. 24, 7. 1 Sa. 15, 8.

κ Ch. 2, 19.

θ ("*If Persians,*" says Herodotus (I. 134), "*of equal dignity meet, they salute each other on the mouth; if one is an inferior, they only kiss the cheek; if there be a great difference in station, the inferior falls prostrate to the ground.*")

λ Da. 3, 19.

ε (*Thought it too little.* Cran. Bish. Gen.)

ε ...and let us cut them off from being a nation, that the name of Israel be no more in remembrance. Ps. 83, 4.

month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before[κ] Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 And Haman said unto king Ahasuerus, "There is a certain people[ι] scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for[λ] the king's profit to suffer them. 9 If it please the king, let it be written that[μ] they may be destroyed: and I will pay[ν] ten thousand talents[ξ] of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries."

10 And the king took his ring[υ] from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy:[π] 11 and the king said unto Haman, "The silver *is* given to thee, the people also, to do with them as it seemeth good to thee."[ρ]

12 Then were the king's scribes[σ] called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants,[τ] and to the governors[υ] that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name[v] of king Ahasuerus was it written, and sealed with the king's ring.[φ] 13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. 15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace.

And the king and Haman sat down to drink;[ψ] but the city Shushan was perplexed.[ω]

IV.] A.M. 4984. B.C. 457. SHUSHAN.

The mourning of the Jews.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes,[x] and went out into the midst of the city, and cried with a loud and a bitter cry;[y] 2 and came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and[ω] many lay in sackcloth and ashes.

4 So Esther's maids and her chamberlains[α] came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed[β] to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum[z] of the money that Haman

κ *(The lot, which is called Pur, was drawn before... for the twelfth month.* Houb. Sept. *adds,* "to destroy in one day the race of Mordecai, and the lot fell for the 14th of the month." *Grotius says that it was a custom with the Persian and neighbouring nations, to endeavour to find out by casting lots what days were lucky or unlucky.)*

ι Ezra 4, 13. Ac. 16, 20.

λ Heb., *meet,* or, *equal.*

μ Heb., *to destroy them.*

ν Heb., *weigh.* (Cov. Cran. Bish.)

ξ *(*£2,119,000. Prideaux. *See Herod.* VII. *c.* 27, 28.)

υ Ge. 41, 42.

π Or, *oppressor.*

ρ *("For those who live very distant from them," says Herodotus* (I. 134), "*the Persians entertain not the smallest regard.*" *Xenophon* (Cyr. VIII. viii. 4), "*they are greatly degenerated, they seize ...such as have done no wrong, and compel them ... to pay fines.*"

σ Or, *secretaries.*

τ *(Princes.* Cov.)

υ *(Deputies.* Cov.)

v 1 Ki. 21, 8.

φ *(The Persian ink serves not only for writing, but for subscribing with a seal.* Hanway. *All the letters and decrees of the Arab sheiks and Turkish and Eastern kings, princes, or pashas, are stamped with their proper signet.* Dr. Shaw. "*In Egypt,*" *says Dr. Pococke,* "*they make the impression of their name with their seal, which they wear on their finger, and which is blacked when they have occasion to use it.*" "*Called the sheikh to produce his seal. It was a small silver seal with his name engraved on it in Arabic, and the vice-consul having put ink into it, affixed it to the document.*" Dr. Stewart, p. 11.)

ψ *("Now, they drink," says Xenoph. (Cyr.* VIII. viii. 10), "*till they are no longer able to walk out upright.*")

ω Ch. 8, 15. Pr. 29, 2.

x Jos. 7, 6. Eze. 27, 30.

y Ge. 27, 34.

ω Heb., *sackcloth and ashes were laid under many.* Is 58, 5. Da. 9, 3.

α Heb., *eunuchs.*

β Heb., *set before her.*

z Ch. 3, 9.

had promised to pay to the king's treasuries for the Jews, to destroy them. [8] Also he gave him the copy[b] of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

[9] And Hatach came and told Esther the words of Mordecai.

[10] Again Esther spake unto Hatach, and gave him commandment unto Mordecai;—[11] "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called,[γ] *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days."

[12] And they told to Mordecai Esther's words. [13] Then Mordecai commanded to answer Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews: [14] for if thou altogether holdest thy peace at this time, *then* shall there enlargement[δ] and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?"

[15] Then Esther bade *them* return Mordecai *this answer*,—[16] "Go, gather together all the Jews that are present[ε] in Shushan, and fast ye for me, and neither eat nor drink three[ζ] days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law:[ζ] and if I perish, I perish."[d]

[17] So Mordecai went[η] his way, and did according to all that Esther had commanded him.

b Ch. 3, 14, 15.

γ ("*Dejoces (king of the Medes) was the first*," says Herod. I. 99, "*who instituted that kind of pomp which forbids access to the royal person.*" "*Soon after the taking of Babylon, Cyrus resolved to appear in public rarely and with dignity.*" Xen. Cyr. VII. v. 37. "*Darius Hystaspes put Intaphernes to death for seeking to enter without an introduction.*" Herod. III. 118. Jos. Ant. XI. vi. 3.)

δ Heb., *respiration*, Job 9, 18.

ε Heb., *found.*

ζ See ch. 5, 1.

ζ ("*Contrary to the commandment.*" Cov. Cran. Bish.)

d See Ge. 43, 14.

η Heb., *passed.*

V.

A.M. 4984. B.C. 457. SHUSHAN.

Esther's resolution.

NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner[ε] court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

[2] And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight:[ζ] and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

[3] Then said the king unto her, "What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom."

[4] And Esther answered, "If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

[5] Then the king said, "Cause Haman to make haste, that he may do as Esther hath said."

So the king and Haman came to the banquet that Esther had prepared.

[6] And the king said unto Esther at the banquet[θ] of wine,[ι] "What *is* thy petition?[λ] and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed."

[7] Then answered Esther, and said, "My petition and my request *is*; [8] if I have found favour in the sight

ε Ch. 4, 11; 6, 4.

ζ Pr. 21, 1.

θ ("*The time of drinking wine in the East is at the beginning, not at the close of the entertainment.*" Harmer.)

ι Ch. 7, 2.

λ Ch. 9, 12.

of the king, and if it please[ι] the king to grant my petition, and to perform[ι] my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

[9]Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved[κ] for him, he was full of indignation against Mordecai.

[10]Nevertheless Haman refrained[ι] himself: and when he came home, he sent and called[λ] for his friends, and Zeresh his wife.

[11]And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. [12]Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king. [13]Yet all this availeth[μ] me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

[14]Then said Zeresh his wife and all his friends unto him, "Let a gallows[ν] be made of fifty cubits[ξ] high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet."

And the thing pleased Haman; and he caused the gallows to be made.

VI.] A.M. 4984. B.C. 457. SHUSHAN.

Mordecai's reward.

ON that night could not the king sleep,[π] and he commanded to bring the book[ρ] of records of the chronicles;[k] and they were read before the king. [2]And it was found written, 'that Mordecai had told of Bigthana[σ] and Teresh, two of the king's chamberlains, the keepers of the door,[τ] who sought to lay hand on the king Ahasuerus.'[υ]

[3]And the king said, "What honour and dignity hath been done to Mordecai for this?"

Then said the king's servants that ministered unto him, "There is nothing done for him."

[4]And the king said, "Who *is* in the court?" Now Haman was come into the outward[φ] court of the king's house, to speak[ι] unto the king to hang Mordecai on the gallows that he had prepared for him.

[5]And the king's servants said unto him, "Behold, Haman standeth in the court."[χ]

And the king said, "Let him come in."

[6]So Haman came in.

And the king said unto him, "What shall be done unto the man whom[ψ] the king delighteth to honour?"

Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? [7]And Haman answered the king, "For the man whom the king delighteth to honour, [8]let the[α] royal apparel be brought which[β] the king *useth* to wear, and the horse[m] that the king rideth upon, and the crown royal which is set upon his head:[γ] [9]and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring[δ] him on horseback through the street of the city, and proclaim[n] before him, Thus shall it be done to the man whom the king delighteth to honour."

[10]Then the king said to Haman, "Make haste, *and* take the apparel and the horse, as thou hast said,

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ι Heb., *do.* ("*consultations on the most important affairs are carried on while they are drinking.*" Strabo XV. iii. 20.)

κ (*Kneeled before.* Cov. Cran. *The native Hindoo gentleman at the head of his courtly train moves along in pompous guise, and all who see him rise from their seats, take off their sandals, and humbly move in reverence to him. To some he gives a graceful wave of the hand, to others not a word or a look. Should there be one who neither stands up nor moves to him, his name and abode will be inquired after, and an opportunity embraced to gratify the proud man's splenetic feeling.* Roberts 2nd ed. 248.)

ι So 2 Sa. 13, 22.

λ Heb., *caused to come.*

μ (*But in all this I am not satisfied.* Cov. Cran. Bish.)

ν Heb., *tree.* Ch. 7, 9.

ξ (*At 1 ft. 9 in. = 87 ft. high.*)

π Heb., *the king's sleep fled away.*

ρ (*The same from which Ctesias derived his information.*)

k Ch. 2, 23.

σ Or, *Bigthan.* Ch. 2, 21.

τ Heb., *threshold.* (Cov. Mat. Cran.)

υ Josephus (Ant. XI. vi. 10) says, "*when the scribe was going on to another history, the king stopped him and*".....)

φ See ch. 5, 1. (*"Cyrus determined that men of quality should attend .. at his door... for his service."* Xen. Cyr. viii. 1, 8.)

ι Ch. 5. 14.

χ (*It was already day. Haman had come sooner than ordinary.* Jos. Ant. XI. vi. 10.)

ψ Heb., *in whose honour the king delighteth.* So v. 7, 8, 9.

α Heb., *them bring.*

β Heb., *wherewith the king clotheth* himself.

m 1 Ki. 1, 33.

γ That is, *the horse's head—a fiocco.* De Dieu. Bp. Pat. Le Clerc. Houb. "*Their horses were armed with brasen forehead pieces.*" Xenophon (Cyr. vii. 1, 1). See *also* De Re. Equest. c. 21.)

δ Heb., *cause him to ride.*

n Ge. 41, 43.

and do even so to Mordecai the Jew, that sitteth at the king's gate: let[ε] nothing fail of all that thou hast spoken."

[11]Then took Haman the apparel and the horse, and arrayed[ζ] Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honour."[ι]

[12]And Mordecai came again to the king's gate: but Haman hasted to his house mourning,[ρ] and having his head covered.[κ]

[13]And Haman told Zeresh his wife and all his friends every *thing* that had befallen him.

Then said his wise men and Zeresh his wife unto him, "If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."—

[14]And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

VII.] A.M. 4984. B.C. 457. SHUSHAN.

The fall of Haman.

SO the king and Haman came to banquet[λ] with Esther the queen.

[2]And the king said again unto Esther on the second day at the banquet of wine, "What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom."

[3]Then Esther the queen answered and said, "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: [4]for we are sold,[ϱ] I and my people, to[μ] be destroyed, to be slain, and to perish: but if we had been sold[ν] for bondmen and bondwomen, I had held my tongue, although[ξ] the enemy could not countervail[π] the king's damage."

[5]Then the king Ahasuerus answered and said unto Esther the queen, "Who is he, and where is he, that[ρ] durst presume in his heart to do so?"

[6]And Esther said, "The adversary[σ] and enemy *is* this wicked Haman."

Then Haman was afraid before[τ] the king and the queen.

[7]And the king arising from the banquet of wine in his wrath *went* into the palace-garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. [8]Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon the bed[υ] whereon Esther *was*.

Then said the king, "Will he force the queen also before[ν] me in the house?"

As the word went out of the king's mouth, they covered[φ] Haman's face: [9]and Harbonah, one of the chamberlains, said before the king, "Behold also, the gallows[ϕ] fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman."

Then the king said, "Hang him thereon."[χ]

[10]So they hanged[ψ] Haman on the gallows that he had prepared for Mordecai.

Then was the king's wrath pacified.

VIII.] A.M. 4984. B.C. 457. SHUSHAN.

The deliverance of the Jews.

ON that day did the king Ahasuerus give the house of Ha-

ε Heb., *suffer not a whit to fall.*

ζ (" *Cyrus appeared* (Xen. Cyr. VIII. iii. 13) *wearing a vest of a purple colour, half mixed with white, and loose trousers of a scarlet colour, and a robe wholly purple; also a band about his turban.*")

ι (*See in Harmer an account of a cavalcade at Algiers.*)

ρ 2 Chr. 26, 20.

κ (*With bare head.* Cov. *Bare-headed.* Cran.) 2 Sa. 15, 30. Je. 14, 3.

λ Heb., *drink.*

ϱ Ch. 3, 9; 4, 7.

μ Heb., *that they should destroy, and kill, and cause to perish.*

ν (*Would to God that we were sold.* Cov. Cran. Bish. Gen. Houb.)

ξ (*So should not our enemy be so high to the king's harm.* Cov. *For the enemy pondereth not the king's harm.* Cran. *Is not of so much worth that damage should be brought to the king.* Houb.)

π (*Be equivalent to.* Cotton.)

ρ Heb., *whose heart hath filled him.*

σ Heb., *the man adversary.*

τ Or, *at the presence of.*

υ (Or, *couch.*) Ch. 1, 6.

ν Heb., *with.*

φ Job 9, 24.

ϕ Heb., *tree.* Ch. 5, 14. Ps. 7, 16. Pr. 11, 5.

χ (*The formula used among the ancient Romans was, "cover his head, hang him by a rope from the gallows."* Livy I, 26.)

ψ Dt. 37, 35. Da 6, 24.

man the Jews' enemy unto Esther the queen.

And Mordecai came before the king; for Esther had told what he *was* unto her:[u] 2and the king took off his ring, which he had taken from Haman, and gave it unto Mordecai.

And Esther set Mordecai over the house of Haman.

3And Esther spake yet again before the king, and fell down at his feet, and besought[x] him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.— 4Then the king held out the golden sceptre[v] toward Esther. So Esther arose, and stood before the king, 5and said, "If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters[ψ] devised by Haman the son of Hammedatha the Agagite, which[ω] he wrote to destroy the Jews which *are* in all the king's provinces: 6for how can I endure[α] to see the evil[w] that shall come unto my people? or how can I endure to see the destruction of my kindred?"

7Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold, I have given[x] Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews: 8write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."[y]

9Then were the king's scribes called at that time in the third month, that *is*, the month Sivan,[β] on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. 10And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters[ε] by posts on horseback, *and* riders on mules, camels, *and* young dromedaries: 11wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,[z] 12upon[b] one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.[γ]

13The copy[c] of the writing for a commandment to be given in every province *was* published[δ] unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. 14*So* the posts that rode upon mules[ε] *and* camels[ζ] went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15And Mordecai went out from the presence of the king in royal apparel of blue[η] and white, and with a great crown of gold, and with a garment of fine linen[θ] and purple: and the city of Shushan rejoiced and was glad.[d]

16The Jews had light, and gladness, and joy, and honour.[ι] 17And in every province, and in every city,

u Ch. 2, 7.

x Heb., *she wept and besought.*

v Ch. 4, 11; 5, 2.

ψ Heb., *device.*

ω Or, *who wrote.*

α Heb., *be able that I may.*

w Ch. 7, 4. Ne. 2, 3.

x Pr. 13, 22.

y Ch. 1, 19. Da. 6, 8.

β (*May & June*)

ε (*Cyrus set up couriers on all the high roads, and offices where they might deliver their packets to each other.* Xen. Cyr. VIII. vi. 17. *They travel with a velocity which nothing human can equal:..... neither snow, nor rain, nor heat, nor darkness, are permitted to obstruct their course.* Herod. VIII. 98.)

z *See* chap. 9, 10—16.

b Ch. 3, 13; 9, 1.

γ (*Feb. & Mar.*)

c Ch. 3, 14.

δ Heb., *revealed.*

ε (*Swift horses.* Cran. Bish.)

ζ (*Mules.* Cran. Bish.)

η Or, *violet.* (Cov. Cran. Bish.)

θ (*Silk.* Cran. Bish.)

d Ch. 3, 15. Pr. 29, 2.

ι (*There was joy and mirth, prosperity and good days among the Jews.* Cov. Cran. Bish.) Ps. 97, 11.

whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day.[e] And many of the people of the land became Jews;[f] for the fear of the Jews fell upon them.[g]

e Ch. 9, 19. 1 Sa. 25, 8.

f Ps. 18, 43.

g Ge. 35, 5. Ex. 15, 16. De. 2, 25; 11, 25.

IX.] A.M. 4984. B.C. 457. SHUSHAN.

The destruction of the Jews' enemies.

NOW, in the twelfth month, that *is*, the month Adar,[x] on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) [2]the Jews gathered[h] themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt:[i] and no man could withstand them; for the fear of them fell upon all people. [3]And all the rulers of the provinces, and the lieutenants, and the deputies, and officers[λ] of the king, helped the Jews; because the fear of Mordecai fell upon them: [4]for Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.[k]

x *(Feb. & Mar.)*

h V. 16. Ch. 8, 11.

i Ps. 71, 13.

λ Heb., *those which did the business that* belonged *to.*

k 2 Sa. 3, 1. 1 Chr. 11, 9. Pr. 4, 18.

[5]Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what[μ] they would unto those that hated them. [6]And in Shushan the palace the Jews slew and destroyed five hundred men. [7]And Parshandatha, and Dalphon, and Aspatha, [8]and Poratha, and Adalia, and Aridatha, [9]and Parmashta, and Arisai, and Aridai, and Vajezatha, [10]the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they;[l] but on the spoil laid they not their hand.[m]

μ Heb., *according to their will.*

l Ch. 5, 11. Job 18, 19; 27, 13. Ps. 21, 10.

m See ch. 8, 11.

[11]On that day the number of those that were slain in Shushan the palace was[ν] brought before the king.

ν Heb., *came.*

[12]And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition?[n] and it shall be granted thee: or what *is* thy request further? and it shall be done."

n Ch. 5, 6; 7, 2.

[13]Then said Esther, "If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and let[ξ] Haman's ten sons be hanged upon the gallows."[p]

ξ Heb., *...men hang.* Ch. 8, 11.

[14]And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

p 2 Sa. 21, 6.

[15]For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar,[q] and slew three hundred men at Shushan; but on the prey they laid not their hand. [16]but the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, [17]on the thirteenth day of the month Adar; and on the fourteenth day of[π] the same rested they, and made it a day of feasting and gladness. [18]But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness. [19]Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good

q V. 2, & ch. 8, 11.

π Heb., *in it.*

day, and of sending portions[ρ] one to another.[r]

A.M. 4984. B.C. 457.
SHUSHAN.

The Institution of the Feast of Purim.

20 AND Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far, 21 to establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,[σ] 22 as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy and from mourning into a good day: that they should make them days of feasting and joy, and of sending[t] portions one to another, and gifts to the poor.[τ]

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them; 24 because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised[u] against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume[v] them, and to destroy them; 25 but when *Esther*[φ] came[v] before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur.[χ] Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them, 27 the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves[ω] unto them, so as it should not fail,[ψ] that they would keep these [†]two days according to their writing, and according to their *appointed* time every year; 28 and *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail[ω] from among the Jews, nor the memorial of them perish[α] from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,[β] to confirm this second[x] letter of Purim. 30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth, 31 to confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves[γ] and for their seed, the matters of the fastings and their cry.—32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

X.] And the king Ahasuerus laid a tribute upon the land, and *upon* the isles[δ] of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced[ε] him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next[y] unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking[z] the wealth of his people, and speaking peace to all his seed.

ρ *(On the first of the Hindoo months, of July & of October, the people send portions of cakes, preserves, fruits, oil, and clothes, one to another.* Roberts, 2nd ed. 248.)

r Ch. 8, 17. De. 16, 11. Ne. 8, 10.

σ *(Josephus* (Ant. XI. vi. 13) *says, "the Jews still keep these days." Philo says, "At the persuasion of Mordecai, Joiachim the high priest, son of Joshua, caused the Feast of Purim to be instituted in memory of that deliverance."* Raleigh, *Hist.* I. iii. 7. *The Talmud makes frequent mention of it as a well-known feast.)*

t V. 19. Ne. 8. 11.

τ *(The Heb. word denotes one in abject poverty supported by the bounty of others.* Ex. 23, 11. 1 Sam. 2, 8. Ps. 49, 2. Ps. 107, 41; 112, 9; 132, 15. Pilkington. *To this day the Jews make a collection of money to send to the poor at this time, that they may provide themselves things necessary to make a feast; and it is unlawful to apply it to any other use than that of making merry.* Bp. Patrick.)

u Ch. 3, 6.

v Heb., *crush.*

φ Heb., *she.*

χ That is, *Lot.*

ω Heb., *pass.* *(It is called* Mardocheus' day, 2 Macc. 15, 37.)

ψ Heb., *pass.*

α Heb., *be ended.*

β Heb., *strength.*

x V. 20. Ch. 8, 10.

γ Heb., *their souls.*

δ *("The apportionment of the tribute was made by Darius" (Lougimanus)* Strabo XV. iii. 21.) Ge. 10, 5. Ps. 72, 10. Is. 24, 15.

ε Heb., *made him great.*

y Ge. 41, 40. 2 Chr. 28, 7.

z Ne. 2, 10. Ps. 122, 8.